

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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Chapter VII. How Frank spent his Christmas Day, and what he did thereon.

Chapter VIII. We meet Welgood Wilbram, and learn something about him.

Chapter IX. Partly political, a trifle socialistic, a little "uncanny," but, the author hopes, interesting withal.

Chapter X. Frank is sorely perplexed over his new friend's sanity, but his fortunes are advancing.

Chapter XI. A madman's dream.

Chapter XII. Shows how Carmer prospered, and how Jane was jilted.

Chapter XIII. Concerns Florence, and tells how she continued to enjoy life in the Walworth Road.

Chapter XIV. Tells how Frank returned to London, and some things he did while there.

Chapter XV. Frank increases his responsibilities.

Chapter XVI. The author indulges in some comments concerning pork pies, piety, and porter.

Chapter XVII. Concerns Wilbram City, and narrates how it was inaugurated. It also discloses the contents of a paternal letter received by our hero.

Chapter XVIII. Relates to the vanity of riches, the advantages of submitting to fate, and takes farewell of Wilbram City and the considerate reader.

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SEE BACK PAGE.]

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[SEE BACK PAGE.]

# PLATFORM GUIDE.

SUNDAY, JANUARY 4, 1891.

**Aberdeen.**—Mr. Findlay's, 47, Wellington Street. Séance.  
**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mrs. Stephenson.  
**Barrow-in-Furness.**—82, Cavendish St., at 11 and 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; 6-30: Mrs. Ingham.  
**Batley.**—Wellington St., 2-20 and 6: Mr. Galley.  
**Beeston.**—Temperance Hall, 2-30 and 6: Mr. Peel.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mrs. Barnes.  
**Bingley.**—Wellington St., 2-30, 6: Mrs. W. Stansfield.  
**Birkenhead.**—84, Argyle St., 6-30. Thursday, at 8, Mesmeric Séance.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
     Smethwick.—43, Hume St., 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, 2-30, 6.  
**Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Wade, and on Monday.  
**Bolton.**—Bridgeman St. Baths, 2-30, 6-30.  
     Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. Westhead.  
**Bradford.**—Walton St., Hall Lane, 2-30, 6: Mr. Armitage.  
     Otley Road, at 2-30 and 6: Mrs. Midgley.  
     Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Winders.  
     Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Rowling.  
     St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mrs. Marshall.  
     448, Manchester Rd., 2-30 and 6-30: Mrs. Jackson & Miss Parker.  
     Ripley St., Manchester Rd., at 2-30 and 6-30: Mr. T. Marsden. Tuesday, at 8.  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Jarvis. Wed., at 7-30. Saturday, Healing, at 7.  
**Birk Street, Leeds Road,** at 2-30 and 6.  
**Bowling.**—Harker St., 10-30, 2-30, 6. Wed., 7-30, Mr. Firth.  
     Norton Gate, Manchester Rd., 2-30, 6. Tues., 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30.  
     North St., Lyceum at 10; 2-30 and 6: Mrs. Wallis.  
     Trafalgar St., Lyceum, 10; 2-30, 6. Monday, 7-30.  
     102, Padiham Rd., 2-30, 6. Circle, Thursdays, 7-30. Mrs. Heyes.  
**Burslem.**—Colman's Rooms, Market, Lyceum, 2; 6-30: Mrs. Groom.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Lashbrooke.  
**Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. and Mrs. Hargreaves.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30.  
**Colne.**—Oloth Hall, Lyceum, at 10; 2-30 and 6-30.  
**Cowms.**—Asquith Buildings, at 2-30 and 6: Mr. F. Hepworth.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; 11, Circle; 2-30, 6-30.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Ecclehill.**—13, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, Charlton Row, at 6-30.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.  
**Glasgow.**—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mrs. Crossley. Monday, at 7-30.  
**Hanley.**—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Hoyle. Thursday, at 7-30.  
     Blanket Hall St., Lyceum 10; 2-30, 6: Mr. and Mrs. Wainwright. Mon., 7-30. Tues. Wednesday, & Thursday, Members' Circles.  
**Hetton.**—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15.  
     Discussion Hall, Adelaide St., at 2-45 and 6: Mr. Price.  
**Houghton-le-Spring.**—At 6. Tuesday, at 7-30.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30.  
     Institute, 8, John St., off Buxton Rd., 2-30, 6: Miss Patefield.  
**Hull.**—Seddon's Rooms, 81, Charles St., at 6. Thursday, 7-30, Circle.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Craven.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
     Assembly Room, Brunswick St., 2-30 and 6.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Beanland.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.  
     Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mr. E. W. Wallis, and on Monday.  
**Leicester.**—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30.  
     Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30: Mr. Hodson.  
     152, High Cross St., at 11 a.m.  
**Leigh.**—King Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Britten.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
     Canning Town.—2, Bradley St., Becton Rd., at 7: Mr. Paine. Tuesday, at 7-30, Séance. Thursday, 7-30, Members' Circle.  
     Clapham Junction.—6, Queen's Parade, 7: No meetings till Jan. 4.  
     Forest Hill.—23, Devonshire Rd., at 7, Mrs. Spring. Thursday, at 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 6-45.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 245, at 7. Thursday, at 8, Mrs. Spring.  
**King's Cross.**—46, Caledonian Rd. Saturday, at 8, Mrs. C. Spring.  
**King's Cross.**—182, Caledonian Rd., at 10-45, Mr. A. M. Rodger, "Hindrances to the Spread of Spiritualism;" at 6-45, Mr. Wortley (probably).

**Lewisham.**—193, Hithergreen Lane. Séances every Friday, 8.  
**Lower Edmonton.**—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.  
**Marylebone.**—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; 3, Lyceum; at 7, Mr. Hancock. Monday, at 8, Social. Thurs, 7-45, Mrs. Treadwell. Saturday, at 7-45, Mrs. Spring.  
**Mile End.**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chepstow Hall, 1, High St., at 11-15, Mr. W. E. Long, Séance; at 3, Lyceum; at 5, New Year's Tea, at 6-30, Messrs. Drake and Wortley; at 8-15, Members' Circle. Friday, at 7-30, Healing.  
**Peckham.**—Winchester Hall, 83, High St., 11-15 and 7.  
**Seymour Club, 4, Bryanston Place, Bryanston Square, W., at 7: Mr. Tindall, "Reincarnation."**  
**Shepherds' Bush.**—14, Orchard Rd., Lyceum, 3; 7: Mr. Hopercroft. Tuesdays and Saturdays, 8, Séance, Mrs. Mason, Clairvoyant. Thursdays, 8, Mr. Mason, Physical Medium. Members only.  
**Shepherds' Bush.**—At Mr. Chance's 1, Lawn Terrace, North End Road, West Kensington. Wednesdays, at 8, Mrs. Mason.  
**Stamford Hill.**—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mr. Butcher.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, at 10-30; 2-30, 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. J. B. Tetlow.  
     Collyhurst Road, at 2-30 and 6-30: Mrs. Horrocks.  
     Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mrs. Hyde. 10, Petworth Street, Cheetham, Friday, Jan. 9th, at 8-15.  
**Mexborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum and Phrenology, at 2-30; at 10-45 and 6-30.  
     Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. J. Kitson.  
**Nelson.**—Sager St., 2-30, 6.  
**Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. J. Morse, and on Monday.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. Grice. 41, Borough Rd., at 6-30.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mrs. Walker.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Conference.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Miss Walker.  
     Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Miss Cotterill. Mondays, at 7-45.  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. Swindlehurst.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30.  
**Rawtenstall.**—10-30, Lyceum; 2-30 6: Mesdames Ashworth & Gretton.  
**Rochdale.**—Regent Hall, 2-30, 6: Mr. Newell. Wed, 7-30, Public Circles. Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Service of Song. Wed., 7-45.  
**Scholes.**—Tabernacle, Silver St., 2-30, 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 3 and 7.  
     Central Board School, Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30, 6: Mr. Boocock.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mr. Johnson.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30, 2-15; 6-30.  
**Spennymoor.**—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, Wellington Road, near Heaton Lane, at 2-30 and 6-30: Mrs. Taylor. Thursday, Circle, 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.  
**Monkwearmouth.**—8, Ravensworth Terrace, 6-30.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6.  
**Walsall.**—Central Hall, Lyceum, at 10; 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, 2-30 and 6: Mr. Postlethwaite.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Miss Gartside.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Milner.  
**Wisbeck.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
**Yeadon.**—Town Side, at 2-30 and 6.

## REV. PETER DEAN, ON REV. T. ASHCROFT'S ATTACK UPON SPIRITUALISTS,

Given in the Walsall Unitarian Free Church, Nov. 16th, 1890.

Mr. Dean is not a spiritualist, but he desires justice and religious equality, and his protests against the methods of Mr. Ashcroft and his supporters are

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## CONTENTS.

|   |    |   |    |
|---|----|---|----|
| The Rostrum.....                                  | 81 | Retrospective of 1890—Salutatory for 1891 ..... | 86 |
| Shadows Around Us—No. III. ....                   | 82 | Poem—A Bad "Ism" .....                          | 87 |
| Poem—Mr. Morley's "Psalm of Life"—by Goethe ..... | 84 | Carmen Sylva .....                              | 87 |
| Convincing and Reliable Platform Tests .....      | 84 | Lyceum Jottings .....                           | 88 |
| The Scientific Sensation of the Hour .....        | 84 | Platform Record .....                           | 89 |
| Spiritual Fragments .....                         | 85 | Prospective Arrangements .....                  | 91 |
|   |    | Passing Events and Comments.....                | 92 |

## THE ROSTRUM.

### SYNOPSIS OF A PAPER ON CHRISTIANITY OR BUDDHISM.—WHICH WAS THE ORIGINAL?

IN a fine scholarly article written for the *Progressive Thinker*, and since copied into a large number of the American secular papers, Baron Harden Hickey writes as follows:—

It is far from my intention to attack the doctrines of Christ as they are expounded by a large number of honest, conscientious men. My object is solely to show the countless analogies existing between the Buddhistic and Christian legends—analogies so striking that they prove to any impartial mind that a common origin must necessarily be given to the teachings of Sakya-Muni and those of Jesus.

I consider the New Testament certainly of Indian origin! This can easily be proved by the numerous points of resemblance between the lives and doctrines of the alleged founders of the Buddhist and Christian religions, coincidences which are certainly not the result of mere chance or accident.

The conclusion which every honest inquirer is then forced to is, that one account must necessarily be a copy of the other, and since the Buddhist biographer, living long before the birth of Christ, could not have borrowed from the Christian one, the plain inference is that the early creed-mongers of Alexandria were guilty of plagiarisms. The parallels in the histories are clearly drawn, and I summarize some of them.

The genealogies of both are traced from their respective ancestral kings (Mahasammata and David) down to their fathers (Suddhodana and Joseph), who, on the other hand, according to both legends, were not their real fathers. Both virgins (Maya and Mary), who were to become their mothers, were greeted previously by the angels and devas.

The conception by the Holy Ghost announced by Gabriel corresponds with the dream of Maya of a white elephant from heaven entering her side.

The wise men from the East came to offer frankincense and myrrh to the son of Mary, so at the birth of Buddha princes and Brahmans came with presents.

As Herod was afraid of the child, so king Bimbisara made inquiries from his ministers to search the land for any child born, who, by his superiority, would become famous.

The Simeon of the Bible corresponds with the Brahman Asita, an aged man who came down from the Himalayas to see the signs of the Buddha.

The presentation in the Temple of Jesus is similar to the request made to the father of Buddha by the elders of the Sakya race, that the child be taken to the temple, which was done.

In his twelfth year Jesus was found discoursing in the Temple with the teachers, so the father of Buddha found the Holy Son in the wood surrounded by the wise of ages past, both hearing and asking them questions. The forty days' fast in the wilderness is common to both teachers, as also the temptations by the devil and the temptation by Mara and his hosts. Then the angels ministered to both. Afterwards the Buddha bathed in the stream Narajana and Jesus

was baptized in the River Jordan. The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist Scriptures.

The Sermon on the Mount begins with blessings; so, too, in the Lalita Vivtara of Buddha. The Buddha preached many of his sermons from a holy hill situate in the neighbourhood of Rayagriha.

The first disciples were followers of John the Baptist; so, in the Buddhist legend, the followers of the Brahman Rudraka.

Both teachers were regarded by some as God, by others as sent by the devil.

Both performed wonders—healing the sick, feeding the hungry, &c.

The walking upon the waters and the declaration of death some time before are common.

The Samaritan woman at the well and the Chandala woman; the courtesan Magdalena and the courtesan Ambapali, both converted by the teachers. The rich man who came to Buddha by night, and Nicodemus.

The triumphal entry into Jerusalem, and the triumphal entry into Rayagriha.

In the Buddhist legend we have the traitor Devadatta, the same as Judas in the Christian legend. Wonders, and earthquakes, &c., occurred at the death of both. We have also the parting of the garments and the strife for the relics. And before their death both masters put a similar question.

Professor Seydel, of the University of Leipsic, instances in his work, "Das Evangelium von Jesu," fifty-one analogies, all distinctly pointing to Buddhism rather than Christianity as the original source. The probability is that Buddhist legends were carried over by the Essenes and others into Palestine, and were made use of by the evangelists to adorn the Gospel narrative.

Professor Beal, in his "Romantic Legende," cites many singular coincidences. Dr. Hubbe Schleiden, in his work entitled "Jesus ein Buddhist," quotes in all some hundred parallels.

Indeed the abundance of the materials for the argument in favour of the formal harmony of the Christian and Buddhist tradition is so great that I must limit myself to a few more typical examples.

Just as the Buddha was pointed out as the physician, saviour, and deliverer from iniquity, sin, death, the devil, and hell—even so were the disciples and his followers called the "Children of God," and, according to some authorities, as sons or children of Buddha. It is also remarkable that the formula, "Follow me!" is especially stated in the Buddhist accounts to have been the usual one in calling the disciples. And as in the Gospel of John, Jesus is supposed to say, "My kingdom is not of this world," so also the saying attributed to the Buddha reads, "I know, indeed, that a kingdom is appointed for me, but it is not a worldly kingdom."

