

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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A L O F A S

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## SERVICES FOR SUNDAY, JUNE 16, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Lomax.  
**Ashington.**—Mechanics Hall, at 6 p.m.  
**Bacup.**—Public Hall, at 2-30 and 6-30: Mr. W. H. Wheeler.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mr. Newton.  
**Batley.**—Wellington Street, at 2-30 and 6: Mr. Armitage.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mr. Rowling.  
**Beiper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Local.  
**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Campion.  
**Birmingham.**—92, Ashted Road, at 6-45. Wednesday, at 8, Séance. Friday, Healing.  
 Board School, Oozells Street, at 6-30. Monday, at 8.  
**Bishop Auckland.**—Mr. G. Dodd's, Gurney Villa, at 2-30 and 6.  
**Blackburn.**—Exchange Hall, 9-30, Lyceum; 2-30 and 6-30: Mrs. Wade.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30. No meeting.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Riley, Anniversary.  
 Otley Road, at 2-30 and 6: Mrs. Stair.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Dickenson.  
 Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. Bush.  
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. Hopwood. Mondays, at 7-30.  
 Ripley St., Manchester Rd., at 2-30 and 6.  
 Birk Street, Leeds Road, at 2-30 and 6.  
 Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Mercer. Wednesday, at 7-30.  
 Norton Gate, Manchester Road, at 12-30 and 6.  
 21, Rooley Lane, Bankfoot, at 6-30.  
 6, Darton Street, at 10-30.  
**Brighouse.**—Town Hall, at 2-30 and 6: Mr. W. V. Wyldes.  
**Burley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Hellier.  
**Burslem.**—Colman's Rooms, Market, 2-30 and 6-30: Mr. J. Pemberton.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Lashbrooke.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mrs. Beanland.  
**Cole.**—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mrs. Carr.  
**Cooms.**—Lepton Board School, at 2-30 and 6: Mrs. Craven.  
**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Miss Walton.  
**Deesbury.**—Vulcan Road, 2-30 and 6: Mr. A. Smith. Monday, at 7-30.  
**Ecclehill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Espley.  
**Eaer.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30: Mr. Clare.  
**Foleshill.**—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.  
**Glasgow.**—Bannockburn Hall, 86, Main St., at 11-30, Mr. Corstorphine; at 6-30, Mr. J. Robertson. Thursday, at 8.  
**Halifax.**—1, Winding Rd., 2-30 and 6: Mrs. Gregg.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Hedmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. J. M. Smith.  
**Hetton.**—At Mr. J. Thompson's: Local.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mr. Hirst.  
**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Mr. Johnson. Institute, John St., off Buxton Rd., at 2-30 and 6: Open.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. Sims.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Hepworth. Assembly Room, Brunswick St., at 2-30 and 6: Miss Wilson.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Wallis.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30. Institute, 23, Cookridge St., at 2-30 and 6-30: Miss Hartley.  
**Leicester.**—Silver St., at 10-30, Lyceum; at 3 and 6-30: Mrs. Groom.  
**Leigh.**—Railway Road, at 10-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mr. Tetlow.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Camden Town.**—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.  
**Cavendish Square.**—13A, Margaret St., at 11. Wednesday, 2 till 5. Free Healing. Tuesdays and Fridays, at 8, Circle.  
**Olapham Junction.**—295, Wandsworth Road, at 6-30; Lyceum, at 8. Tuesdays, Healing Circle. Thursdays, at 8, Saturday, 7-30.  
**Euston Road, 195.**—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Road, at 7.  
**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.  
**Holborn.**—At Mr. Coffin's, 18, Kinggate Street: Wednesday, at 8, Mrs. Hawkins.  
**Islington.**—309, Essex Road, Garden Hall, at 6-30: Mr. Savage. Monday, Developing Circle, at 8. A few vacancies.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Kentish Town Rd.**—Mr. Warren's, 245, Séance, at 7. Dawn of Day, Inner Circle, Tuesdays, at 7-30. Thursdays, at 7-30, Investigators, medium—Mrs. Spring.  
**King's Cross.**—184, Copenhagen St., 10-45, Conference; 12, Open-air, outside hall; at 6-45, Miss Blenman. Ladies invited. Singers wanted.  
**Marylebone.**—24, Harcourt St., 15th, at 8, Séance; 16th, at 7, Flower Service; 17th, at 8, Music, &c; 19th and 20th, at 8, Séances.  
**New North Road.**—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.  
**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 7, Miss Blenman; Open-air at 8, at Hyde Park, opposite the Marble Arch, Mr. Drake and others. Wednesday, at 8, Séance, at 34, Cornwall Road, Westbourne Park, for members and friends, Mr. Hopcroft. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate.

**Peckham.**—Winchester Hall, 38, High St., at 11, Spiritual Testimony; at 6-30, Captain Pfoundes, "Ethical and Spiritual Evolution;" Lyceum at 2-30. 99, Hill St., Sunday, Spiritual Development, members only, at 8-30. Wednesday, Miss Davy. Saturday, at 8, Members' Séance.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Mr. W. Walker.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, 10-30, 2-30; 6-30: Local.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mr. G. Wright. Collyhurst Road, at 2-30 and 6-30: Mr. Pearson.  
**Maxborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6.  
**Nelson.**—Spiritual Rooms, Leeds Rd., at 2-30 and 6-30: Mr. Walsh.  
**Newcastle-on-Tyne.**—20, Nelson St., at 11 and 6-30: Mr. J. S. Schutt, and on Monday, at 7-30. Granville Rooms, Newport Road, at 10-30 and 6-30. St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.  
**North Shields.**—8, Camden Street, Lyceum, at 2-30; at 6-15: Mr. W. C. Robson. 41, Borough Rd., 6-30: Mr. W. Henry, Trance.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30.  
**Nottingham.**—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes.  
**Oldham.**—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Wallis.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mrs. Green.  
**Oswaldtwistle.**—East View Terrace, John Street, at 2-30 and 6-30.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 6-30: Mesdames Clark and Hobson.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Miss Walker.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Ramsbottom.**—10, Moore St., at 8 and 6-30. Thursday, Circle, at 7-30.  
**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Public Circles.  
**Rochdale.**—Regent Hall, 2-30 and 6. Thursday, at 7-45, Public Circles. Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.  
 28, Blackwater St., 2-30 and 6: Miss Keeves. Wednesday, at 7-30.  
**Salford.**—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—At Mr. J. Rhodes', 38, New Brighton Street, at 2-30 and 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 7. Central Board School, Orchard Lane, 2-30, 6-30. 19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithe.**—Laith Lane, at 2-30 and 6: Mr. T. Balmforth.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Murray. Wednesdays, 7-30. Developing on Fridays, 7-30. 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Kempster.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Service by Members.  
**Station Town.**—14, Acolom Street, at 2 and 6.  
**Stockport.**—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30 Lyceum; at 6-30. Wednesday, at 7-30. Monkwearmouth, 8, Ravensworth Terrace, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot Street, at 2-30 and 6-30.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.  
**Westhoughton.**—Wingates, 2-30, Discussion; 6-30.  
**West Felton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6.  
**Whitworth.**—Reform Club, Spring Cottages, at 2-30 and 6.  
**Wibsey.**—Hardy Street, at 2-30 and 6: Mr. Flaningham.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.