Surprising, too, is the striking similarity in both accounts of even the phraseology at the introduction and conclusion of the preachings. These phrases occur over and over again: "At this time," "Verily I say unto you," "Who hath ears to hear, let him hear the word," "In order that it might be fulfilled which was spoken," &c.

That the Christian Gospels bear so close a likeness to the Buddhist may be declared by some to be entirely due to similar conditions, owing to the origin of both in the East; but on closer examination the harmony here is not merely in the many symbolical words, but the correspondence of entire narratives is so general that the theory of coincidences cannot be entertained. Thus it is related of the Buddha

that he has compared himself to the sower who sowed the seed of the faith on the fields of the hearts of men.

Again, one of the older disciples came to the Buddha and presented himself before him as the prodigal son, by whom he was regarded as the loving father, and after he had come back again to him he was installed in his place as the son and heir of the house.

One of the most striking incidents in the account in the Gospel of John, of one "born blind," when placed in comparison with the detailed parallel passage in the Saddharma pundarica, is presented as an example to every one on account of his sinful condition in a former life. In the Indian phase of thought the idea of a re-birth in bodily form is a fundamental idea, but in the Gospel of John the question of sin in one life being the consequence of a sin in the previous life stands unique and unsupported. This case arouses the suspicion that sufficient circumspection was not used by the Gospel writer in his borrowing.

A similar impress is contained in the three synoptic Gospels, where Jesus said that the secrets of the doctrine of the Word are hidden from the vulgar, and are known only to the disciples. The motive for this teaching is clear in the Buddhist Scriptures, while it is an enigma in the Gospels, for the Buddha distinguishes between the esoteric circle of the disciples and the exoteric followers of the Word.

The ultimate goal which Jesus pointed out to his disciples to strive for was the life eternal. This is precisely the idea of the Buddhist goal of perfection—Nirvana.

And even the outward working and visible form of this striving is in Buddhism just the same as in the doctrine of Jesus. Love and compassion for every fellow-creature, and not merely for mankind, but for all nature generally. Such is the essential character of the doctrine of Buddha, and in the carrying out of this fundamental idea the success is more complete, better, and more general in Buddhist countries than in Christian lands with their European civilization.

I must also remark another striking similarity between the two religions. Buddhism, like Christianity, is founded on a trinity. In fact, the idea of the trinity seems common to nearly all religions. In Buddhism it consists of Buddha, Dharman, and Sangha—Buddha; the law and assembly of the faithful, corresponding to the Father, the Son, and the Holy Ghost.

Neander's "History of Christianity" says that "the Manichæno maintained that Jesus was a permutation of Buddha, and that Gautama, Jesus, and Muni were the same person." Dr. Lumley, in his work "Monumental Christianity," confesses the pre-Christian existence of the crucifix, the Round Tower in Ireland, its Buddhistic character, and the penetration of Buddhistic missionaries to the remote part of the island. C. S. Sotheran, in a lecture before the American Philological Society, remarks that legends and archæological remains prove that "Ireland, like every other nation, once listened to the propagandists of Siddartha Buddha."

The most subtle thinker of the modern English Church, the late Dean Milman, boldly maintained that the philosophy and rites of the Theraputæ of Alexandria were due to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has been supported by the philosophers Schelling, Schopenhauer, and the great Sanscrit authority, Lassen. Renan, in his work "Les Langues Semitiques," also traces Buddhist propaganda to Palestine before the Christian era. Hilgenfeld, Bolen King, all admit this. Dean Milman was convinced that the Theraputæ sprang from the "confederative fraternities" of India. I could easily multiply citations of this sort, but I think it unnecessary.

That the principal four canonical Gospels are poetical compositions and later compilations of original subjects is not disputed at the present day by those who have inquired into the matter.

Neander divided Israel at the date of Christ into three sections:—

First—Phariseeism, the "dead theology of the letter."

Second—Sadduceeism, "debasing of the spiritual life into worldliness."

Third—Essenianism, Israel mystical—"a commingling of Judaism with the old Oriental Beliefs of India."

The Essenes pursued an alliance with the upper world, the mystical union, or Yoga, of India. The Theraputæ and the Essenes followed the same rules and had the same origin. Philo, writing to Hephæstion, describes them as follows:—

"The Theraputæ, a sect similar to the Essenes, with whom you are acquainted, number many among them whose lives are truly exemplary. Their cells are scattered about the region bordering on the further shore of the lake Mareotis. The members of either sex live a single and ascetic life, spending their time in fasting and contemplation, in prayer or reading. They believe themselves favoured with divine illumination—an inner light. They assemble on Sabbath for worship and listen to mystical discourses on the traditionary lore which they say has been handed down in secret among themselves."

The Essenes had a "Sanhedrim of Justices" like the Buddhist Sangha. The Essenes, like the Buddhists, forbade slavery, war, revenge, avarice, hatred, worldly longings, &c.

I have already shown in my parallelism between the lives of Christ and Buddha that the latter had also his baptism, fasting, and temptation.

We see, therefore, that the seed of Eastern wisdom had been transported to Greece, Egypt, and Palestine many years before the advent of Christ, and this proves that the New Testament must certainly be of Indian origin.

The theory of a derivation of the Buddhist narratives from the Christian evangelists is wholly and completely negative—first, by the argument of date, and again by that of internal evidence.

Lastly, the comparison of the traditions on both sides strengthens the argument, from the nature and character of the similarity.

It is admitted that the priority of the Buddhist scriptures has been established quite beyond a doubt, as the result of the researches of Professor Seydel and many others.

["Judge ye righteous judgment."]

## SHADOWS AROUND US.

No. III.

(Compiled by Arthur Morrison.)

### THE HAUNTED HOUSE AT WILLINGTON.

THIS narrative of a haunted house, one of the most completely attested on record, is that of one in Northumberland, which was most carefully examined into by many independent persons.

Midway between Newcastle-on-Tyne and North Shields lies the town of Willington. It is a much larger town now than it was nearly fifty years ago, when it stood a little hamlet, in a hollow lying between the River Tyne and the line of railway from North Shields to Newcastle, and its one factory was a steam flour mill in the occupation of Messrs. Unthank and Procter, a Quaker firm. A little way apart from the mill stood a house, inhabited by the family of Mr. Joseph Procter. It was a plain, substantial brick house, built in the first year of the century—not, in its appearance, the sort of house which would seem likely to be the scene of ghostly visitations. Indeed, there was nothing about it indicative of such a character excepting the fact that during the process of its erection there were vague reports of some crime committed by a workman employed on the building. There would seem to have been no record of what this crime was, but that trouble of some kind took place was beyond dispute. The house stood on the bank of a small water-course, a bend of which ran round a part of the walls.

It had been for years a matter of common knowledge in the neighbourhood that Mr. Procter's family had been subjected to much annoyance by mysterious sights and sounds. The servants were frequently changed, refusing to stay in a house liable to such uncanny visitations. All sorts of rumours were abroad, but Mr. Procter refused to satisfy the curiosity of neighbours, and declined to allow the circumstances to be made public at the time, naturally not wishing to make a show place of his home.

Among many intelligent people to whose ears these reports came, and who expressed the utmost disbelief in the possibility of any such things, was Mr. Edward Drury, of Sunderland. He asked permission of Mr. Procter to stay a night in the house alone, on with his dog, if possible in the room said to be most subject to spectral visitations, and his permission was granted. Mr. Procter's family were temporarily absent from home, and on July 3rd, 1840, Mr. Drury, accompanied by an equally sceptical friend, Mr. Thomas Hudson, arrived at the house with the purpose of spending the night.

They were shown over the whole house by the man left in charge, who at the same time told them that of late the



disturbances had been less frequent than had before been usual, and that it was possible they might pass the night without witnessing anything strange.

The house was locked up, and the two investigators satisfied themselves that no person was concealed in any part of the building. Every nook in the place was carefully scrutinised, and the visitors became fully convinced that if anything of a ghostly nature occurred it would not be the work of human beings. The more particularly haunted part of the house was reputed to be the third floor, and the apparition was said to issue from a sort of large closet, which was therefore most carefully examined. It was empty, and much too shallow to serve as a hiding place for any ordinary person, even if any one had been there to hide.

The inspection over at less than an hour before midnight, Mr. Drury and Mr. Hudson sat down on the third storey landing, waiting in very strong unbelief, for whatever might ensue, and ready to investigate and scientifically account for them.

After waiting rather more than half an hour the two friends suddenly heard the noise of pattering feet—the noise of many bare feet, in fact—upon the floor, although so singular was the sound that it was quite impossible to say exactly whence it proceeded. This went on for some little time and then stopped.

There were a few minutes of quietness, and then was heard a sound of tapping on the floor at their feet—a sound as of a person stooping down and rapping with his knuckles about their heels. Nothing was visible which could possibly have caused this. Mr. Drury took a piece of paper and carefully noted down the fact of both these sounds being heard and the time. Then the rapping upon the floor came again. As the last rap sounded there came, most clearly and distinctly from the shallow closet, the sound of a hollow cough.

A candle was lit, and the door opened. Within the closet was as empty as when they before examined it. They shut the door and returned to the landing.

A little before half-past twelve another noise was heard. This time it proceeded from the lower part of the stairs, and gradually ascended. It was a brushing, rushing noise, as though caused by a person coming upstairs and rubbing against the wall on the way. The noise came as high as the third-floor landing, where Drury and his friend stood, and then ceased.

About a quarter of an hour after this, nothing having occurred in the meantime, and Hudson having fallen asleep, Drury suggested that as it was cold it might be well to take a spell in bed, keeping a sharp look-out in the meantime. Hudson, however, whom he awoke in order to make the suggestion, would not hear of leaving the landing and letting out of sight the closet door. He would not go to bed till daylight, he said, and almost immediately fell asleep again.

Drury yawned, looked round, and then picked up his notes, which he ran over by the light of the candle. Then he pulled out his watch. It was ten minutes to one, and then he raised his eyes, which, after another glance around, were suddenly arrested by the slow opening of the closet door.

The door opened wide, and disclosed the greyish figure of a woman. The head hung downward, and the left hand grasped the breast in a manner expressive of intense pain. With the forefinger of the other hand it pointed downward to the floor.

Slowly, and with separate, cautiously set steps—not with the glide usually associated with such apparitions—the figure advanced towards the watchers. As it approached the face became more distinctly visible, and Drury saw that it was a face of human lineament except that it had no eyes. It came within a yard, and then reached out with the hand which had been pointing toward Drury's sleeping friend.

Seeing this, Drury rushed at the spectre with a loud yell, snatching and beating at it with his hands, feeling nothing, however, and falling between it and Hudson—indeed, partly through it.

For two or three hours after this Drury was in a sort of delirium, and saw and remembered nothing. Hudson, wakened by the cry, saw for a second a misty white form floating away above the stairs, and then nothing else. Drury, with the help of the man in charge of the premises, was carried downstairs in a trembling paroxysm.

The news of the adventure of Messrs. Drury and Hudson was soon spread abroad, and appeared in several newspapers. This brought Mr. Procter letters from various parts of the country, the writers themselves occupying houses afflicted

with similar manifestations, but finding it difficult to make others believe their statements.

Messrs. Drury and Hudson were not the only persons not living in the house whose disbelief did not survive a visit. Mr. Procter's brother-in-law, anything but a nervous man, and one of strong common sense, slept at the house, resolving that any abnormal sights or sounds should not find him unprepared, and, should anything of the sort occur, he would speak and demand who caused it, and why. While in bed one night he heard, accompanied by a loud banging noise as of a large stick upon the handrail, heavy footsteps ascending the bedroom stairs. As the sound of the steps reached the door he attempted to call out, but although he had at the time no feeling of fear he found it quite impossible to utter a sound. He got out of bed and threw open the door. He could see nothing. But as he stood there, the steps were heard again descending heavily the stairs, accompanied by the knocking, although nothing whatever was visible. Going to Mr. Procter's room he found that he also had heard the sounds, but although lights were at once lit, and a search made, nothing whatever was discovered to account for them. Such occurrences were, indeed, anything but unusual to the regular inmates of the house, who, however, very naturally avoided as much as possible spreading the facts abroad.

Two young ladies, sisters and friends of the family, on a visit, had a terrifying experience. They slept in the same bed in a room on the third floor. Very soon after retiring the first night, they, to their intense fright, felt the bed slowly lifted up from beneath. Naturally assuming that burglars were in hiding, they screamed aloud, and speedily brought the other occupants of the house to the room. But although every examination was made, and it would have been quite impossible for any person to leave the room unobserved, nobody was found. Nothing further occurred to disturb them that night, and for several succeeding nights all went well. Then, one night, as they were in bed, and about to fall asleep, with a half conviction that they must have made some mistake on the first night, the bed began to rock violently from side to side, and suddenly, before they had time to call out, the bed curtains were pulled up all round to the tester, in the manner of blinds. They clung to one another in fright, and screamed loudly. Then the curtains fell and were violently pulled up and down again several times. By this time the cries of the terrified girls had brought Mr. Procter and his family, and the disturbance ceased. Another search was made, as fruitless as the first. For the rest of the night they were not molested.

The less courageous of these two young ladies was for leaving the house in the morning, but her sister persuaded her to stay, on the promise that the curtains should be removed altogether from the bed. She had, she said, a feeling that horrible forms lurked behind those curtains, and that fearful eyes peered from between their folds. The curtains were taken away, and the sisters went to bed that night as usual.

The night was moonlight, and every object in the room was clearly distinguishable. The time at which the previous disturbance had taken place passed without incident, and feeling that they were not to be troubled that night the sisters fell asleep. Later in the night, however, they both awoke together, with a feeling of nervous dread, and then witnessed the most alarming manifestation of all. The night was still light, and the furniture was clearly visible, but as they looked forward a grey female figure came out of the wall above their heads horizontally, face downwards, leaning over them, and the face had no eyes.