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## THE ROSTRUM.

### A NEW AND APPALLING VERSION OF THE PLAN OF SALVATION.

BY W. HAUGHTON, BIRMINGHAM.

THE subject of a sermon of the Rev. R. Browne, at the Poole All Saints Church, was "Weeping and gnashing of Teeth." Hell, he said, was the eternal future of damned souls, the souls who had mortally offended against Jesus, and who were given over to perdition. The torments of the damned were inconceivable. Let his dearly-beloved brethren descend into hell in thought; that they might never descend in reality. Why was it that millions of men with this eternity of hell before them fell away from grace? It was not because they had not faith; nor because they did not believe; but because they did not sufficiently reflect upon hell and its undying torments. The intellect of the damned would be tortured with the undying memory of what they might have been. Some of the damned had been in hell six thousand years, but when they had been there a million years their eternity would only have begun. "Everlasting Perdition." "Never-Ending Torment," were written on the gates of hell.—*Report of a sermon preached at Poole, Cape Town, June, 1880.*

How seldom does it strike the orthodox Christians what terrible issues were involved in the carrying out of their plan of salvation. It being necessary that the Son of God should be offered up as a sacrifice for the sins of the world, it follows as a matter of course that some persons should be chosen as the instruments to carry out the great sacrifice. If it was necessary that, as Jesus walked the streets of Jerusalem, performing deeds of love and mercy, the demon of jealousy should take possession of the Scribes and Pharisees, and lead them on in their evil passions, until they were in fit condition of mind to revile, persecute, and ultimately to murder him, so it was necessary that there should be a Judas to betray, and a Pilate to convict, a mob that should laugh and jeer, spit upon, and wound the gentle spirit of the "Lamb of God," and brutal soldiers to nail him to the cross, and thrust the cruel spear into his side. Who has not burned with indignation as they have read the story of his cruel sufferings? and who cannot remember the time when, as children, they wondered why "the twelve legions of angels" did not come to his aid, and scatter his enemies like chaff before the wind? But we are told by our orthodox teachers, that it was necessary that he should bear it all for our sakes; this suffering was a part of the plan of salvation, and if Jesus had come down from the cross, we could not have been saved. Again, they would tell us, that all this was arranged before the world began—God foresaw that men would fall, and in his mercy, he provides a way by which they might be redeemed. Now as the same creed tells us that God by his Almighty power governs the universe in every part and in every detail, we should be bound to believe, if we were orthodox Christians, that God raised up, or at least that he used, these men as his instruments, in working out the redemption of mankind. Therefore, the part they performed was as necessary, in its way, as the crucifixion itself. Had there been no jealous Scribes and Pharisees, no Judas, and no Pilate, there could have been no salvation, and mankind would have been without a saviour.

Suppose for a moment that these men had all become converted by the teaching of Jesus. Why, if such a thing had

happened, the whole scheme of salvation would have collapsed! It was of vital importance therefore, that these men should be kept in a sufficiently evil state of mind to complete the sacrificial ceremony. But of course, this would not be a very serious difficulty with the God of the Bible. If he could harden Pharaoh's heart for no other purpose than to have an opportunity of miraculously plaguing the Egyptians, he would not have many scruples in hardening the hearts of the Scribes and Pharisees, especially when the success of his whole plan depended upon the way in which they performed their part.

Think of it, ye Christians, who go reverently to church, and thank God for his infinite mercy, in saving you! Where would your hopes of heaven have been to-day, had the instruments failed to fulfil their part in working out your redemption? Let your thoughts dwell for a moment upon the price these instruments of God have had to pay for helping to carry out the great scheme of Salvation. Where are they now? What was their reward for helping forward the wondrous plan? Judas, we are told, is supposed to have gone and hung himself in a fit of remorse, therefore, of course, he is at the present moment in eternal torture. As for the rest of them, there were one or two who repented in time (such as Saul, who received so miraculous a conversion), but the majority must have followed Judas to perdition. Perdition! where their souls are tormented for ever, and where they writhe in an anguish that is beyond the wildest imagination to conceive of. Shall their sufferings ever have an end? "No!" says your inexorable religion. "When the mightiest star has crumbled to dust; when millions upon millions of years shall have rolled away, even then, they shall only be at the beginning of their agony."

Who then paid the price of your redemption? Did Jesus, by the few hours of suffering which he underwent? Did all the wrath of God fall upon him? Nay! did it not fall upon those men now in perdition? What were his sufferings compared to their eternal agony? And all this torment is endured that you may be saved. If this story of salvation is true, where is your gratitude to those men, who were the real instruments of your salvation? Have you no pity for them? Methinks throughout the whole Christian world there should be one long deep cry of sympathy. Can you think of it, you who say you are "washed in the blood of the Lamb?" Do you not see what it means? For every moment of happiness which you shall enjoy in heaven those victims pay the price in the bitterest agony. In response to every psalm of praise that your lips send forth to your God, there comes the awful, hopeless, wail of anguish from those who are eternally damned, that you might be eternally blessed. If this is true how can the birds still sing? How can the sun still shine, and nature wear the smile of gladness? Methinks, if this were true, the sun should be darkened, the voice of the birds be stilled, and all nature unite in one universal prayer to God for mercy upon those poor miserable, but essential victims of his plan.

Where is the man with a spark of nobility in his nature, who would accept salvation purchased at such a price? Who has not thrilled with emotion as they have read stories of noble men and women, who have suffered torture and death, rather than purchase life and freedom at the expense of others? Are all the pure thoughts and good resolutions, which spring from the contemplation of these lofty characters, but delusions? And should we, instead of imitating these examples, follow those who would be ready to sacrifice their fellows that they might benefit thereby?

Take another case. How touching is the parable of the Prodigal Son, and how true to nature. Nevertheless, to make it harmonize with Christian doctrine, and carry out the same



plan of salvation devised by the Christians' God, to save the world's prodigals, the father in the parable should not only have suffered one of his more righteous sons to be put to death in order that the prodigal should go free, but he should have caused others of his children to bear false witness against their innocent brother, and when he—the innocent one—was put to death, his vengeance should be directed against the very false witnesses whom he, himself, had raised up—and all for the purpose of saving the prodigal from the just penalty of his misdeeds. The mind shrinks, reason revolts, and every sense rejects with horror, so monstrous and clumsy a scheme, that is, when acted out on the human plane, but when assumed to be the Divine plan, the scene changes, and those that dare to arraign, criticize, or even put it before the mind, in plain terms, are branded as Infidels, and held accursed by man, and said to be so by God.

To follow out this parable, even to its final application, imagine the father narrating this plan of salvation to the prodigal before "falling upon his neck and kissing him,"—nay more, asking him whether he was prepared to accept the conditions as stated above, as a means of being restored to favour?

Do you not believe human nature would be widely different now to what it must have been 1,800 years ago, if any human being with a spark of manliness, justice, or reason in his soul, would not spurn such an offer with loathing, and cry, "Away with such a plan of salvation. What! the innocent suffer for the guilty, and others compelled to conspire in such a scheme before it can be carried out! Surely, my father must be insane to propose it! No, I will trust to the mercy of my Heavenly Father, and believe, that though I must suffer the just penalty for my transgressions, he who is all wisdom as well as all love will never afflict, except to reform, and never suffers a single soul to be taken out of his hands." And we would ask, who that reads such a parable, would not commend the noble reply of the son, rather than the infamous plan of the father? And who would not praise the son for rejecting such a scheme, rather than the father, for inventing it. And yet, Christians hesitate not in attributing such a scheme to their Heavenly Father, and never seem to question, that actions which would be infamous in a man, are evidences of Divine Love in their creator.

Oh! When will men turn away from these fables, invented by an interested priesthood, and seek for knowledge of their Divine Father amongst his own works? See how he clothes the lilies of the field, in their purity. Mark, how he fills the earth with plenty, and the hearts of his children with joy and gladness, as they behold nature decked in loveliest green, brightened with beautiful flowers, and made joyous by the sweet songs of the birds.

Surely then we can trust to Him, who careth for the falling sparrow, who made the lilies so fair, decked the earth with beauty, and numbereth the very hairs of men's heads. Read the parable of the Prodigal Son aright, and we shall find that it was only through affliction that he learned the error of his ways; that in order to regain his father's favour, he had to abandon those ways, and arise and go to his father, and that, not through the steps of another, but through his own repentance and his own efforts. Learn then that when the prodigal thus returns, our Heavenly Father demands, and accepts no other sacrifice than that of a penitent heart, and an earnest endeavour to atone for the past, by doing right for the future. Away then with the priestly fables, designed only to scare grown up children into the chains of orthodoxy, and reject all teaching that does not acknowledge that God is wisdom, God is justice, God is love.

### THE COMING MAN.

ONLY a vagrant of the street,  
Raiment of rags, and bare, soiled feet.  
"Daily papers!" his constant cry,  
While the hurrying people passed him by.  
Dirty, tired and hungry was he;  
But though of such shall the kingdom be,  
Nobody thought and nobody cared  
How the poor child felt or fared.  
No father's love had the little lad;  
No mother's kiss to make him glad;  
No friend or home in this great town:  
Only the stars in the skies looked down  
On the childish face, and seemed to shine  
With the light of a pity and love divine,

Down the street, drums beating loud,  
Came the gaily caparisoned crowd;  
Banners, badges and golden lace,  
And many a wrinkled, war-worn face;  
While the great flag floated overhead  
With its stripes of silver, blue and red,  
And the eagle above; how his feet kept time!  
How his thoughts with the music seemed to chime.  
Down went the papers; the music swelled strong;  
The boy was marching with the throng.  
What though his coat was only a rag,  
He felt like a king beneath that flag.  
And proud as a king, he marched beside  
The soldier who bore it in love and pride.  
Bloomed like a flower the rainbow bars:  
The blue field glitters with golden stars,  
And God's stars gleamed through the summer night,  
And the boy's blue eyes as stars shone bright.  
The grey-haired veterans around him smiled  
As they turned to look upon the child,  
For sturdy he marched, erect and free;  
Type of our great Democracy.  
Under the grime the face was fair;  
The lights made an aureole round his hair.  
No voice might chide him or bid him stay;  
That boy might take their place some day;  
Fight for the land as they had done;  
Strive, till victory should be won.  
In the soul of that boy might wait the part  
Which, played, should thrill a nation's heart.  
O, the truly great are the truly wise:  
The bright tears trembled in their eyes,  
As ragged and dusty, side by side  
With them he marched in joy and pride,  
Looking up to the flag on high,  
With glowing face and kindling eye.  
And the crowds looked on and wondered when  
They saw him there with those mighty men,  
Ragged and unkempt, marching with those  
Whose famous deeds all the great world knows.  
Given a place of honour, beneath  
The flag for which they had faced death.  
But patiently down the stony street,  
Plodded the small, tired, shoeless feet;  
And the young face smiled beneath the grime  
For the heart in his bosom still kept time  
With the music's triumphant strain. So on,  
And on, would he go, till the march was done.  
For the lonely child, so friendless and poor,  
Had the hero's soul that could dare and endure.  
And the flag floated free on the winds of the night,  
And the gold stars glittered bravely and bright.  
Brother, on life's road be it thus:  
We are marching, come and go with us.  
Speed to the best place, and there keep  
Your rank, though the way be stony and steep.  
Poor, and weary, and friendless. Yet still  
Fate bows down to a dauntless will.  
To the daring soul shall be given the prize:  
Out of the depths power will arise  
And find its place. Who so will, can:  
And of such shall be the coming man!

—Tricotrin, in *Inter-Ocean*.

### THE PHANTOM PIQUET.

AN INCIDENT OF EAST INDIAN WARFARE.

OF all the British regiments which fought under John Churchill, Duke of Marlborough, during the long wars in France, Germany, and Flanders, none was more dreadful to its foes than the One Hundred and Fiftieth. It was, indeed, scarcely less dreaded by its friends. Utterly fearless in the field in time of war, they cared little for authority in time of peace.

In fact, though no regiment could be found more trustworthy when it was a question of a bayonet charge, the military authorities could not but feel relieved when, after the campaign in 1712 had closed, they were enabled to draft the One Hundred and Fiftieth to India.

They had not long arrived when they were employed in the field once more. But Indian warfare was child's play to men who had crashed through columns of France's bravest soldiers in fierce struggles, and the swarthy warriors of Hindustan shrank appalled at the reckless courage and

ferocity of the "Jal wallaws" (sash bearers), a name given them owing to a red sash worn alike by officers and men of the One Hundred and Fiftieth, a distinction earned at Ramillies.

Time, however, mellows all things, and when the country became more peaceable the men began to settle down into comparative quiet. Brawls, of course, were frequent, nor were they always bloodless; but on the whole, things were mending, and the One Hundred and Fiftieth bid fair to become as orderly a regiment as any other. One man, however, seemed to regret the change.