Intense terror paralysed their every faculty, and they could only lie speechless, helpless, and half dead with an agony of fear. For a time, which they could never afterwards calculate, but which was probably really only a few seconds, the figure remained motionless above their faces and then passed slowly away again into the wall.

Recovering the use of their limbs, the girls, supporting one another as best they might, dragged themselves from the room, and, gaining the neighbourhood of the other bedrooms, swooned away.

The younger sister left the house, and would never return except at daylight and in company. The elder, however, was provided with another bedroom, and completed her stay at the house without further interference.

The younger sister stayed at the house of the foreman of the mill, and it was the foreman's wife who one evening called her, with her own daughter and her husband, to observe an apparition which was frequently seen by the villagers—so frequently, indeed, that familiarity bred con-

tempt, and the spectre—that of a man—was known among them as “old Jeffry.” What she saw, and what was often seen by others before and since, was the figure of a bare-headed old man in a long robe, which glided before a second storey window, and disappeared and reappeared into and out of the wall of the house. The figure was most distinct and luminous, and was seen by several persons who had been called by the foreman’s wife.

The exact nature of the crime which was said to have been committed when the house was in course of erection was never properly ascertained; and some few years after the experience narrated above, Mr. Procter discovered an old record setting forth that exactly similar hauntings had afflicted an old house standing upon the same spot, and which the newer building had replaced, more than two hundred years before.

Fifteen years altogether Mr. Procter was in occupation of the place, which, upon his quitting it, was divided into tenements for workpeople, although the third floor was always found uninhabitable.

#### MR. MORLEY’S “PSALM OF LIFE” BY GOETHE.

In the October number of the *Review of Reviews* there is a long biographical notice of the Rt. Hon. John Morley, M.P. In the course of that article the writer epitomizes the religious belief of his subject by giving a plain translation of one of Goethe’s poems, which he introduces with the following remarks:—

Mr. Morley’s “Psalm of Life,” he once told me, was Goethe’s poem “Das Göttliche.” It was to him a veritable scripture, the nearest approach to an inspired document which this century has produced.

Here it is in English—from an admirable collection of translations from the German just published by Miss Gray.

##### THE DIVINE.

NOBLE must man be,  
And helpful and good;  
’Tis humanity only  
That raises the human  
O’er all other beings,  
All creatures we know.  
All hail the unknown ones!  
All hail the divine!  
Whom we darkly grope after,  
And fain would resemble.  
In their good we believe,  
Because good is in man.  
For Nature is cold,  
Unfeeling and blind;  
There shineth the sun  
Upon evil and good.  
Moonlight and starlight  
Gleam down in their beauty  
On one and the other.  
The flood and the tempest,  
The thunder and hail  
Rush blindly their way;  
And, sweeping along,  
They strike, all unheeding,  
The one or the other.  
So is it with Fortune;  
She gropes in the crowd,  
Lays her hand upon childhood’s  
Innocent ringlets,  
And then on the bald,  
The guilt-laden head.  
By laws that are iron,  
Grand and eternal,  
We all must accomplish  
Our cycle of living.  
And man alone doeth  
What else doeth none:  
’Tis his to distinguish,  
To choose and to judge.  
He can to the moment  
Eternity lend.  
And he alone dares  
The good to reward,  
The evil to smite,  
To heal and to save,  
The wandering and erring  
For service to bind.  
So, likewise, we honour  
The mighty immortals  
As if they were men,  
And did on a grand scale  
What good men on small scale  
Do, or fain would.  
’Tis the glory of man  
To be helpful and good,  
Unwearied procuring  
The useful, the right;  
A prototype so  
Of the gods we grope after!

#### CONVINCING AND RELIABLE PLATFORM TESTS.

THE following extract from the *Colorado News* is commended to the attention of those persons, who, under the claim of “clairvoyance,” attempt to give delineations of spirit friends on public platforms in descriptions which will apply to the fifty, as well as to the one. Nov. 25th, 1890:—

MRS. ADA FOYE IN DENVER, COLORADO.

There was a large audience in the Odd Fellows’ Hall last night, when Mrs. Ada Foye mounted the platform to inaugurate the regular Sunday night service in the Spiritualists’ church. After singing and an invocation, Mrs. Foye announced that she would endeavour to communicate with some of the spirits who were crowding around her.

“The first spirit that comes to me to-night,” she said, making a few passes before her face, “the first name is—let me see—it is that of Carrie—Carrie Mueller. Does any one here recognise that spirit?”

As nobody seemed to know Carrie, Mrs. Foye introduced another disembodied soul, of the name of William Mueller. Here a gentleman arose and said that the spirits must be ones that he had known.

“Have I had any way of knowing that fact?” asked Mrs. Foye.

“No, ma’am, not at all.”

“The spirits want me to say that David is all right, and that matters are going to improve. They will communicate with you again. There is another spirit here,” she continued. “I can see the name written there,” pointing to the wall. “It is Goeble—Lizzie Goeble. Does any one know this spirit?”

A lady arose and said the communication was certainly for her.

“Do you know me?” asked Mrs. Foye.

“No, I do not.”

“Have you any questions to ask the spirit?”

The lady interrogated the visitant mentally, and received three very audible knocks on the wall in reply.

The next spirit introduced by the medium came to assure friends of financial success awaiting them in the near future. Lulu M., John Morrison, Milton Noble, Harry Thompson, Sadie McDonald and Alonzo Fitzgerald next advanced and claimed acquaintance with different ones in the audience. In all cases the spirits were recognised by questions asked and replies received either verbally through Mrs. Foye or by raps upon the table.

Slips of paper with the names of deceased friends or relatives written upon them were next collected by the ushers. The slips were folded and as Mrs. Foye turned them over, she would pause at the sound of rappings. Taking one slip she asked some one to step upon the stage and hold it, still folded, in his hand. A gentleman who confesses to sceptical tendencies, advanced and took possession of the ballot.

“Will the spirit whose name is written there give me his name?” “Here he is; his name is Henry—Henry Tuttle.”

Here the sceptic unfolded the paper and read the name of “Henry Tuttle” amid a general expression of astonishment.

Eleven times this feat was performed, once for the benefit of an investigative gentleman who “wanted to know,” without interruption or mistake. Over a dozen of those whose names were written on the slips made themselves known, and were identified by people in the audience.—*From the “Denver Daily News” of Sept. 8th.*

#### THE SCIENTIFIC SENSATION OF THE HOUR.

MESMERISM, *alias* hypnotism, the latest scientific sensation of the hour, was a few years since denounced by the scientific world in unmeasured terms. No expressions of scornful contempt were strong enough to characterize those fearless torch-bearers of advance thought, who, after patiently, earnestly, and exhaustively investigating the alleged powers of Mesmer, proved beyond the possibility of a doubt the genuineness of the mesmeric or hypnotic influence.

They were charlatans, impostors, or mentally unsound in the eyes, not only of the medical profession, but the scientific world, with some few notable exceptions. The more charitably disposed among the great conservative societies of scientific thinkers were content to regard those who believed in such “absurdities” as mesmerism as “unduly credulous,” liable to be “duped,” and, therefore, not “safe” or “critical” investigators.



Camille Flammarion, the illustrious French astronomer, in his recent remarkable novel *Uranie*, tells us that fifteen years ago he communicated to several physicians the magnetic phenomena observed by himself in the course of many experiments. One and all denied most positively and absolutely the possibility of the fact related, but on meeting one of these same physicians at the Institute in Paris recently, he called his attention to the denial of the phenomena. "Oh," replied the physician, not without shrewdness, "then it was magnetism, now it is hypnotism, and it is we who study it; that is a very different thing." The astronomer wisely adds, by way of impressing the moral: "Let us deny nothing positively; let us study—let us examine; the explanation will come later."

A true scientist will take cognizance of the smallest fact, and though the light that floats before may appear a mere will-o'-the-wisp, he will follow it until he demonstrates by careful, impartial, and exhaustive investigation whether it rests on the bed-rock of truth or not, remembering that the prejudices of hoary thought and early training may blind him to sensible appreciation of the true significance of the problem that confronts him. It is not more than five years since a paper read on hypnotism in the medical society of a leading American city was excluded from the report of the society's meeting, on the ground that the subject was unscientific and absurd.

Less than a decade ago telepathy was as much an outcast in the scientific world as mesmerism was after the celebrated Bailey commission pronounced it a "fraud." Yet to-day telepathy, or thought transference, is as well established a scientific fact as hypnotism.

From present indications we are entering a new field of scientific discovery, or to be more explicit, the great body of scientific thinkers are expressing a willingness to recognize phenomena other than material, and to treat with a measure of respect the views and discoveries made by the patient heralds of psychic truths which have long been tabooed as little worthy the attention of the materialistic scientific investigator, whose eyes have become accustomed to rest on the earth, its rocks, plants, and animals, as the myths of by-gone days. The age of electrical invention has been so marvellous that men have ceased to wonder at the inventive ingenuity of man. The age of psychological discovery upon which we are now entering, if it be unrestricted and receive the careful and unbiassed attention of our best brains will, we believe, unfold a world of truth, eclipsing in its startling character as well as in its great utility the greatest discoveries since the man-child science was born; truths which will give to life a deeper significance, a wider meaning, a nobler impulse, a grander ideal.—*B. O. Flower, in "Arena."*

## SPIRITUAL FRAGMENTS.

"Gather them up."

### THE INVISIBLE WORLD.

I am glad I live in the nineteenth century, when mysteries are being lifted, and every day multiplies the analogies between science and religion, and we may hope to see the crown yet which glitters on the tripartite kingdom of science, religion and grace. Is there an invisible world? and do we enjoy our homes alone, or is the air filled with loved ones, and aerial beings? Science says "Yes," and it depends upon the number of senses we have whether we agree with science. Our minds are in prisons, from which they look out through windows in the walls, and that mind which enjoys the greater outlook must see more than others. Our present inability to see angels is no argument against their existence, as what we know depends upon the number of our senses. The windows of the house in which we live are glazed or stained. We cannot see or hear all. The dog accompanying us through the forest scents the game of which we have no knowledge. The atmosphere is populous with particles that elude the prism and the scales, yet they lend its azure, and distribute the sunbeams over the earth. Sound consists in the movement of the air and the existence of an auditory nerve. The deaf are insensible to thunder, yet it thunders.

Negative scientific schools say they cannot find our God anywhere! Does not their science teach them that there is another world which neither scalpel nor microscope can explain or explore? Scientific men know that the atmosphere is crowded with life germs, and is it too much to ask that we be permitted to believe that back of those life germs higher lives and more distinguished organisms exist? Were our

ears properly attuned, we might hear the atmosphere, now silent, musical with the tread of angel feet, and it may all come in good time.—*Rev. J. Sanders Reed.*

### THE POWER OF SPIRIT.

WHAT do we know about the potency of the human spirit—its power over disease, its inherent divinity? If the Hindu adept may, by an effort of the will, compel matter to move through space—may even overcome the law of gravitation, by the exercise of a higher law, and hold himself suspended above the earth—what, if any, may be the limit of the spirit's powers? The world has had its stone age, its ages of bronze and of iron, its age of steel, steam and electricity, why may the next in its onward progress not be the age of spirit? And such, it seems to us, is the age upon which we are now entering. Strange things are happening everywhere, things that teach us that matter may be scattered as with a breath, and instantly reunited; that solids, that even the human form may be made to appear and disappear under the magic power of spirit. Is not the prophecy near fulfilment that mortal and spirit will walk the earth side by side, the latter tangible to physical sight and sense?

### STORIES ABOUT SLEEP-WALKERS.

A CORNISH miner was found one morning by his fellow-workmen when they descended the shaft: he was lying in his night shirt on the ground fast asleep, and was totally ignorant of the way in which he had reached the mine. His home was nearly a mile from the mouth of the shaft, and the ground that lay between the two was extremely rough. He must have walked over this uneven ground and descended the mine whilst fast asleep. The most peculiar part of this occurrence was that, so far as could be ascertained, the man had never before shown any tendency to walk in his sleep. In his waking moments he would not have dared to attempt the descent of the mine without a light, yet he safely accomplished the dangerous feat in his sleep.

A medical man named Pritchard had a patient who was very fond of riding, and who used to frequently rise in the middle of the night, make his way to the stable, saddle his horse, and go out for a long ride, returning to bed without being in the least conscious of his actions.

Dr. Macnish, of Edinburgh, tells of an Irishman who swam more than a couple of miles down a river, and was found by the roadside as fast asleep as he had been before he accomplished this extraordinary feat.

Dr. Gall mentions a miller who used to set his mill working in his sleep, and successfully superintend the grinding of large quantities of corn. He was astounded to find his work considerably advanced in the morning, and being of a very superstitious turn of mind put his mysterious assistance down to kind fairies. His friends finally discovered his propensity and enlightened him on the subject. Somnambulists sometimes exhibit marvellous powers of memory, though in the ordinary course they have not been at all remarkable for mental attainments of this or any other kind. For instance, Moritz told of a basket maker who was quite illiterate, and who yet used in his sleep to preach most eloquent sermons, showing great doctrinal knowledge. It was discovered that these discourses were exact reproductions of sermons which he had heard delivered in the church of the parish where he had resided as a child more than forty years before.

### EFFECTS OF MESMERISM.

THE fact has already been communicated to us by Heinrich von Langsdorff that he has often found that rings, watch chains, brooches, &c., acquire a dark tarnish if the persons wearing them are magnetical, and now C. B. Schafer, a magnetizer, sends us from Glauchau observations of some cases of similar character.

At the house of a singer, W——, the copper warming bottle, which he kept under his feet, quite bright, after a magnetization (magnetic treatment), suddenly became quite black, likewise the back of the silver cylinder watch.

In the case of a lady for whom Mr. Schafer had magnetized water in a covered glass, an oxide appeared on the cover as soon as the lady took a little of it.

He also related success in preventing an arm from being amputated. It was a case of blood poisoning, as the doctor declared, and the arm should be amputated. Mr. Schafer magnetized arm and hand in the presence of the parents and other witnesses, and the hand immediately assumed a different appearance. Now it is healed, except a stiffness in the fingers, which Mr. Schafer hopes to remove.—*Spiritualistische Blätter.*

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*The People's Popular Penny Spiritual Paper.*

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## THE TWO WORLDS.

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E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements may be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, JANUARY 2, 1891.

### RETROSPECTIVE OF 1890. SALUTATORY FOR 1891.

By the Editor of "THE TWO WORLDS."

ONCE more we are privileged to extend a warm and cordial greeting to the friends and associates who cross with us the boundary lines which divide the years 1890 and 1891.

Amidst the sunbeams of spiritual love and wisdom which have illumined our pathway during the year that is gone, co-mingled—as mortal pilgrimage must ever be—with many an overshadowing cloud, and passage of storm and tempest, we have still heard the anxious appeal of "Watchman, tell us of the night," answered by the cheering cry of "The morning cometh." Resounding, too, from even more distant spheres than those of earth, comes the angel's watchword of "*All's well.*"

We listen, and our troubled spirits are at rest. We know the source of these consoling echoes to be divine, and we re-enter the mighty battle fields of earthly life, assured of the palm of victory awaiting us in heaven.

Still on memorable occasions like the present, and at seasons when Nature herself is awakening from the night of a wintry past to the dawning light of a new and untried year, we cannot refuse to obey her monitions; and, by recalling the footprints we have left "on the sands of time," seek to draw from thence gleams of hope and promise for the coming year.

Following up the milestones of retrospection therefore one by one, we are enabled to perceive that the signs of the times point to a decided relaxation of the bitter and acrimonious spirit with which our *facts* of spiritual intercourse and revealments have hitherto been treated, and always excepting the "crafts" whose proscriptive authority over human beliefs and consciences our direct revelations from the life hereafter are disturbing; public opinion on spiritual subjects, and especially such as relate to the life hereafter, are gradually changing tone; colouring the popular literature of the day; inclining more and more to research in the realms of mental science, and above all, tending to liberalize religious thought, and impelling the leading minds of the age to analyse and question severely the *use* as well as the authenticity of those baleful and man-made systems of theology which have converted the character of our Heavenly Father into that of a destroying demon, and driven the noblest minds and kindest hearts amongst civilised races, to seek refuge from its horrible, and happily unproved assertions, in the hopeless doctrines of agnosticism or blank annihilation.

But while we have much cause for congratulation on the obvious changes that are being wrought in the best mentality of the time, and the wide liberalism which has transformed the scoff and sneer of scepticism into actual sympathy with, if not openly avowed belief in, spiritualism; whilst we give God speed to the bold research and daring inquisition which questions every doctrine not founded upon the impregnable rock of *truth*, we cannot withhold from ourselves the fact that our glorious cause has much to suffer, and much to retard its progress, from the foes of our own household. We have the "rule or ruin" party, who so forcibly illustrate the words of the immortal bard of Avon, when he says,

But man—proud man—dressed in a little brief authority—  
Plays such fantastic tricks before high Heaven  
As makes the angels weep."

We are called upon to contend with those who, having broken away from the tyrannical chains of ecclesiastical domination, by the swing of the pendulum have rushed into the opposite extreme of individualism, and disdain any other law or order than their own sweet wills. In some attempts at associative action, we have a complete army of Generals, willing to *command* the services of others, but scarcely a Private ready to enter the rank and file of undistinguished use. Perhaps, however, the worst of all the foes with which poor human nature supplies us, is that indomitable spirit of selfishness which converts every other individual's successes into a personal grievance, and only uses opportunities for ventilating those grievances by reckless abuse of every act or opinion but their own. In all these discordant elements, however, there are some remarkable and compensative facts to be observed. The first of these is the realization that all the petty strife or contentions that at times divide our ranks, spring entirely from the human side of the movement, never from its spiritual propagandists.

These last invariably counsel kindness, forbearance, unanimity, and charity for all shortcomings. These spirits urge, and with great truth, that for long centuries in the past, civilised nations have been taught not to restrain wrong or evil, but only to accept the atrocious and immoral doctrine that the wrongs and evils of humanity have been, and are sufficiently atoned for by the *blood offering to the Creator* of one pure and innocent life. The doctrine of personal responsibility and personal atonement for every wrong deed, word, or even thought, is so new to human nature, that as the wise and loving spirits truly teach, it will take more than one generation to uproot the demons of selfishness, love of rule, and indulgence of human passions, and replace them with a true sense of the duty of being our own saviour, both here and hereafter. The next marvel of this great spiritual outpouring is to find how little human perversity, the world's antagonism, the anathemas of interestied priestcraft, the conspiracy of silence on the part of a subservient press, the errors, mistakes, or shortcomings of the spiritualists themselves, or even the intrusion of cold-blooded imposture or crafty fraud into the ranks, has affected the onward march and wide-spread propagandism of this wonderful movement. New sects born of Oriental mysticism and the craving for sensationalism may stigmatise our beloved, wise, and loving spirit friends, as "spooks, shells, and corpse lights;" convert our active, busy, ever progressive and well-proven spheres of spiritual life into a horrible two thousand years of semi-sleeping and waking "Devachan," or flatter the vanity of the "Brown, Jones, and Robinson" tribe, by promising them that they shall be born on earth again as kings, queens, and rulers of nations. All this no more affects the common sense belief of well-informed thorough investigators than it has hindered the world-wide acceptance of spiritual revelations concerning the life hereafter, or the amazing unanimity with which the general sum of those revelations has been corroborated in various countries and languages, through the mediumship of tens of thousands of wholly independent witnesses.

On behalf especially of this little paper of which the present writer has been honoured with the Editorial charge, we desire to point out, that we have taken perhaps a different view—but one that we emphatically believe to be a correct one—from that affirmed by some of our contemporaries in regard to the sphere of influence in which spiritualism acts, and consequently the range of subjects on which spiritualistic writers can legitimately dilate.

Our position may be thus defined. We believe that every act, word, and thought will come into judgment hereafter; consequently, every sphere of action and character of word



or thought should be the subject of spiritual influence and spiritual consideration.

Many wise and worthy spiritualists teach and believe that their cause consists only of communion between mortals and spirits, and, incidentally, the exercise and culture of spiritual gifts. In accordance with this belief they protest against its association with reforms, social, commercial, political, or religious, and deem it strictly in order to ally themselves with any other sectarian organization than spiritualism they may elect to patronise. Our views being as above stated, namely, that life hereafter includes the results of *all* forms of action, and every moment of earthly time, we appeal alike to the social, commercial, political, and religious reformers of our day; report upon every advance in science as another leaf in the Deity's school book of works; rebuke all shams, falses, or wrongs everywhere and in all places; plead to the Father of men for the poor, the homeless, the outcast, and treat spiritualism at once as the science of life here, and the known result of life hereafter.

We ignore personalities, and deal only with principles.

These we shall treat of as heretofore; from the hateful perversions of God's providence discoursed of in some fire and brimstone conventicles, to the building of fitting habitations for the houseless, providing decent clothing for the ragged, and denouncing the tricks of professional swindlers in the market, the church, and the halls of legislature.

Still a parting word for the People's Popular Penny Paper.

No penny paper *can pay* without a *far* larger circulation than any denominational journal, without the fear of a residence in eternal fire and brimstone, and Satan as the general whipper in, to the support of these doctrines, can command.

Our paper, which we dare to call our bright, varied, and sparkling little "Two Worlds," only lives now because the Father of Spirits and the Angels of the New Spiritual Dispensation have found and wrought through an angel on earth, the inspiration to give us the material means by which to sustain the vast expenses of publication and distribution—selling to dealers and societies at less than cost—and paying out the minimum pittance circumstances will allow to be paid to the workers.

Lamartine relates how, in the fourteenth century, there lived at Mentz a certain rich merchant. One day a tall, gaunt, haggard-looking stranger entered the merchant's office, and showed him a plan for a most wonderful invention, one which the stranger affirmed, and the merchant at once perceived, would light up and illuminate the whole world so long as that world should last. "What prevents you from lighting up that grand and imperishable lamp?" cried the merchant. "It lacks oil," replied the stranger. "Buy it then, and light your lamp," replied the merchant, casting a full purse into the stranger's hand. That merchant's name was Faust—the stranger's was Gutenberg, the inventor of movable types. His lamp—the lamp which has illumined the whole world, and will light it as long as time shall be—was the printing press.

A modern Faust has supplied the lamp of the burning "Two Worlds" journal "with oil" enough to last for at least another year, and so it will continue to shine during 1891, and continue to illuminate as many of earth's dark places as its beams can penetrate, and heap the blessings of this age and all posterity on the noble oil purveyor, whose bounty extends from 1890 to 1891.

E. H. BRITTEN, EDITOR *Two Worlds*.

January 1st, 1891.

### A BAD "ISM."

"WHAT keeps our friend from church?" the pastor said.  
 "I have not seen him there for many weeks.  
 I hope he's not got Deism in his head,  
 That he comes not"—("Tis to his clerk he speaks)  
 "Oh no, your reverence," he answers flat,  
 "It is not Deism, it is worse than that."  
 "Than Deism worse!" exclaims in sad surprise  
 The minister. "'Tis Atheism then, I fear."  
 "No, worse than that, much worse," the clerk replies,  
 But still he does not make his meaning clear;  
 The pastor said, "This cannot be denied,  
 Than Atheism nothing can be worse."  
 "Oh yes, your reverence," the clerk replied,  
 "'Tis Rheumatism—a far greater curse."

### CARMEN SYLVA.

BY EMILY LUCAS BLACKALL.

It was an event of far-reaching results when, in December, 1843, in the castle of Neuwied, in one of the most beautiful sections of the Rhine country, not far from Coblenz, was born a princess who was christened Elizabeth Weid.

The unselfish disposition of the Princess Elizabeth was manifested in her childhood. Among other characteristics of her early life, it is related that only by the restraint of those in charge of her was she prevented from giving away her dresses to poor children. She had a dominating love of freedom, and rebelled in spirit against the isolation from the children of her native village which her rank imposed on her. A good illustration of this is found in her slipping away one day, with only a semblance of permission from her mother, and taking her place among the pupils of the village school. Entering while the music-lesson was in progress, she took a place with the other children, and her voice soon drowned theirs by its force. Finally, a little girl, not relishing this sort of eclipse, even by a princess, clapped her hand over the royal mouth and put an end to the ungraceful proceeding. It seems a pity to tell that for this early display of democratic instincts the princess suffered imprisonment in her room the rest of that day.

Elizabeth's poetic nature was shown very early. She began to write at the age of fifteen, but had no idea of the art of poetical composition until she was thirty. And it is fair to say that even yet it is the heart, and not the art, that has given her the right to wear the laurel crown.

It was her love for song and for the woods that caused Elizabeth to give herself the name "Carmen Sylva," meaning forest-singer; and it is this winsome title by which she prefers to be called. A cherished plan of her early life was to become a teacher, and matrimony did not offer to her its usual attraction for maidens in their teens. It seemed decreed, however, that her "Prince Charming" was to appear in the person of Charles I. of Roumania.

A bit of romance attended her first meeting with Charles. One day, while visiting in Berlin, she fell down the palace steps, and was caught in the arms of this, to her, hitherto unknown prince. Before he was long back in Roumania he concluded that the country and himself needed a princess. He at once set about pressing his suit, and was successful. But, as if in true harmony with the strong character of both, four marriage ceremonies were used to unite them. The first ceremony took place in Neuwied Castle, and was according to the German civil code. Next came that prescribed by the Lutheran Church, to which the princess belonged. Following this, the rites of the Roman Catholic Church, of which the prince was a communicant. And when they reached Bucharest, there was celebrated with great splendour the marriage ceremony of the Greek Church.

God took their only child, the little Marie, when she was only four years old, leaving a sorrow in the mother-heart that has never healed, but finds solace in her duties as queen and in work with her pen.

Less than a decade ago, Roumania became a kingdom, with Prince Charles enthroned as Charles I., king of Roumania. At his coronation he received a diadem made for him from cannon taken, through his valour, at the battle of Plevna. At the same time a crown of gold was placed upon the brow of Carmen Sylva. Few crowns that have been fashioned or worn are more significant than this one—"to the mother of the wounded," as she was lovingly called by her people after the war that gave Roumania its place among the kingdoms of the earth. And no other monument commemorating the Turko-Russian war is more eloquent in praise of worthy deeds than the marble statue erected in the city of Bucharest by the wives of the officers of the Roumanian army in testimony of the loving ministries of the queen to the sufferers on the field of battle. She is represented as giving a cup of water to a wounded soldier.

Her efforts to elevate the people of Roumania, where everything good was at so low an ebb, proved her a woman of great executive power, breadth, and sympathy. Libraries, schools for exquisite embroidery and schools for learning, hospitals, soup kitchens, convalescent homes, homes for the aged, and sanitary laws, have come into vigorous operation under her management. And when ever she could find or make the time for it her pen has been busy, largely in the service of her people.

A propensity to pay homage to queens seems inherent in human intelligences. And when it is a queen whose chiefest

throne is in the hearts of her subjects, the homage is a delight, blessing the one that takes and those who give. The character of her whose name heads this sketch is a study in which we are dealing as if with a medal finely cut on both sides. By nature she is joyous as a forest bird, yet, by environment of her entire life, serious to sadness; devoted to letters, yet from a sense of duty giving almost her whole time to the calls of her office; herself childless, yet being in ministrations a mother to many; queenly to gravity, yet approachable and gracious to all and always. The Oriental customs by which she is surrounded prevent her living in isolation from her people, as the Queen of England may.

Carmen Sylva rises often at four in the morning, sometimes at three, that she may find a little time for literary work, and this after late hours the night before, for Bucharest is a gay city, and the queen must mingle with her people if she would retain their hearts. It is said that she often must talk twelve hours at a time, advising, conferring, and entertaining in her charming, magnetic way; her fine blue eyes and musical voice adding much to the attractiveness that wins for her admiration from all classes.