Drummer McGrath was a short, ill-favoured Irishman, of prodigious bodily strength, and the most daring courage. His promotion might have been secured over and over again but for some drunken orgie or riotous act, which showed him unworthy in spite of his intrepidity. He had lost an eye at Blenheim, a ghastly slash crossed his face from brow to chin, while a large, projecting tooth made up a *tout ensemble* so hideous as to inspire a superstitious awe in the natives. The villagers would fly in terror when it was noised abroad that the Lal Juh Bhut (red sash devil) was intoxicated and roaming at large. One gift he had: he could blow a bugle, said the men of the One Hundred and Fiftieth admiringly, as could no other man in the army.

The regiment was quartered in 1720 at Azimpore, when it was suddenly attacked by cholera. Officers and men died like flies.

For the first time something like a panic seized the corps. The men rushed to drink as a refuge, disorder began to spread, and at last, when orders to move came, only a wreck of a regiment marched away to Indraghar, forty miles distant, leaving one hundred and fifty comrades buried together in a small patch of ground surrounded by a mud wall about half a mile from the cantonment. The last man who fell a victim was the Drummer McGrath.

On the night before the regiment left he had been in high spirits, blowing his bugle and uttering wild yells. At midnight the fell disease struck him, and he was borne to the hospital shed. He was lying moaning and muttering, sinking fast, when at dawn the bugles sounded the "fall in" for the regiment prior to its marching away. He started as the sound struck his ear.

"Sure they'll never be lavin' Larry McGrath behind!" he murmured. "What'll the ould rigiment do without me?"

He started up as the word of command to march rang out through the dark dawn, and clutched the rug on his pallet with his left hand convulsively as he heard the tramping feet dying away in the long distance.

"Ye'll mebbe want me yet," he whispered hoarsely, "though ye lave me now so aisy!"

He had had his beloved bugle in his hand at the moment of his seizure, and they had not been able to disengage it from his stiffening fingers. As the sound of the tramping grew faint he put the bugle to his lips and struggled to blow it, but failed. At last, with an expression so stern that the old priest, who alone remained with him, shuddered as he crossed himself, McGrath shouted: "I'll blow a rally for the boys once more if I come from the grave to do it!"

Then with a gasp he fell back dead!

It was nine o'clock on the evening of June 19th, 1857, and the little garrison of Azimpore lay momentarily expecting an attack from a large force of mutineers, under one of their most able and vindictive leaders, Mir Khan. Early that morning the small cavalry detachment from the garrison had discovered the enemy close at hand, marching with the evident intention of attacking Azimpore. Everything pointed to a struggle that night or early next morning. The state of affairs was very critical. Colonel Prendergast, the commandant of the station, had but eight hundred troops, of whom two hundred only were Europeans, to meet a force of overwhelming superiority in numbers. The nearest help lay fully forty miles off, where the One Hundred and Fiftieth, after more than one hundred years of campaigning or garrison duty in every quarter of the globe, was stationed once more at Indraghar. Colonel Prendergast had sent for aid, but there could be but scant hopes of assistance arriving before twenty-four hours at the earliest.

In a small room in the commandant's bungalow four officers sat discussing the state of affairs. Seated on a camp bed was Capt. Enderby, the chief staff officer of the station. On the table sat Major Ponsonby, of the Dragoons. At the same table was seated Capt. Hawkins, of Danby's Sikhs. The most striking of the four, Lieut. Paul Adderly, was

leaning against the door-post smoking a cigarette. He was dressed in uniform, and round his left shoulder hung the time honoured red sash of the peculiar shape that distinguished the One Hundred and Fiftieth. Hawkins was still speaking:

"I tell you, Enderby, the Colonel was quite right to bring in my piquet. It is half a mile away from the cantonment and that graveyard, and the enemy have got guns. Besides, the men were demoralized with their stupid, superstitious fears. They were a precious sight more frightened of the dead soldiers inside than they were of the mutineers outside."

"That graveyard has always had a bad name with the natives about here, I believe," said Major Ponsonby. "My bearer told me none of them would go near it after nightfall for any money."

"By the bye, Adderly," said Hawkins turning to Adderly, "I don't know if you are aware that the graves in that place are all those of men of your regiment, which appears to have been quartered here a hundred years ago. I amused myself by trying to read some of the names on the old tombstones; there is one very peculiar looking stone, almost facing the entrance gate, with a bugle and a death's head splendidly carved on it. The name, however, is almost effaced; I could only make out a big M and the number of the regiment."

"I assure you," pursued Hawkins, "the way my fellows went on very nearly gave me the jumps myself. I asked old Kan Singh what it was all about, and the old chap, who is as plucky a fellow as ever I saw, said, looking green with fright himself, that the men could hear the 'gora Sipahis' whispering to each other under the ground and moving about! I tell you, if the orderly hadn't come up when he did with orders for us to retire, I don't believe anything would have got them to stop."

"Ah!" said Enderby, slowly, "I would give a good deal if we had a hundred and fifty of your men there, Adderly; I expect we shall want every man we have, to get out of this mess."

The words had scarcely left his lips when a distant shot rang out on the still night. The four men started to their feet, and began hurriedly adjusting their belts and weapons.

"Now for it!" muttered Ponsonby, as they passed out hurriedly into the compound.

All round could be heard the hurry of feet and the clang of arms as the little garrison fell in to take their part. Enderby was mounting his charger when a horseman dashed up, and in a deep voice called through the gloom, "Is that you, Enderby?"

"Yes, sir," answered the staff officer, as the tall soldierly figure of the commandant approached.

"You heard that shot, I suppose?" said the colonel; "it seemed to come from the direction of the graveyard. You are Adderly, of the One Hundred and Fiftieth?" continued he, as his eye caught sight of the long red sash.

Adderly saluted as he replied in the affirmative.

"I heard," pursued the Colonel, "that you had been sent from Indraghar with despatches. I am very hopeful of your regiment arriving in time to pull us through. I have received word that they started early this morning, and though the road is long such a regiment as yours will spare no effort, I well know. If we can hold out four or five hours I feel confident we shall be all right."

The men had now mustered at their posts, and a profound stillness reigned; every ear was being strained to hear what next might happen.

"I shall appoint you to my staff, Adderly," said the Colonel, with a kind smile, "as you are unattached." Adderly saluted, and thanked him. No braver young fellow wore Her Majesty's uniform than Paul Adderly, but he could feel his heart thump with excitement. It was a hot murky night; the day had been very sultry. Occasionally flashes of lightning flickering in the sky in the direction of the graveyard betokened the approach of one of those storms common at that time of year. The stillness was oppressive; men could hear one another breathing as every nerve was strained by suspense. They had not long to wait. Through the still hot air there rang out a musket shot, followed by others at a close interval, from the direction of the enemy. Hardly had the third shot reached the ears of the garrison when a blinding flash of lightning almost immediately above the graveyard made its white walls plainly visible from the cantonment. An appalling crash of thunder followed, when



Adderly with a loud shout cried: "The regiment has come up! the regiment has come up!"