The royal family linger at their summer home three weeks after nearly all others are gone. These are golden weeks to the queen, when she may be alone with Nature and her pen may have its way. But the exactions of the capital admit no denial, proving the tyranny of human coronets, and that only by bearing some cross is any true crown obtained.—*Our Young People*.

#### THE REV. M. J. SAVAGE, UNIVERSALIST MINISTER, OF BOSTON, MASS., ON MODERN CHRISTIANITY.

In the *Golden Gate* of November 8, 1890, John Wetherbee, one of that journal's most esteemed correspondents, says:—

Here are the words of the Rev. M. J. Savage: "The claims of Christianity after eighteen hundred years, seem like a disastrous failure; the average Christian seems but half in earnest about it. Paul says, 'To die is gain,' but church members to-day act as if they did not believe it, although they find very little consolation at the hour of death. With crape on their doors, they look upon their going to heaven as if it were a disaster that crowned with gloom a Christian's life. I think it will be the honest testimony of both doctors and ministers that the Christian dies no more peacefully than other men. With them as with the materialist, it must be an awful leap in the dark. It seems to me that one of the strongest answers to *cui bono* is that modern spiritualism has changed this king of terrors to a white robed angel, the sister of sleep. I cannot see why death should now be a terror, as it is now only the open door to a world of beauty and of light. Of course I can understand, we all of us have duties to perform that have grown around us with our growth, which more or less bind us here, and which it would be an inconvenience to sever. We have many things which seem valuable to us, which we should have to leave behind. And then there is the attendant physical suffering, real or imaginary, which makes one dread death; all this may make it more or less a grief, but it is death itself which is the terror."

#### LYCEUM JOTTINGS.

##### AS YOU GO THROUGH LIFE.

DON'T look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind  
And look for the virtues behind them.  
For the cloudiest night has a hint of light  
Somewhere in its shadows hiding;  
It is better by far to hunt for a star,  
Than the spots on the sun abiding.  
The current of life runs ever away  
To the bosom of God's great ocean.  
Don't set your force 'gainst the river's course  
And think to alter its motion.  
Don't waste a curse on the universe—  
Remember, it lived before you.  
Don't butt at the storm with your puny form—  
But bend and let it go o'er you.  
The world will never adjust itself  
To suit your whims to the letter.  
Some things must go wrong your whole life long  
And the sooner you know it the better.  
It is folly to fight with the infinite,  
And go under at last in the wrestle.  
The wiser man shapes into God's plan  
As the water shapes into a vessel.

—*Ladies' Home Journal*.

#### ONLY A LITTLE CLOUD.

TAKE courage—'tis a little cloud  
That soon will pass away;  
The hearts that now with grief are bowed  
May only grieve to-day.  
To-morrow, up the azure height,  
The sun may dart his beam,  
And then one joyous burst of light  
O'er mount and vale shall stream.  
When thwarted plans and baffled hopes  
Become our only store,  
And the crushed spirit barely copes  
With ills unknown before—  
Despond not: yet the tide will turn—  
The gales propitious play;  
Take courage—'tis a little cloud  
That soon will pass away!  
When doubts eclipse the ray of joy,  
And fears their shadows cast—  
When rugged seems the way to bliss,  
And foes come crowding fast—  
Faint not: a mightier power than thine  
Is pledged these foes to slay;  
Light shall at last around thee shine—  
The cloud shall pass away!

#### NOT LOST.

THE look of sympathy, the gentle word,  
Spoken so low that only angels heard;  
The sacred art of pure self-sacrifice,  
Unseen by men, but marked by angels' eyes—  
These are not lost.

The sacred music of a tender strain,  
Wrung from the poet's heart by grief and pain,  
And chanted timidly, with doubt and fear,  
To busy crowds, who scarcely pause to hear—  
It is not lost.

The silent tears that fall at dead of night,  
Over soiled robes which once were pure and white;  
The prayers that rise like incense from the soul  
Longing for Christ to make it clean and whole—  
These are not lost.

The happy dreams that gladdened all our youth,  
When dreams had less of self and more of truth,  
The child-like faith, so tranquil and so sweet,  
Which sat like Mary at the Master's feet—  
These are not lost.

The kindly plans devised for others' good,  
So seldom guessed, so little understood;  
The quiet steadfast love, that strove to win  
Some wanderer from the woeful ways of sin—  
These are not lost.

Not lost, for yonder in that city bright  
Our eyes shall see the past in purer light;  
And things long hidden from our gaze below,  
Shall be revealed, and we shall surely know  
They were not lost.

#### BY THE SEA.

ONCE I stood at sunrise  
By the summer sea,—  
Crimson sky and water,  
Billows heaving free;  
Briny winds swift blowing,  
Sands all crisp and white;  
Spectre ships far distant,  
Melting out of sight.  
Solitude delicious,  
Peopled with my dreams,—  
Faces softly rising  
Venus-like in gleams  
'Mid the crested waters,  
Touched with lines of gold,  
Draped with misty fingers,  
Beauty manifold.  
Booming in the distance  
Came the breakers' roar,  
Sighing like a love song  
As it neared the shore;  
While the azure heaven,  
Bending towards the west,  
Held a single planet,  
Fading, on its breast.  
Then my dream-land faces—  
Dearer than, I ween—  
Rose and smiled upon me  
Part of that fair scene!  
How the soul expandeth  
At a time like this!  
What a power it holdeth  
To enhance earth's bliss!  
Peace with softest pinions  
Held me while I dreamed,  
While my bursting spirit  
In a rapture seemed.  
So, I thought, in heaven  
Human hearts repressed,  
Bursting into freedom,  
Find their sweetest rest.



## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

**ARMLEY.**—Dec. 21: Mrs. Stansfield showed the need of careful attention to our conditions and surroundings; physical, moral, and spiritual health depend much upon the conditions by which we are influenced. Followed by very careful clairvoyant descriptions. 28: Mrs. Jarvis urged her audience to put away all mean and selfish thoughts, and to take stock at the end of the year with a view to begin the New Year determined it shall be better spent for the good of all with whom we come in contact than this has been.—J. W. G.

**BATLEY.** Wellington Street.—Dec. 28: Mrs. Taylor rendered good service, the controls speaking in a truly spiritual manner, exhorting their hearers to deeds of kindness and love by helping the fallen and the outcast. Subject, "Ye have despised the poor." Evening, "Guardian Angels" was especially appropriate for the season of the year, and many were the illustrations showing how we may all become guardian angels. Clairvoyance was given in the beautiful manner peculiar to this medium, each test being followed by some comforting message from our friends on the "other side."

**BIRKENHEAD.** 84, Argyle St.—Dec. 21, at 6-30: Mr. Bateman spoke on "Mediumship," describing its various phases and the conditions best suited for the development and demonstration of mediumistic faculties. Thursday, 25: Mesmeric class. Mr. Tolly gave some excellent illustrations with a local subject—Mr. Silvester—who very kindly placed his services at the disposal of the class. Sunday, 28, at 6-30: Mr. Heaney's subject was "Where we obtained the Bible." A most instructive and interesting lecture, giving satisfaction.

**BOLTON.** Bridgeman Street Baths.—Dec. 28: Mr. Taylor's subjects were, afternoon, "Where is Heaven and Where is Hell?" Evening, "Where are the Dead?" Sixteen clairvoyant descriptions; twelve recognized.

**BOLTON.** Old Spinners' Hall.—December 21, afternoon: Mr. W. H. Taylor spoke upon "When there's love at home," and afterwards gave a very good test to one of the audience. The medium fell in the street, which was instantly recognized by the relatives. Evening subject: "What shall I do to be saved?" Good clairvoyance. I beg to acknowledge the receipt of several articles and a large parcel of spiritual literature for the Sale of Work which is to be held during the new year's holidays. The papers were sent by a friend in London; for which all will please accept our thanks. Dec. 25: Mrs. Horrocks was listened to by very intelligent audiences. Her night's subject was "Peace to all men." She pointed out that men were not at peace with themselves, much less were they in harmony with their fellowmen. The clairvoyance and psychometry were very good; nearly all being recognized at once.—A. H.

**BRADFORD.** 448, Manchester Road.—Dec. 21, Mr. Milner's control gave her "Experience in Earth Life and the Passing into Spiritual Life." Evening, "What is Death?" Psychometry very good.—S. C.

**BRADFORD.** St. James'.—Dec. 28: Lyceum closed till further notice for want of teachers. Afternoon: Held circle, with 35 in attendance. Mrs. Whiteoak gave an instructive discourse on "Individual responsibility." As we sow so shall we reap; salvation by work, not by faith. Evening: Address, "Description of Life in the Spirit Spheres." Very successful clairvoyance; all recognized.

**BURNLEY.** Hammerton Street.—Dec. 25: Annual tea party and meeting; we provided for 250. Meeting was presided over by R. Harwood. An attractive programme was gone through. Recitations by Misses Emmot, Shepherd, Woodward, Stansfields, and Mr. W. Dean. Dialogues superintended by James Richmond. Choir conducted by J. Harrison, accompanied by Mr. Spence, organist. Anthems, "Daughter of Zion," "Christmas now returns again," and glee, "Sweet doth blush the rosy morn," with good taste and effect, very pleasing to the audience. All passed off well.—R. H.

**BURNLEY.** North Street.—Mrs. Russell, of Bradford, officiated to-day. Good audiences at both services.

**BURNLEY.** 102, Padiham Road.—Mrs. Heyes' guides gave splendid discourses from subjects chosen by the audiences. Afternoon, "True Spiritualists: What and where are they to be found?" Evening, "The Closing Year, and the work we have done." A splendid piece of oratory, and well received. Good psychometry by Mr. Taylor and Mrs. Heyes. Our tea party was a grand success, and well attended.—J. W.

**CARDIFF.** Psychological Hall, Queen Street.—Dec. 21, at 6-30, Mr. Rees Lewis read the second portion of a paper on "The Cardiff Materializations of 1879 and 1880."

**CLOCKHEATON.** Northgate.—Dec. 21, Owing to indisposition Mr. Bush was not able to be with us. Mr. Crowther's guides spoke on "See that ye love one another." They referred to the ridicule and scorn which the spiritualist receives, also dealt with Bible spiritualism. Our orthodox friends ignore the truth of spiritualism, but condescend to believe the Bible. Golden rules, which are for the good of humanity, would be better practised than preached. Poem on "Love." Evening subject, "As the tree falls, so shall it lie." Psychometry at the close. Mr. Crowther ought to be more called for.—W. H.

**CLOCKHEATON.** Northgate.—Annual tea party, Dec. 27. Forty to fifty sat down. After tea an entertainment was given, consisting of songs, recitations, &c. A dialogue was given by seven persons, which was the feature of the evening. Chairman, Mr. Wm. Hodgson. A very pleasant evening.—December 28: Mrs. Hoyle spoke on "What is a Medium?" Evening: "Who are they who are arrayed in bright robes?" Our spirit friends treated the subject in a noble manner, making special reference to our heroes and reformers of the past and present. Two good discourses. All seemed highly satisfied.—W. H. [Please write on one side of the paper only.—E. W. W.]

**COLNE.**—Mrs. Carr not keeping her appointment, we had a circle in the afternoon. Evening: Mrs. Gott, of Colne. A full house, and good tests given.

**FELLING.**—December 21: Mr. Gardener spoke on "Shakspeare and the Bible," ably delineating the character of the poet, and quoted pas-

sages of scripture quite in harmony with his writings, which gave general satisfaction. Christmas Eve: The annual tea was ably provided by our sister, Mrs. Shannon, to whom great credit is due. The following took part in the concert: Messrs. Laws, Pearson, Balder, Pickering, Shannon, Harling, Hall, &c., and in the interval short speeches were made by Messrs. Wright, Wilson, Pickering, and our president, Mr. Hall. Dancing was ably presided over by Mr. Hall on the violin till Christmas dawned, and greetings were exchanged. We separated all highly satisfied. December 28: Mr. Robinson could not be with us. Mr. Wilson, our vice-president, kindly spoke on "If a man die, shall he live again?" in an eloquent manner. A hearty vote of thanks was awarded him. The following officers were elected for the ensuing half year: Mr. T. Wright, president and financial secretary; Mr. Hall, vice-president; Mr. G. Laws, treasurer; J. Dobson, corresponding secretary; Mr. Peters, librarian; committee: Messrs. Cairns, Hattle, Wilson, and Pickering.—J. D.

**GLASGOW.**—December 21. Morning: Mr. Birrell explained "Why he became a spiritualist." He was brought up in the Calvinistic faith, but no church gave any evidence of a life beyond this. He heard of spiritualism, attended a séance, and his arm was controlled to write messages from departed friends. Other phases of mediumship followed—the psychometrical, the poetical, and the inventive power which enabled him to bring out many patents. He recited several beautiful poems. The address was well appreciated. Evening: Mr. R. Harper addressed the meeting in his usual, eloquent, and impressive manner. The Lyceum was conducted by Mr. J. Robinson with the usual success. Thursday: Experimental meeting, conducted by J. Griffin, who gave several readings of character, and was influenced to give a message of kind thanks to an absent friend, who, years ago, had shown kindness to the spirit. Kindness, like love, never dies. December 28: Morning, Mr. W. Corstorphine gave a selection of readings in his usual impressive style. Evening: Mr. J. Robertson read a paper on "The Changes and Events in the Spiritualists' Association." Thursday: The lyceum soirée was held with much glee. The Christmas tree was loaded with presents, and each received a gift to commemorate the passing away of the old and the beginning of the new year. Speeches, songs, recitations, and dancing filled up the evening with a passing joy that will live long in the memory of those present.—J. G.