As the Colonel turned to him in amazement, Adderly continued excitedly, "I heard our bugle call. I would know it in a thousand! There it is again! Don't you hear it?"

"I hear nothing," said he, after a pause, with disappointment in his tones. "Did you hear it, Enderby?"

"I heard something," answered Enderby, "but it sounded more like a Pandy horn to me."

"Nonsense!" cried Adderly impatiently. "Do you imagine I could be mistaken as to the bugle call of my own regiment? There! There! I hear it again."

His eager confidence impressed the Colonel, who almost dared to hope it might be true.

"God grant it may be so," he murmured fervently. The scattered shot had now developed into volleys of musketry, mingled with sounds of shouts and yells.

"One would think they were attacking the graveyard," said the Colonel, under his breath, to Enderby.

Enderby made no reply. A marked diminution in the firing caused other thoughts to occupy him.

"They are coming on here, sir, depend upon it," said he. "They have found out the graveyard is unoccupied, and we shall have them here directly."

"I don't believe it," said Adderly. "I feel sure that the regiment has come up. There!" he added, sharply, as a shot was heard, "is that nearer?"

"Ponsonby!" called out the Colonel, "take your troops and reconnoitre cautiously towards the graveyard. If you come across the One Hundred and Fiftieth send back an orderly with the intelligence to me."

"Very good, sir," replied Ponsonby, and in a few minutes the rattling sabres and clattering hoofs of the cavalry were heard as they left the cantonment.

A long silence ensued. The storm passed off, the musketry had ceased, and no sound broke the stillness of the night save now and then the low whispers of the men, who were standing motionless in the ranks. Shortly, after a silence that seemed an age, Adderly caught the sound of galloping hoofs, and in a few minutes a dragoon dashed up and saluted the commandant. "Major Ponsonby sent me to say, sir, that he hadn't come across any of our troops, but that the enemy had retired—panic, I think he said, sir; they've chucked away their muskets and weapons; the ground's regular strewn with them just beyond the graveyard." Col. Prendergast and Enderby looked at one another in amazement.

"But do you mean to say there were no signs of any European troops—of the One Hundred and Fiftieth?" asked Colonel Prendergast, completely puzzled.

"None, sir—none whatever," answered the trooper.

A little later Colonel Prendergast and his two staff officers sat smoking in the chief's bungalow. Rest was felt to be impossible, at least until Ponsonby should return.

"It is really incomprehensible," said the Colonel, slowly. "I can't imagine what kept them off."

"I have an idea, Colonel," said Enderby, who was never at a loss for a why and a wherefore. "I fancy I see how it occurred. The fellows made sure that we should have an outpost in the graveyard. They probably crept up to it close, and then fired. The walls would echo the shot, and the sound may have led them to think they were really engaged with us. Once grant that, and then you can imagine that the sort of panic which attacks the best troops occasionally seized them, and the mystery is solved."

"An ingenious explanation, Enderby!" commented the Colonel. "A little far-fetched, perhaps, but I really can't think of any other; unless," he added, half laughing, "one goes into the supernatural."

"Natives seem most easily frightened," observed Adderly. "Hawkins, who was on picket in the graveyard to-day, was telling me how nervous his men were."

"Nervous! how nervous?" asked the Colonel with curiosity.

"Well," answered Adderly, "Hawkins seemed to think some superstitious fear on account of being near the white soldiers' graves got hold of them. He said they even petitioned to be stationed outside because they heard queer noises and all sorts of things. They were quite demoralized with fear."

At this moment there was a bustle outside.

"There is Ponsonby at last," cried the Colonel, eagerly, and in a few moments the tall cavalry officer entered.

"I have brought in a prisoner, Colonel," said he, "and

also the dead body of a mutineer, which we believe to be that of Mir Khan himself, their leader."

After hearing all that Ponsonby had to report, the Colonel desired him to send for the prisoner.

Ponsonby could throw no light on the cause of the panic, nor had he come across any signs of the One Hundred and Fiftieth.

"Enderby here thinks he can account for it," observed Adderly; and he repeated the staff officer's explanation.

Ponsonby laughed as he heard it.

"There certainly is an echo, or something, there," he said.

"I can bear witness to the fact. As we were riding back, just as we were passing the graveyard on the road between the gate and the Fakir's tomb, we heard you fellows cheering in the cantonment, so my men—to keep you company, I suppose—also set up a cheer. By George! a cheer echoed back from the graveyard and quite startled us! It was exactly as if a lot of men were in there, cheering us as we passed."

At that moment a tall grey-haired officer appeared at the door.

"Come in, doctor," cried the Colonel.

The surgeon entered.

"I have just been examining the body of the mutineer Ponsonby brought in," he said. "What is singular is, that there is no wound on this body, or any mark or sign to show what caused his death."

"Most singular," said the Colonel. "Where did you find him, Ponsonby?"

"In the gateway of the graveyard," replied Ponsonby.

"He was lying on his face with his hands stretched out in front of him, and seems to have died in great pain," observed the doctor. "His face is distorted with the most ghastly expression of pain or fear. A horrid sight! Of course, I suppose, if necessary, I could find out the cause of death, but I can only say that from the examination I have made I could find nothing."

"Here is the prisoner, Colonel," exclaimed Ponsonby, as the tramp of feet was heard in the compound.

The mutineer was brought in.

He was a fine lad, dressed in rich clothing, and seemed to have held some position of rank.

He glanced quickly around the room and gave a perceptible start as his eye fell on Adderly. He salaamed respectfully to all the officers.

Colonel Prendergast was a proficient Hindustani scholar, and finding the prisoner conversant with that language, he inquired where he came from, and at once commenced an examination in the man's own patois. After some time, in the midst of a voluble speech unintelligible to the officers (except to the Colonel) the man paused abruptly and pointed to Adderly's sash.

The Colonel continued the examination at some length, and finally dismissed the prisoner, under escort, to the guardroom.

He did not speak for some moments after the man had been removed, but sat looking very grave and thoughtful.

"I don't know what to think!" he said, at length.

"He swears positively that the graveyard was full of white soldiers dressed in red coats with sashes, just like Adderly's there! He was most circumstantial—swore that he saw them firing over the walls—declares that he was close behind Mir Khan when they attacked the graveyard, and that he saw him struck down by a small Feringhi with one eye and a gash across his face. He says the Feringhi had the face of a Shaitan, and that he fled from fear of him. Well, gentlemen," said the Colonel, rising as he spoke, "thank God, the place is saved. As it is nearly day now, I think we had better get some rest."

The officers arose, and all were about to leave when a European sergeant, appearing at the door, saluted, and said: "The One Hundred and Fiftieth are just coming in, sir."

"Hurrah!" cried Adderly, dashing out into the compound. All the officers went out into the verandah, and began eagerly to scan the graveyard.

There, sure enough, in the gray dawn could be seen a column of British troops approaching the station, and shortly after the red sashes of the old regiment were swinging into the cantonment, welcomed by the little garrison with cheer upon cheer.

Some weeks after these events Colonel Prendergast and Captain Enderby were riding out in the afternoon of a sultry day round the cantonment. Their road led past the old graveyard. The Colonel pulled up as he passed the gate.

"I have a fancy," said he, "to try this wonderful echo. I think it was here that Ponsouby said he noticed it."

"Yes, sir," said Enderby; "here is the gate on the left and the Fakir's tomb on the right."

The Colonel gave a loud shout. "I hear no echo," said he.

He tried a louder shout without effect, and Enderby, too, raised his voice in vain. They moved to other spots, but no echo answered their repeated efforts. "Strange," said the Colonel thoughtfully.

"Perhaps the wind to-day is in a different quarter," suggested Enderby, with his usual ready explanation.

"Very likely!" said the Colonel, shortly, and they turned their horses' heads homeward.

They glanced at the open gate of the graveyard, where the dusty graves were scorching in the sultry August sun, which cast the shadow of one tall fantastic tombstone standing in front of the gate almost to the horses' feet. As they passed, the Colonel turned his face towards the cemetery and saluted.

And Enderby, like a good staff officer, saluted too.—*Cornhill Magazine.*

### MAGIC IN EGYPT.

[*Alfred J. Butler's Court Life in Egypt.*]

THE Khedive sent to me one evening and said: "I have something curious to tell you. There is a Turk here in Cairo who wears a ring which he pretends is gifted with magic virtues. I have seen him and the ring—it is a plain hoop of gold set with a red stone, which is said to have come from Mecca. The Turk also showed me a plate of silver engraved with verses from the Koran. He explained that he could not work the charm himself, but required a child under ten years of age. The child takes the ring, the silver plate is put on his head, and in a little while the colour of the stone changes to white. Thereupon the child looks into the stone and sees in it visions, and can answer any questions." The Khedive went on to say, that being quite incredulous, he asked for permission to take the ring home and try it in private. The owner consented. So the Khedive took the ring to Ismailia Palace, where there happened to be a little girl eight years old—belonging to an old nurse—an ignorant child unable to read or write.

When the plate of silver was laid on her head and the ring given into her hand, almost immediately she cried out, "The stone has turned white!" The Khedive then asked questions about persons whom the child had not seen, and received correct descriptions. Another person asked, "How many children have I?"

"Two sons and a daughter."

"That is right. What is the elder son like?"

"He wears a coat with a row of buttons down the front, and striped trousers, and has a sabre."

"What is the second son like?"

"He has a coat with two rows of buttons in front, little gold cushions on his shoulders, and an anchor embroidered on his cuffs."

The one was in the English army, the other in the Turkish navy, and both were absolutely unknown to the child. Collusion was impossible; for even a wizard would find it hard to penetrate into the ladies' apartments of the Khedive's palace. Moreover, the questions were too rapid and too varied to admit of shuffling or guessing answers. The Khedive's conclusion was—"I cannot believe it, and yet I cannot understand it."

After some talk about English mesmerists and clairvoyants, the Khedive related that once, before he came to the throne, he consulted a soothsayer, in company with the Minister of War. "What is the news for Egypt?" they asked.

The soothsayer demanded two minutes delay, and then replied, "War with Abyssinia."

"Will the Egyptian army conquer?"

"Give me six minutes," replied the sorcerer.

At the end of that time his face became very troubled, his voice faltered, and his whole body shook as he answered, "The Egyptians will be defeated, and their arms destroyed; only a small remnant shall be left." The Prince laughed at the prophecy and forgot it; but two months later the same Minister of War showed him a dispatch from Upper Egypt,

stating that the army had been utterly routed, and four battalions, out of six, annihilated. After showing the dispatch, the Minister remarked, "Do you remember our friend the sorcerer?" And the Prince recollected. Now, as Khedive, he regards the thing as a curious coincidence. Here Tonino Bey entered. The Khedive invited him to remain, and retold to him in French, the story of the ring. I thus heard it twice over, and the two versions tallied exactly. Before I left, the Khedive promised that he would try to get the ring again, and that I should witness some experiments. A few days later His Highness told me that he had seen the man with the ring, and asked to borrow it again, but the man became suspicious and alarmed. One of the Pashas at the Court had offered him \$500 for the ring, which was an hundred times its intrinsic value, but the offer was rejected. At the Khedive's second demand the magician was thoroughly frightened, thinking he should never see his treasure again, and bursting into tears he implored the Khedive not to take it away. Thereupon the Khedive said, "You are mistaken in thinking that I believe in the powers of your ring, or in things of the kind. I wish you good morning." The man's name was Ahmed Agha, but though I hunted Cairo over, I could find no trace of him; he was probably scared away from the city. But I heard another curious thing about him. The people said that he cured many sufferers of rheumatism by thrusting needles into their legs, and neck, or shoulders. No blood was let by the process, and no pain inflicted. Could this be electricity?

### SPIRITUAL FRAGMENTS.

"*Gather them up!*"

IN the *Sphinx* some curious instances of summonses to appear before the judgment-seat of the Almighty are given by persons believing themselves to have been wrongfully condemned to death. Queen Margaret of Denmark for many years ruled and administered her realm with wisdom and peace, but in her latter years became somewhat perverse. In Flensburg she fell into the hands of her opponents, but being once more victorious, she seized all who were pointed out as traitors: some were beheaded, others were broken on the wheel, and the remainder hanged. Amongst the condemned were two priests, of whom one was hanged, the other beheaded. Before death the pious priest said to the queen, "Thou hast condemned me to a shameful death; I now summon you to follow me within three days, and appear with me before the Great Judge." The third day the queen died on board ship.

The next instance is taken from the last scene of horror which concluded the bloody drama of the destruction of the Order of Templars by Pope Clement V., and Philip le Bel, of France. On the 19th of March, 1314, the King, in Paris, caused the Grand Master of the Order, Jacob Molay, and the Grand Prior of Normandy, Hugo de Peraldo, to be slowly roasted alive. The dying Molay's last words were a summons to their unjust persecutors, in tiara and crown, to follow him within a year to the judgment-seat of God. The Pope died on the 26th April, the King on the 29th of Nov., 1314.