**HALIFAX.**—Monday, December 15: Mr. A. D. Wilson gave a few reminiscences of his first investigation, which proved very interesting. December 21: A very pleasant and enjoyable day with Mrs. Green. Evening subject, "Shall we know our loved ones in spirit life?" was dealt with in good manner. Her clairvoyance was remarkably good. Dec. 27, the annual Christmas tea was a complete success. 171 sat down to a splendid tea, presided over by the following gentlemen: Messrs. Jagger, Lee, Marshall, Sutcliffe, Cordingley, Greenwood, and Bailey. The room had been beautifully decorated with evergreens, and over the platform the following inscription was pinned to the wall: "A Most Hearty Welcome." After tea a grand miscellaneous entertainment. Mr. Jagger, presiding, made a few very appropriate remarks. Glees by the choir. Songs by Mrs. Bott, Misses Greenwood, Kitchen, and Horsfall, and Messrs. Smith and Butler. A duet by Mrs. Bott and Miss Greenwood was encored. Mr. Whitely, from Huddersfield, gave us comic recitations in good style, amidst bursts of applause. Mr., Mrs., and Miss Kitchen gave a trio remarkably well. Piano and violin duet by Mr. F. A. Moore and Master F. Marshall. Mr. Hanson Hey gave two comic sketches. Miss Jackson, accompanist, gave every satisfaction. The hall was packed in the evening.—B. Downborough.

**HECKMONDWIKE.** Thomas Street.—Annual tea and entertainment on December 26. Upwards of 200 sat down. The entertainment consisted of song, duet, recitations, dialogue, with the assistance of Mr. Boocock, of Bingley, and a pleasanter evening never was spent in Heckmondwike. The tea and entertainment, after all expenses were paid, left a balance in hand of £6 9s. 3½d., for which we thank our friends, hoping all will have a happy and prosperous new year.—F. H.

**HECKMONDWIKE.** Blanket Hall Street.—Dec. 28: Miss Capstick gave good discourses. Clairvoyance and psychometry at each service.

**HEYWOOD.** Market Street.—Dec. 21: Good audiences listened to short lecture by Mrs. Yarwood, and some excellent clairvoyant descriptions, which were all recognized. The people paid the greatest attention, and went away well satisfied.—J. E. S.

**HUDDERSFIELD.** Brook Street.—Dec. 14: Mr. Wallis has spoken well to fairly numerous audiences. Splendid address in the afternoon upon "The Consolations of Spiritualism," well worthy of repetition. In the evening questions were effectively answered. Dec. 21: Mr. Featherstone very acceptably filled our platform; thin audiences, owing, no doubt, to severity of weather. Excellent replies to questions at both services. Dec. 28: Mr. Rowling has given good practical addresses to moderate audiences only, owing to bad weather. Our dramatic entertainment, which took place on Boxing Day, was an unparalleled success, so much so that we intend to repeat it on New Year's Day. We had a splendid audience, all delighted. The result is a handsome balance, which will clear off our year's debt, and leave us free to commence the new year.—J. B.

**HULL.** Seddon's Rooms, Charles Street.—A splendid, inspirational lecture from Mr. Gledstone, of North Ferriby. The audience listened with riveted attention to his expounding of the "Life of Paul," and more particularly the graphic manner in which the lecturer showed up Paul's belief which has been lost sight of—"Man being a trinity, composed of body, soul, and spirit." We also received an inspirational poem, entitled "God in Nature." His lecture has afforded proof to enquirers of spirit power, being rendered in a tone in accordance with purity of euphony and classic English, which could not possibly emanate without an inspiring power of a high order.—E. H.

**LEICESTER.** Town Hall Square.—December 21: Mr. Sainsbury gave an interesting address on "Predestination, or Progression." A very important subject.

**LONDON.** 4, Bryanston Place, Bryanston Square.—December 21: Mr. Reed spoke on "Hypnotism," referring to some of the experiments in France, and of the Society for Psychical Research.

**LONDON.** Canning Town.—Dec. 21: Mrs. Weedemeyer gave clairvoyance. Several strangers had descriptions of their spirit friends, and were advised to magnetise a friend who was ill. They stated the descriptions were correct, and they would follow the advice given. Dec. 28:



Mr. Wallace's control lectured on "Life in the Several Spheres." Control invited questions, and satisfactory replies were given. Attendance a little better.—J. D. H. [Your letter was unstamped.—E. W. W.]

LONDON. Forest Hill, S.E. 23, Devonshire Road.—A powerful address was given on the text, "Be strong, and quit yourselves like men, etc."

LONDON. King's Cross. 182, Caledonian Road.—Morning: Small meeting enjoyed conversation upon several topics connected with spiritualism. Evening: Mr. H. Sells read an interesting paper upon "What is Spiritualism?" answering the question from various standpoints. Messrs. Rodger, Battell, and others followed with short speeches. We beg to call attention to a new series of mutual improvement meetings, which will commence on Wednesday, 7th January, and will be continued every Wednesday, at 8 p.m. Syllabus: 7, "A Lesson in Astrology," Mr. Selley; 14, "Time and its divisions," Mr. A. M. Rodger; 21, "Unitarianism," Mr. S. T. Rodger; 28, "The Gospel of Discontent," Mr. H. Sells.

LONDON. Marylebone. 24, Harcourt Street, W.—Mr. Hunt delivered an impressive address on his "Early Experiences in Spiritualism," to a very attentive audience, showing the hardness of the materialistic mind to accept second-hand evidence, and the value of personal conviction. The usual quarterly meeting was held, Mr. Green presiding. The secretary read minutes of balance-sheet, showing a gain on the term of £3 1s. 5d., there being a balance of £2 0s. 1½d. in treasurer's hands. Secretary and treasurer were re-elected. Messrs. Green, Claxton, Hopcroft, and Mesdames Treadwell, Stibbet, and Peddle as committee. Mrs. Treadwell and Mr. Hopcroft delivered short addresses bearing on individual responsibility. Members are reminded that their subscriptions are now due.—C. White, hon. sec.

LONDON. Peckham. Chepstow Hall, 1, High Street.—Morning: Mr. W. G. Coote, a member of this society, rendered his services at a circle. Evening: We were favoured with a reading also by one of our members, Mr. W. G. Killick. We were thrown upon our own resources owing to the illness of our engaged speaker.—W. E. R., assist. sec.

LONDON. 14, Orchard Road, Shepherd's Bush.—Our séances well attended, with good results. Sunday service, Mr. Towns gave us a deeply impressive address upon "Spiritualism," recounting some of his wonderful experiences, assisted by his son, Mr. H. Towns, who described spirit friends present. A good meeting, much appreciated.

LONGTON. 44, Church Street.—Evening: Mr. Grocott, of Kildgrove, spoke on "Spiritual Progression." That no man has a moral right to hold fast to his wealth while within a stone's-throw of his door there are human beings perishing from want was the main lesson taught. We hope shortly to have Mr. Grocott with us again.—N. B. J.

MANCHESTER. Tipping Street.—Dec. 21: Afternoon, our president, Mr. Simkin, made a few remarks about the weather, and said he was rather surprised to see our organist. Mr. Smith responded that where duty calls he is to be found. Mr. Simkin thanked him, and said that speech would stimulate him, and he hoped others, to be at duty's call. He thought all true spiritualists, who had the cause at heart, should do their duty, and we should have larger audiences. Mr. Johnson spoke upon the duties of true spiritualists, and gave his experience of spiritualism in Manchester, how it was first introduced, and the trials and troubles the old pioneers had twenty years ago, and how they fought and gained the victory. I fear there are very, very few in Manchester to-day who call themselves spiritualists who would do as the old pioneers did, either in working for the cause or giving their cash to help it on. I am sorry, as a body, the Manchester spiritualists are not enthusiastic enough or clannish enough to make the cause felt as it ought to be. Evening: Mr. Johnson spoke on "The Coming Religion." He said old theology was dying out, and men no longer believed in the old story of the dark, deep pit. The rack and thumbscrew they dare not bring into use now, as men are more enlightened, and will not be kept in thralldom as they were formerly. A good, practical, common sense lecture. Mr. John Brown presided. 28: Afternoon, Mrs. Gregg spoke on "Mediumship." A good, sound practical lecture, full of advice to young mediums. Evening, Mrs. Gregg gave us her experience as a spiritualist. A grand address, showing the difference between circles held now and those of fourteen years ago. The pioneers had far more to contend with than the present day spiritualists have. I should much like to join such a circle as Mrs. Gregg developed in. She has had her share of phenomena and healing. I have no doubt that all may receive as much good if they will sit as earnestly. She closed with very good clairvoyance.—W. H.

MANCHESTER. Psychological Hall.—Dec. 21: Mr. Standish's controls spoke briefly upon hymns sung, followed with successful psychometric delineations at both meetings. Dec. 28: Afternoon, Mrs. Stansfield's controls dealt with "God made Manifest in Nature." Evening, "The Song of the Angels," showing that it is their mission to impress and assist mankind with noble thoughts and deeds for the upliftment of humanity. Clairvoyance at each meeting.—J. H. H.

MANCHESTER. Edinboro' Hall, opposite Alexandra Park Gates.—Sunday, Dec. 21: Mr. Mayoh gave very instructive discourses. On Christmas Day we had our first tea party, which was poorly attended. After tea we formed a society and elected president, vice-president, secretary, treasurer, and doorkeeper, all the members forming the working committee. Best thanks of the meeting were given to Miss Goodall for presiding at the piano. On Sunday last Mr. Lomax spoke powerfully on "How I became a Spiritualist," and "Why I became a Spiritualist." A meeting will be held at Mr. Braham's on Wednesday, Jan. 7, at eight o'clock, to formulate new rules for the working of the society.—J. B. L.

NELSON. Sager Street.—Dec. 21: Owing to a small gathering a circle was formed, when Mrs. Woodhead discoursed upon "The Dawn of Light," showing that spiritualists are looked to, to fan it into a brilliant flame that all may be benefited. Miss Cowgill gave six delineations, five recognized. Evening subject, "Blessed are the peace-makers." Ably dealt with. Eight delineations, four recognized.—J. W.

NEWCASTLE-ON-TYNE.—The last Sunday of the dying year echoed the eloquent periods of Mr. J. J. Morse's inspirers, which notwithstanding the melting sleet, were listened to with interest. This gentleman will also occupy the rostrum on the first Sunday in the New Year, morning and evening.—W. H. R.

NORTHAMPTON.—Dec. 28: Half yearly meeting on Sunday afternoon. Elected officers for the coming year, taken hall for coming year. We wish to thank our Leicester and London friends for the great help during the past year, and hope to see them amongst us again. Mr. Hodson with us, pleasant time.—A. Ward, sec., 115, Derby Road, Northampton.

NOTTINGHAM. Morley Hall.—Dec. 28: The philosophy of spiritualism and the grandeur of its teachings were most ably expounded by the controls of Mr. E. W. Wallis. Subjects and questions, which were invited, covered a wide range of thought, and evinced the desire for deeper knowledge on the part of the audience. The clearness of the answers relating to spirit control and influence was calculated to be very helpful to enquirers, as many erroneous ideas so generally prevail on the subject. The meetings were food for "heart" and for "head." Mr. Wallis sang with much feeling. We regret that the attendance at the Christmas party was so small as to barely make it pay. It seems that Christmas Day parties conflict with home gatherings, to the detriment of the former. Friends are requested to bear in mind that on Sunday next a local conference will be held, morning and evening, to consider the best means of conducting the cause during the coming year.

OLDHAM. Spiritual Temple.—December 17: Mr. J. J. Morse gave his lecture in aid of the Lyceum. Subject, "Twenty-one Years a Medium; or, British Spiritualism as it was and is." The experiences of Mr. Morse were very interesting, and the lecture was really a brief history of the movement during the time named. We are pleased to learn that it is to be printed. 21: Mrs. Wallis's discourses were much enjoyed. The subjects being "Children in the Spirit World," and "Spiritualism and Spirituality." 25: Our annual tea party was a great success. About 200 were present. After tea the chair was taken by Mr. Rayner. The programme included songs by Mrs. Chadderton and Mr. Rayner. A humorous sketch and several recitations by members of the Lyceum. The financial report was read, showing that we are now in a better position than we were twelve months ago. 28: Mrs. E. H. Britten lectured on "Angel Ministry—past, present, and to come." Evening: a number of questions were dealt with in her accustomed manner. Members' meeting: Mr. E. Rayner re-elected president; Messrs. Platt, W. Mills, McEntevy, and Jas. Sutcliffe, committee; Messrs. Davenport and H. Sutcliffe, auditors.—J. S. G.

OLDHAM. Bartlam Place.—Miss A. Walker dealt with "Occupation in Spirit-Life" and "The Philosophy of Spiritualism" very ably. Remarkable clairvoyance; very good audiences. Half-yearly meeting. The following officers were elected: President, Mr. J. Savage; vice-presidents, Messrs. J. Butterworth and J. W. Britland, and Mesdames Diggle and Butterworth; treasurer, Mrs. Meekin; financial, corresponding, and organising secretary, Mr. W. H. Wheeler, 69, Queen's Road; reporting secretary, Mr. W. Ward; assistant-reporting secretary, Miss E. A. Wainwright; collectors, Messrs. W. Ward, C. Shaw, W. Hill, and R. Diggle; librarian, Master J. W. Butterworth; musical director, T. M. Barker; organist, Mr. R. Wainwright; assistant organists, Miss E. Clegg and Master Savage. Our constitution being democratic, the whole body of subscribers form the usual committee.—J. B.

OPENSHAW.—Dec. 21: Mr. Allanson lectured in the morning upon "Christianity." Evening, "Immortality." Two very good, sound discourses, giving out plenty of food for thought. We regret our friend is leaving the country, as we should have been pleased to have had him with us again.

RAWTENSTALL.—Two very pleasant services with Mr. Swindlehurst. In the afternoon he named a child and answered questions. Evening, the controls gave their experience in earth and spirit life, which was very interesting.

SALFORD. Southport Street.—Mr. Macdonald, of Patricroft, was the speaker. Both afternoon and evening, questions were asked by the audience, which were very ably answered, giving great satisfaction.