Magister Johan Kaspar Wattenbach, a preacher at Barlt, in Suderditmarschen, was, by the influence of his enemies, arraigned for his heretical teaching and works. The Consistory of Melsdorfer found him innocent; the Provost, however, carried the case to the higher court of Glückstadt, by which it was tried on the 1st April, 1703, and the judgment was given against Wattenbach, who, upon being informed that there was no further appeal, solemnly appealed to God: "I have, then, no one left but the Judge of Judges," said he, "to whom all that are oppressed may appeal. To Him, then, I turn and summon the Provost this day twelve weeks, the Landvogt this day seventeen weeks, and the Fiscal at the same, to appear with me before the Great Judge." Sixteen days after this, the preacher died, on the 16th April, 1703. A great fright fell upon all the neighbours. On St. John's day, exactly twelve weeks after the affair, the Provost conducted service and preached with great animation upon Luke i., 57-65, and thereupon reminded of the occurrence, he despatched a message to the Landvogt, reminding him that this was the day for which he had received the summons, but, thanks to God, he found himself in good health. Before the messenger returned, the Provost was killed by a fit of apoplexy. The Landvogt died on the appointed day; the Fiscal thereupon gave up the ghost in a fit of madness.



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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, JUNE 14, 1889.

### WHAT SHALL WE DO WITH OUR SPIRITUALISM?

[NOTE.—We have received the following earnest letter from a gentleman who might have addressed us as an honoured friend. As he prefers to maintain the attitude of a mere contributor, soliciting advice from one who would be benefited by receiving the same from him, we have nothing for it but to accept the situation, give the letter as received, and the answer as we may be inspired to render it.—ED. T. W.]

*To the Editor of "The Two Worlds."*

DEAR MADAME,—Having recently returned from a far and wide tour of exploration and observation through the North and South Americas, I am impelled to write you, asking of your great experience and nearness to the spirit world, whether you cannot suggest and, in your own brilliant and forcible way, impel the spiritualists of this generation to do more honour, and prove themselves more worthy of their great and noble cause than they at present seem to be. I do not complain of them as evil doers—I scarcely ever find records of their appearance at the police courts or the gaols; I very seldom discover them in the lunatic asylums, and never in fraudulent practices in trade, or acting as "sweaters" and oppressors of the poor. On the contrary, I know them to be in general a moral and law-abiding people, with plenty of personal good qualities, and few bad. But that which I do complain of is, their remarkable apathy as propagandists, their indifference in supporting their cause, and their lack of attention to their meetings, public gatherings, and circles. The frequent remark I have heard from their lips when requested to attend a meeting is, "Oh, I have nothing to learn; the meetings do me no good, and I can enjoy myself far better at home." When I ventured to say, "If you know *everything* and have nothing more to learn, do you not deem it your duty to support the meetings by your presence and contributions for the sake of others, and as a means to help forward the propagation of one of the grandest and truest religions that has ever been vouchsafed to mankind?" To this I have either had cold and indifferent replies, or an assurance that they always attended when there was a clairvoyant or psychometrist who could *show* them anything. Now, madame, without commenting farther on the selfishness of such proceedings or the disgrace of treating spiritualism only as a *show*, I write to ask you, can you use your powerful pen to stimulate spiritualists up to a higher standard of appreciation of their noble cause, or to press upon them the insanity, not to say wickedness, of neglecting so great an opportunity of making mankind better; taking from them the shocking and immoral doctrines of a vicarious penalty for evil-doing as the Christians teach, and substituting good deeds done as the only heaven, and evil deeds personally atoned for as the only escape from a real *bond fide* hell?

I may here add, I read in one of your late numbers the amazing statement that the North-Eastern Federation of Spiritualists demand as their *only* condition of membership the payment of *one penny* a quarter, or fourpence a year!! and this for the support of a cause so great and good that every spiritualist should be ready to forego if necessary a meal a day, or a week, to contribute to its maintenance. I know spiritualism, like all other movements on earth, needs money, the sinews alike of war and peace, the only means by which man lives and work is carried on, the only thing that can support the workers and pay expenses. And yet there is a "federation" (by which I suppose is meant a body of people, more than one at any rate) to whom spiritualism is not dear enough to spend upon it a quarter of the sum that is spent on a child for a month's candies! Fourpence a year to support a great religious movement!—build churches, found hospitals, promote schools, and pay speakers for teaching in the brightest and most inspired tones that were ever heard from human lips!

Oh, Madame, you from whom I have myself heard torrents of eloquence—words of fire that have led their hundreds to investigate, can you do nothing or say nothing to raise the spirit of the movement to a pitch of energy and earnestness that shall make the spiritualists feel that they have the pearl of price in their possession, for which they can afford to throw away all the world beside? I beg to enclose my card, by which you, madame, will see I am not one of the mere theorists of spiritualism, but to the public, can only subscribe myself

A WAYFARER ON THE HIGH ROAD OF ETERNITY.

#### ANSWER BY THE EDITOR.

To the above forcible and all too true appeal, we have nothing to offer, save to refer to the real work of spiritualism as it can be, and is, defined by those that best know its value. We must then leave the spiritualists to judge, each one for himself, whether such a course makes any personal demands upon him or not. As one of the most effective means of promoting a great cause is to analyze it faithfully, and explain it truthfully, so we shall commence our answer to our friend, the "Wayfarer's" appeal, by presenting such an analysis of what spiritualism is and what it teaches, as all can agree in. We give then *à priori*, the main portion of the little tract of which we have published and distributed many thousands of copies. It runs thus:—

#### WHAT HAS SPIRITUALISM TAUGHT, AND WHAT GOOD HAS IT DONE FOR HUMANITY?

1st. It proves Man's Immortality, and the Existence of a Spiritual Universe.

2nd. It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

3rd. It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.

4th. It denies the immoral and soul corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Saviour.

5th. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite Eternal and all perfect Spirit, an Alpha and Omega, all Love, Wisdom, and Law.

6th. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

7th. It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

8th. Whilst Spiritualism proclaims that there is a Standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces, its beliefs on anyone.

9th. Concerning all Spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

10th. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

11th. Spiritualism is a ceaseless incentive to practise good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

12th. Spiritualists have no creed, but may all unite in the following simple summary:—

I believe in the Fatherhood of God,  
The Brotherhood of Man,  
The Immortality of the Soul,



Personal Responsibility,  
Compensation and Retribution hereafter for all the good  
or evil deeds done here,  
And a path of eternal progress open to every human  
soul that wills to tread it by the path of eternal  
good.

GIVEN BY THE SPIRITS, THROUGH EMMA HARDINGE BRITTEN.

As to the means of promulgating the above doctrines—that is, if they seem of any value to those who peruse them, the methods are to our minds, as follows:—

1. To live out in every way the above doctrines, especially to apply rules 4th and 11th, and to remember that “a tree is known by its fruit;” and the best sermon in the world, for any form of faith, is to show it practically in a life stimulated by the ethics of that faith. Live out your spiritualism, friends, and then you are, in yourselves, practical propagandists.

2. Promote the frequent formation and holding of family circles, and thus, by developing medial powers, as well as by communicating with, and receiving strength and advice from spirit friends, you will have the means of convincing investigators by those tests and manifestations of spirit power that circles alone can promote.