SHIPLEY.—Mr. Campion's afternoon subject, "A Review of Mr. Booth's 'Darkest England, and the way out of it.'" Evening subject taken from the lesson read referring to Saul and the Woman of Endor. The above were dealt with in a very able and instructive manner to the satisfaction of poor audiences.—C. G.

SLAITHWAITE. Laith Lane.—Dec. 28: Members' general meeting. The balance sheet was read and adopted, and showed the society to be in a very fair condition. The election of officers for the next twelve months was next gone through. I will not trespass upon your space with giving the whole; let this suffice, that Mr. John Meal, Rose Cottage, Royde Street, Hill Top, Slaithwaite, is cor. sec. for the next year. Mediums and secretaries, please note the address.—T. B.

SOUTH SHIELDS.—Tuesday, December 16, in the absence of Mr. J. S. Schutt, Mr. J. H. Lashbrooke lectured very ably on "Eternal Hope v. Eternal Damnation" to an attentive audience. 17, the guides of Mr. Jos. Griffiths gave striking proofs of spirit return. 19, Developing circle. Very good work accomplished. 21, Mrs. W. Murry presided, and gave a short address. Mr. J. G. Grey's guides took subjects from the audience—"The Origin and Destiny of the Soul," "There is Nothing New under the Sun," and "Justice," followed by an impromptu poem. At the close the auditors gave their report on the books, which proved very satisfactory, and the hall eventually closed.

STOCKPORT.—Dec. 21, Mr. Lomax gave his experiences as a healer, which were of a varied character. Evening, the controls spoke on "God and Man," showing that man was a portion of the Godhead. Man had within him that divine power by which he might overcome every obstacle, and ultimately arrive at that point where peace and harmony abound. Dec. 28: Mr. Whittaker's controls spoke on "The Philosophy of Spiritualism" and "Who and what are the Saviours of the World?" both addresses being full of food for the inner man, and well received by intelligent audiences. Secretaries and speakers will please note that my term of office as secretary for this society has expired, and Mr. T. Edwards, 18, Adwood Terrace, Adwood, Stockport, has been appointed my successor.—J. A.

SUNDERLAND.—December 21: Mr. Westgarth took for his subject, "If Christianity be destroyed what will be given as a substitute?" To a moderate audience.—R. A.

TYNE DOCK.—December 17: Short addresses upon "The Need for Socialism" were given by Messrs. Wilkinson, Forester, and Grice. Sunday morning classes as usual. Evening: Mr. Gardener, sen., gave



a good address on "The Life and Work of Robert Burns," which was highly interesting.

**WISBECH.** Public Hall.—December 21: Our esteemed friend Mr. Ward made a very interesting discourse from "The sceneries and beauty of Nature of the season, and contrasting it with the month of July, when the nightingale was sending forth its sweet notes of praise through the stillness of the night." He then went on to show how the spiritual influence and power steals upon us in the silent night, and finished with a grand poem, "If I were an angel of light." Clairvoyance and psychometry followed. Miss F. Weaver sang a solo. We had a most enjoyable and interesting meeting.—A. W.

**RECEIVED LATE.**—Heywood. Discussion Hall, Adelaide Street: A number of friends commenced a new series of meetings here. Mrs. Crossley gave appropriate addresses and striking clairvoyance.—Macclesfield: Mr. J. B. Tetlow gave good addresses and very successful psychometry. The Christmas Day tea party and entertainment was a grand success. About 150 to 200 persons sat down to tea, the number after tea being increased to about 300.—North Shields: The *North Shields Daily News* gives kindly reports of the social evening, and also of the Lyceum tea for the children.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—On Christmas Day in the Spiritual Hall, Freckleton Street, 150 poor children were treated with a free breakfast, and an excellent entertainment presided over by the conductor, Mr. G. Howarth. The Lyceum children sang and recited in an admirable manner. Mr. Campbell in a speech stated that drink was the cause of so much poverty and crime. Mr. Quigly also made a few encouraging remarks. On Thursday afternoon our Lyceum scholars were treated to a free tea, after which an excellent entertainment was presided over by Mr. G. Howarth. The officers of the Lyceum heartily thank all those who subscribed on behalf of the children's tea.—G. E. H.

**BURNLEY.** North Street.—Good attendance.

**CLOCKHATON.**—Dec. 21: Only a poor attendance. After invocation we read from "Spiritualism for the Young."—W. N.

**LONDON.** Marylebone. 24, Harcourt Street.—Small attendance. Conducted as usual with the assistance of Mr. Collins. Boxing Day tea party a success, being more present than on any previous occasion. Fun and frolic was the order of the day. The members wish to express their thanks to Mrs. Bradley for providing such beautiful Christmas presents.—C. W.

**LONGTON.** 44, Church Street.—The opening session was conducted by Mr. Grocott, of Kildgrove. A most encouraging prospect for the future showed itself in the readiness of the children to recite, also in the cheerfulness shown in the calisthenics and musical marches. There were present 21 children and 18 friends. All bids fair for the New Year, and we hope to have unity, peace, and concord.—R. B. J.

**NEWCASTLE-ON-TYNE.** 20, Nelson Street.—Attendance, 48 members, 19 officers. A very happy session. The Misses L. and A. Ellison played a bright quick march, which warmed our bodies and gladdened our hearts till every face beamed again. Recitations by Francis Perry, Cissy Seed, and Gerald Martin. Last Sunday a gentleman who had travelled thirty miles to hear Mrs. Britten visited our Lyceum. He said he had never seen such good order in any school, or so many happy looking children.—M. A. B.

**OLDHAM.** Spiritual Temple.—Dec. 21. Conductor, Mr. Spencer. The usual programme was gone through in good style. We always make it part of our duty to impress upon the children the right meaning of what they are reading. The prizes awarded seem to be well appreciated, and are an incentive to the giving of recitations. Ten were rendered in good style. We teach reciters to speak slowly, all other graces will follow in their proper places. Names of reciters take up too much of your valuable space.—N. S. Dec. 27: Tea party was attended by over 80, who greatly enjoyed themselves. Thanks for the kindness of Mr. Davenport, who sent 100 oranges; also for donations from others.

**OLDHAM.** Bartlam Place.—Dec. 21: Open sessions. Morning, large attendance. Invocation by Miss Halkyard. The usual programme was gone through with great efficiency. Recitations well rendered by Misses B. Butterworth and A. Ward, Masters L. Tuke and John Roach. Mr. Wheeler, conductor, gave an eloquent address. We were pleased to notice many strangers present. At 2-30: A larger number in attendance, showing diligent attention to the programme. Recitations by Misses L. Savage, A. Entwistle, M. Worthington, M. Butterworth, B. Butterworth, A. Ward, L. Fielding, Master J. Shaw, S. Ashworth, F. Shaw, and A. Ward, the audience being well pleased. Miss Pimblott, of Macclesfield, delivered an instructive address, urging the parents to attend and bring their children. We are much encouraged by our steady progress. Dec. 28: Usual programme. Mr. Savage gave a solo. Recitations by Masters J. Roach, F. Shaw, and others. Mr. Wheeler gave an instructive lesson on phrenology to the young ladies' group. Afternoon: Good attendance. Jan. 3: The Lyceum tea party will be held. We hope to see a large attendance. After tea prizes will be presented for good attendance and recitations. Tickets: Adults, 6d.; under 12, 8d.—E. E. M.

**PENDLETON.**—Morning: Opened by Mr. Wardle. Present, 12 officers, 34 scholars. Usual programme gone through. Recitations were given by George Boys (two), James Worthington (two), Joseph Heason, George Ellis, Elizabeth Tipton, Francis Boys, and Minnie Brooks. A trio by Elizabeth Tipton, Jane Fogg, and Minnie Boys. Marching gone through. Dec. 27: Annual tea party. Ninety-three members and friends sat down to tea, after which prizes were distributed. Mr. Fleming also presented two books for reciting, one to Rebecca Poole, and the other to James Worthington. A dialogue was given, entitled, "Paddy's Mistake," by six members of the lyceum. Games followed. Thanks were given to Mr. and Mrs. Boys, also to Mrs. Gibson for the supply of oranges that were given twice during the evening. [Please write on one side of the paper only. We have no time to copy what is written inside, it is therefore omitted.—E. W. W.]

**WHO CAN HELP** an educated, scientific, middle-aged man, over twenty-five years a spiritualist, who would be glad to fill some position? First-class references.—Damon, *Two Worlds* Office.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR JANUARY, 1891.

##### YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY** (Temperance Hall): 11, Mrs. Hoyle; 18, Mr. Howell; 25, Mr. Rowling.
- BATLEY CARR** (Town Street): 4, Mrs. Ingham; 11, Mr. J. Kitson; 18, Mrs. Midgley; 22, Mr. Howell; 25, Mr. Armitage.
- BATLEY** (Wellington Street): 4, Mr. Galley; 11, Mr. Hepworth; 21, Mr. Howell; 25, Mr. Wright.
- BEESTON** (Temperance Hall): 4, Mr. Peel; 11, Miss Walton; 18, Mrs. Murgatroyd; 25, Mrs. Connell.
- BINGLEY** (Wellington Street): 4, Mrs. W. Stansfield; 11, Mrs. Murgatroyd; 18, Mrs. Mercer; 20, Mr. Howell.
- BRADFORD** (Little Horton Lane): 4, Mrs. Winders; 18, Mr. Hopwood; 25, Miss Patefield.
- BRADFORD** (Milton Rooms): 4, Mr. Rowling; 11, Mr. Tetlow; 18, Mr. Hepworth; 25, Mrs. Craven.
- BRADFORD** (Otley Road): 4, Mrs. Midgley; 11, Mrs. W. Stansfield; 18, Mr. Armitage.
- BRADFORD** (St. James'): 11, Mrs. Jarvis; 18, Mrs. Hoyle.
- HALIFAX** (Winding Road): 4 and 5, Mrs. Crossley; 11 and 12, Mr. G. Smith; 18 and 19, Mrs. Ingham.
- HECKMONDWIKE** (Thomas Street): 4, Mrs. Hoyle; 11, Mrs. Berry; 18, Mr. Crossley; 25, Mrs. Midgley.
- MORLEY** (Church Street): 4, Mr. J. Kitson; 11, Mr. A. Smith; 18, Mr. Peel; 19, Mr. Howell.
- SHIPLEY** (Liberal Club): 4, Mr. Boocock; 11, Mr. Armitage; 18, Mr. Rowling; 25, Mrs. Jarvis.
- WEST VALE** (Green Lane): 4, Mr. Postlethwaite; 18, Mr. Lusby; 25, Mr. Hopwood.
- BACUP**: 4, Mrs. Stephenson; 11, Mrs. Best; 18, Mrs. Johnson; 25, Mrs. Warrick.
- BELPER**: 4, Mrs. Barnes; 11, presentation of prizes in the Lyceum; 18, Mr. W. Walker; 25, service of song, "Marching Onward."
- BLACKBURN**: 4 and 5, Mrs. Wade; 11 and 12, Mrs. Wallis; 18 and 19, Mr. Swindlehurst; 25 and 26, Mrs. Britten.—W. Howarth, sec., 7, St. James Street, Mill Hill.
- BRADFORD** (448, Manchester Road): 4, Mrs. Jackson and Miss Parker; 11, Mr. Long; 18, Mr. Bloomfield; 25, open.
- BRADFORD** (Ripley Street): 4, Mr. T. Marsden; 11, Miss Patefield; 18, Mr. H. J. Bowens; 25, Mrs. H. Taylor.
- BRADFORD** (St. James): 4, evening, Mrs. Marshall; 11, Mrs. Jarvis; 12, Mr. W. Howell; 18, Mrs. Hoyle; 25, Mrs. Whiteoak. Jan. 4, 2-30, special church meeting, to which members and friends are invited.
- BRADFORD** (Walton Street): 4, Mr. Armitage; 11, Mrs. Wade; 18 and 19, Mr. J. S. Schutt; 25, Mrs. Mercer.
- CHURWELL**: 4, Mr. and Mrs. Hargreaves; 11, Mr. Newton; 18, Mrs. Jarvis; 25, Mr. Wainwright.
- HECKMONDWIKE** (Blanket Hall Street): 4, Mr. and Mrs. Wainwright; 11, Mrs. Whiteoak; 18, Mrs. Stansfield; 25, Mrs. Bentley.
- HUDDERSFIELD** (3, John Street): 4, Miss Patefield; 11, Mrs. Midgley; 18, Miss Thorpe; 25, Mrs. Wade.
- IDLE**: 4, Mrs. Craven; 11, Mrs. Dickinson; 18, Mr. J. Campion; 25, Miss E. Walton.
- LEEDS** (Spiritual Institute): 4 and 5, Mr. E. W. Wallis; 11, Mr. Campion; 18, Mr. Tetlow; 25, Mr. Ringrose.
- LIVERPOOL** (Daulby Hall): 4, Mrs. Britten; 11, Mr. W. Howell; 18, Mr. J. J. Morse; 25, Mrs. Wallis. Also our annual tea party and concert on Tuesday, Jan. 6, at 6-30.
- LONDON** (Canning Town): 4, Mr. Paine; 11, Mr. Wallace; 18, Mr. Walker; 25, Open.
- LONDON** (Marylebone, 24, Harcourt Street, W.): 4, Mr. Hancock, "Life, Death, and Teachings of Jesus"; 11, Mr. Towns, "Psychometric Readings"; 18, Mr. W. O. Drake; 25, Mrs. Spring (clairvoyance).
- LONDON** (Stratford): 4, Mr. Butcher; 11, Mrs. Yeeles; 18, Open; 25, Mrs. Keeves-Record. We thank Mrs. Yeeles, Mr. Butcher, Mr. Wallace and Mr. Walker for speaking for us during the last month.
- MANCHESTER** (Tipping Street): 4, Mr. J. B. Tetlow; 11, Mrs. Groom; 18, Mrs. Green; 25, Mr. Swindlehurst.
- NORTH SHIELDS**: 4, Mr. Grice; 11, Mr. Lashbrooke; 18, Mr. Forrester; 25, Mr. Wilkinson.
- OLDHAM** (Temple): 4, Miss Walker; 11, Mr. E. W. Wallis; 18, Open; 25, Mrs. Green.
- OLDHAM** (Bartlam Place): 4 and 5, Miss Cotterill; 11, Mrs. Craven; 12, Mr. Verity; 18 and 19, Mrs. Crossley; 25 and 26, Miss Jones; 31, Mr. J. Burns.
- SLATTHWAITE**: 4, Mr. Johnson; 11, Mr. Swindlehurst; 18, Open; 25, Mr. F. Hepworth.
- WHITWORTH**: 4, Miss Gartside; 11, Mr. T. Postlethwaite; 18, Mr. Z. Newell; 25, Mr. G. Smith.
- WIBSEY**: 4, Mr. D. Milner; 11, Mrs. Marshall; 18, Mrs. Ellis; 25, Mr. A. H. Woodcock.

**BACUP.**—Society's Bazaar is put off till Good Friday. Thanking those who have already contributed towards it, the treasurer, Mrs. Firth, 31, Dale Street, Bacup, will thankfully receive any further help either in money or articles, the proceeds to go towards a building fund.

**BEESTON.** Lyceum.—The leaders and members will hold a public tea meeting on Saturday, Feb. 7. Tea at 5 p.m. Tickets 8d., 6d., 4d. An entertainment after tea and distribution of prizes for good attendance by Mr. Walter Howell. We hope to have the presence of all friends in the district.—A. R.

**BIRKENHEAD.**—Jan. 4, 6-30, Mr. Seymour. Subject, "Physiological Causes of Old Age." Continuation at special desire of members. Thursday, Jan. 8, 6-30, annual tea and entertainment. Liverpool and other friends, please note, and come over and help us.

**BOLTON.** Bridgeman St. Baths.—Tea party will be held at the Bolton Coffee Tavern, Bradshawgate, on the second Saturday in the new year.—E. Ormrod, sec.

**BOLTON.** Old Spinners' Hall.—The members of the Bolton Spiritualistic Society are endeavouring to have a sale of work during the New

Year's holidays. They earnestly ask for any small donation or articles. Messrs. Hutton will receive them thankfully.

BURSLEM. Newcastle Street, (late St. Paul's Hope Mission).—Opening services. Jan. 4: Mrs. Groom, 2-30, "More Light;" 6-30, "Spiritualism, a Science and Religion." Jan. 5: A public tea meeting. After tea, Mrs. Groom will deliver an address on a subject chosen by the audience. Impromptu poems, and spirit friends described at each service, interspersed with songs and recitations. Tea at 5-30. Tickets 1s. After meeting, 3d. Jan. 11: Mrs. Barr. Monday, Jan. 12: Mr. E. W. Wallis, at 7-30, "Spiritualism, True, Scriptural, Moral, and the Need of the Age." An hour will be devoted to written questions from the audience.

LEEDS. Institute, Cookridge Street.—Mr. E. W. Wallis will deliver trance orations, Sunday Jan. 4, at 2-30 and 6-30, and on Monday evening at 7-30. We hope to have a large audience to greet him. Be in good time, friends.

LONDON. Clapham Junction. Endyonic Society.—Next meeting on Sunday, January 4, 1891, at the new premises, first floor over the Clapham Junction Post Office, 16, Queen's Parade. Afternoon meeting, 3-30; social tea at 5-30; evening meeting at 7. These spacious rooms will hold over 130 seats, and a large muster is anticipated.—U. W. G.

LONDON. Peckham. Chepstow Hall, 1, High Street.—We are drawing near to the close of a successful year of spiritual work, and to commemorate the advent of 1891 we intend holding a tea festival on Jan. 4, at 5 p.m., tickets 6d. Early application is required, as a large number have already been taken.

LONDON. Seymour Club, 4, Bryanston Place, Bryanston Square.—Jan. 4, at 7 p.m. Mr. Tindall will read a paper on "Re-incarnation." Jan. 11, Miss Rowan Vincent will give clairvoyant tests. Jan. 18, Mr. Tindall will lecture on "The Two Foes to Spiritual Religion—Roman Catholicism and Puritanism," pointing out the evils of Mr. Booth's scheme.

LONDON. Shepherds' Bush.—Children's Lyceum, Monday, Jan. 12, at Stephenson Hall, Cambridge Road, Hammersmith, followed by a concert. Tickets 6d., including tea, 1s.; in aid of our organ fund. We appeal to the generous friends of our cause for help at this festive season.—T. H. B.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Every Sunday, at 11 a.m.; and Tuesdays, at 8 p.m., public circles; Thursdays, at 8 p.m., circle for spiritualists only, admission 2d.

NEWCASTLE-ON-TYNE.—Mrs. R. J. Robinson, the celebrated physical medium, will give four sésances in the Cordwainers' Hall, on January 10 and 11. Tickets on application.

NEWCASTLE-ON-TYNE.—The ladies connected with the Newcastle Spiritual Evidence Society intend holding their annual sale of work on Monday and Tuesday, February 2 and 3, and will feel grateful to any friends of the cause who may be inclined to help them with contributions of work, money, &c. There will also be a Lyceum stall, the young people feeling anxious to assist the parent society in every possible way. Gifts towards the sale can be sent to Mrs. Mellon, 61, Heaton Park Road, and Mrs. Hammarbom, 155, Northumberland Street, Newcastle-on-Tyne.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The executive have arranged to hold a ball on Tuesday, January 13, 1891, in the Cordwainers' Hall, Newcastle-on-Tyne, and they cordially invite all friends of the movement to support the Federation by their presence. Dancing will commence at 8-30, and there will be selections of music at intervals during the evening. Tickets, 1s. 6d. each, including refreshments, may be had from the secretary of any of the societies in the North-eastern district.

NOTTINGHAM.—Jan. 4, a conference will be held in Morley Hall, to consider the best means for propagating the cause. Papers will be given bearing on the subject. Further announcements will be made.

NOTICE TO SECRETARIES.—Mr. T. Grimshaw's address in future will be 42, Standish Street, Burnley.

NOTICE TO SECRETARIES.—Mr. J. H. Bowen has a few dates open for 1891.—Address, 777, Bolton Road, Bradford.

ROCHDALE.—A few members of the old spiritualist society have decided to open a new room in Penn Street, on Sunday, January 4. Friends are earnestly invited.—A. Smith, secretary, 7, Francis Street, Rochdale.

SALFORD.—Service of Song, Jan. 4.

SALFORD. Southport Street.—A free supper and entertainment will be given to 200 poor children on Saturday evening, January 10. Contributions to this object, however small, will be gladly received by Mr. D. Arlott, 188, West Park Street, Trafford Road, Salford.

SECRETARIES, PLEASE NOTE.—Mr. A. H. Woodcock is booking dates for 1891. Address—16, Tile Street, Whetley Hill, Bradford.

SOUTH SHIELDS.—Mr. Robson, of John Clay Street, Westoe, is agent for *The Two Worlds*. We hope our local friends will encourage him all they can.

STOCKPORT. Wellington Road.—Mrs. Green on Jan. 19.—J. A.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

HEARTY THANKS to our numerous friends for their kindly good wishes and greetings. To one and all we wish a happy and prosperous New Year.

TO OUR REPORTERS.—Owing to the New Year holidays we are compelled to go to press a day earlier, as we announced last week. As usual, some lengthy reports come late, and we are regretfully compelled to give only a brief mention of them as "received late" at the end of the "Platform Record." Late Census Returns will be given next week.

YEADON AND SHIPLEY.—Correspondents inform us that Rev. T. Ashcroft is about to visit the above places. We trust the local spiritualists will "leave him severely alone." His meetings will fail if the spiritualists are wise enough to keep away. Distribute literature to his audiences as they go in. Send one of Rev. Dean's sermons to each of his chairmen. Truth cannot be injured, and spiritualism being true cannot do any harm.

We very much regret to learn that our good friends, Mr. and Mrs. Peter Lee, of Rochdale, have both been stricken down with typhoid fever. We sincerely trust they will speedily recover their wonted health and strength. They have our sincere sympathy.

*The Blackpool Herald*, Dec. 19, contained a very able letter from our old friend, Mr. J. Ainsworth, on "Mr. Parnell's attitude," which should do good.

### IN MEMORIAM.

Mr. J. Barnes, of Rawtenstall, passed on on December 21st. Full report next week. Too late for this issue.

Margaret, the beloved wife of William Dugdale, 14, Seldon Street, Colne, has passed to the higher life very suddenly. She joined the spiritualist society when it first commenced in Colne, and has kept true to the cause.—J. W. C.

Our esteemed co-worker, Mr. J. Lamont, of 45, Prescott Street, Liverpool, writes to announce that Mrs. Houghton passed "beyond the gates" on Dec. 20 last, aged 61. "She was a member of our society for fifteen years—a devoted wife, a loving mother, and a faithful friend. Mrs. Houghton was perfectly clear in her mind up to the last, and passed on to the higher life with calm confidence in the life immortal, and with the full assurance of meeting her loved ones over there."

"We will not say 'Good night,'  
But in some fairer clime  
Bid thee 'Good morning.'"

TO A CORRESPONDENT.—Mr. J. J. Morse thus replies to "A. L. C.": "I regret that your correspondent, 'A. L. C.', in charging me with 'absolute falsehood,' had not the additional courage to do so over his proper name! Let me ask, if the 'Atma,' i.e. 'Spirit,' (?) generates no 'Karman,' why not? If it needs none, and its 'vehicles' do, which, who, or what is benefited by 'Karma'? My use of the word 'Manvantara' was, as the context clearly shows, in the same sense that 'pilgrimage,' 'period,' or 'journey,' are applied to describe the length of human life. Hence 'A. L. C.'s' remarks are pointless. There is a great difference between bringing actions and carrying them *into court*. When a judge, or jury, says the allegations of Prof. Coues are disproved, then it will be time to charge a public writer of seventeen years' standing with 'absolutely false' statements. It is to be hoped the charges will be answered, so that 'A. L. C.' and his, or her, friends may be released from their stigma. When they are disproved 'A. L. C.' shall hear from me again. As the vice-president (and I think the president), the librarian, the treasurer, and some six or seven other members of the Liverpool Theosophical Lodge attended the reading of my paper, they will no doubt thank 'A. L. C.' for raising points they left unchallenged. I decline, positively, to reply to any other anonymous critic. I sign my own articles; let my critics do likewise, and they will hear from me. Absolute falsehood can only be explained by ignorance or malice. Doubtless 'A. L. C.' will admit, with me, he is ignorant on many things, and, let me trust, though he is anonymous, like myself he is not malicious." [This correspondence must end here.]

WORDS OF COMMENDATION.—The Christmas number of *The Two Worlds* (among countless good ones gone before) is the *best yet*. There is matter of so diversified a character and so charmingly interesting to all, except the narrow minded theologians, and its perusal might rub a little of their rust off too. It is a triumph of the Editor and her associates. I am sending it in all quarters, as far as my means will permit, and trust others will get it themselves and do the same.—B. H.

Mrs. AYERS' BENEFIT.—Mr. W. Marsh, of 218, Jubilee Street, Mile End, London, W., writes: "Will you please announce the following sums received in answer to my appeal for Mrs. Ayers. Mrs. Perrin 5s., Mr. Boswell-Stone 3s., Mr. Ainsworth 5s., Mr. Spruce 2s., P. P. 10s., Mr. Williams 5s., M. B. 2s., M. C. E. 2s. 6d., Miss Todd 5s. 2½d., Mr. Glendinning £1, Mr. Carroll 2s., Mr. Emms 2s., Delineation per Mr. Burns 3s. Any further sums will be duly acknowledged. On Sunday, Jan. 4, at 7 o'clock, Miss Marsh will give a sésance for the benefit of Mrs. Ayers, at 45, Jubilee Street."

### TO OUR CONTRIBUTORS.

ANGELISSA.—Sorry to be obliged to decline your paper. It is too long for our limited space; and many years of experience of spirit controls and statements leads us to reject the idea that a murderer's penalty for enormous crimes can be remitted, and the spirit introduced into bright and heavenly spheres, simply by one interview with a sympathizing spirit-medium. As we cannot honestly endorse such teachings, so we cannot conscientiously present them to the public as views of spirit-life.

TALIENSIN.—We respect your motives and intentions, but cannot print the paper you have sent. It is *apropos* to nothing in particular, and too dry and abstract to interest the general readers of this paper. Try again. Something bright, attractive, and either practical or interesting. The "Be good and you will be happy" theories are worn out and unacceptable.

"Truth" and some fifty other merely abstract poems must for the present be kindly rejected. We have some hundreds waiting insertion. Very few of interest to any one but the writers.

N.B.—All contributors desirous of having their articles returned must send stamps. The Editor pays out from her own pocket at least 10s. per week in necessary postage, but cannot add to that burden the postage of rejected contributions.

STILL ANOTHER ITEM.—Numerous letters from the United States and other foreign countries are sent to us only partly paid. As the deficit is always charged double—thus, the 2½d. postage from America, Canada, &c., is 5d., and the 6d. from Australia 1s.—to the luckless recipients, all half-paid letters will, in future, be rejected. Correspondents, please notice!

SEND IN YOUR PAPERS FOR BINDING AT ONCE.—A good number of volumes have been sent in for us to bind up, but we have not received sufficient to enable us to avail ourselves of the special cheap rate. Will others who intend to forward their papers please do so *at once*, that we may put them in hand?



## BUSINESS CARDS.

**Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.**  
**Mrs. Herne, Séances by appointment, 77, Buxton Rd., Stratford, Essex.**  
**J. B. Tetlow, Psychometrist, 46, Harrison St., Chapel St., Pendleton.**  
**R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol, gives the events of life according to natural laws. Send stamped envelope for prospectus.**  
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