3. By holding public meetings in good respectable halls—places to which the timid and shrinking investigator is not ashamed to resort, and where decent and pleasant surroundings will promote tranquil and exalting influences. Let the best procurable music be given, and place on your platform such speakers and teachers as can explain your principles in choice acceptable modes and suitable phraseology. Eloquence, logic, and good, as well as capable teachers, must win all hearts to doctrines as reasonable and susceptible of proof as spiritualism.

4. Children's Lyceums should be attached to every society, the methods of which are too diffuse to be here described, but which are amply detailed in appropriate manuals.

5. An annual conference or gathering is required in some central locality, where friendships can be formed and cemented, ways and means discussed, and flagging energies strengthened and renewed.

6. In order to raise the necessary means of support do as your country does for its government, your sectarians do for their churches, and all earthly movements, require, namely:—support your cause by contributions to the utmost of each one's means, and to the extent of the value you set upon your belief. Don't repeat the Pharisaical cry to your mediums, speakers and workers, “Do you—the *few* and the *individuals*—be the *givers*, whilst we—the *many*, the *mass* and the *stay-at-homes*—give little or nothing.”

7. Pay honestly for honest service, and when *many* combine, and each does his part and contributes his utmost, be it ever so little, this cause, like every other in the world, will flourish financially, and with the sinews of war, good places of meeting, good and capable speakers, medium power widely cultivated at home and abroad—a community whose lives and characters *must* command respect—and annual gatherings, to which spiritualists shall flock as to a Pentecostal Feast: they *must* become a power in the land, and lead on the world to the true millennium, wherein the new earth shall create the new heaven.

Of course, there are a great variety of methods by which special work can be done, and propagandism carried on in special places. Of these we cannot treat, but besides “Wayfarer's” letter we are constantly in receipt of others to the same effect, and in general terms we kindly answer with the seven suggestions offered above, as methods which might be practically adopted everywhere.

IN the Free Presbytery of Edinburgh a discussion recently occurred on the Confession of Faith, and it was generally agreed that it needed revision and change, because so many were unable to accept it. The students of the Free Church also held a discussion on Inspiration, in which it was generally admitted that “the inspiration of the Bible does not differ in kind from the inspiration of the poet or the painter.” It was also generally agreed that whatever view of inspiration be held, it can only be applied to the ethical and religious portion of the Bible, and not to the historical.

WE find it hard to get and to keep any private property in thought. Other people are all the time saying the same things we are hoarding up to say when we get ready.—*Oliver Wendell Holmes.*

## SPIRITUALISM IN MANY LANDS.

THE WRAITH OF ISRAEL WOLFE.

“SLOWLY winding over the hills toward the Treasure Trove mine from the head of Reese river every evening,” said Colonel John Bennett to an *Examiner* reporter, “is a something that causes all the miners thereabout to pause in wonder. It is the old freighting train of Israel Wolfe, who four or five years ago did a heavy business in supplying goods to the mines in the hills out from Indian Springs, in Nye County, Nevada. Wolfe came home from Mojave, and brought ten Mexican mules with him. Roads were rough and rocky where there were any at all, and the mules were just the thing. Wolfe did not charge an exorbitant rate, and he got lots to do, and must have made money. However, what he did with it nobody knew, or, in fact, cared. He did his work well, and was obliging, and that was all that was wanted. But six months ago the old man died. He was buried at the base of a clump of three pine trees down on the margin of the Reese river, and his mules were turned out to grass, the heavy work for the winter being about over anyway. Some of the saddles and harness outfit were used by the boys who had native cayuses. The others were let alone at the old man's cabin, just where he last used them.

### THE GHOSTLY PACK TRAIN.

“A week or so after his death one of the boys saw in the dim light of the setting sun the old train moving along as usual up the grade toward the Treasure Trove.

“‘Why! are not old Wolfe's mules turned out to grass?’ said he to Billy McGlone, Tom Hewett, and one or two other of the boys, who all cabin together near the mouth of the Jay-hocker shaft.

“‘Certainly they were,’ said Billy, and then he caught sight of the miner shading his eyes with his hand, and looking far up the mountain side. He peered in that direction himself, and was amazed to see ten plodding mules slowly wending their way up the heights. ‘Can I believe my eyes?’ he exclaimed. ‘Why, it isn't ten minutes since I saw those mules slowly feeding in the valley below.’

“Hewett then took a look, and so did the other boys, and they all saw the train going up, just as in the old days before Wolfe sickened and died. Behind the train, and swinging along, at times at one side, punching up the mules with a stick, was a figure which looked like Wolfe. But there was no hooting and halloing, as was the habit with the old man to encourage his mules.

“‘It's Tom Estabrooke,’ said Billy. ‘He has put the toggery on those mules to get his last lot of stuff up to the Treasure Trove. He'll be by here in an hour going home.’

“But Estabrooke did not come down, and next day, when the boys saw him and asked him about it, he looked first at one and then at the other.

“‘You're guying me,’ he said. ‘So now I hope you will come off, and say no more about it. I was all evening down at the cabin with Hen Meredith and Ed Wilkins, playing poker.’

“The boys looked up the matter, and found sure enough, he had not been out at all, and the mules were grazing peacefully all the time down in the gorge below. It was very queer. Nobody could make it out. The boys knew their big jug had been empty for a week, and none of them tapped it heavily at any time. They shook their heads. Something was wrong. It was to be settled by another inspection. They were on the watch the next night. Sure enough there was the spectral train again. The mules plodded up the winding trail, and walking after them, and waving his stick, was the same old man who had so long urged them up the precipitous grade. His long grey hair was flaunting in the wind. As he raised his stick you could almost hear him shout, but no sound went forth. It was all pantomime. And thus for many an evening the old man and his train appeared. All the miners thereabouts have seen it, and just now not a week goes by that the train is not seen two or three times at least. The miners say that the old man was buried too soon, and that if he had been kept above ground a little longer he would have got well. They are confident of this, else he would not now come forth and begin his old run up the mountain again. Meantime the original and genuine mules have wandered away. Some of them have been caught up and hitched to ranchers' waggons one hundred miles away; but all the same, almost every evening the figure of the old man and his train may be seen pursuing their lonely way up the mountain to Treasure Trove.”—*San Francisco Examiner*, March 2, 1889.

## THE FAITH HEALING SENSATION NEAR BIRMINGHAM.

### THE PRIMITIVE METHODISTS DIVIDED ABOUT IT. A MEETING BROKEN UP.

The excitement occasioned by the visit of the Rev. B. Dinnoek to Langley appears to be growing every day, and it is feared there will be a serious split among the members of the Primitive Methodist body and other denominations of the place. The section of the community who have been operated upon by the rev. gentleman, or, as they believe, brought under the influence of the Holy Spirit, are now naturally firm believers in the "Pentecostal power," and in the new methods which are resorted to for Divine healing. On the other hand there is a respectable portion of the religious community who repudiate the claims that are made, and consider that the people are being deceived. These two sections of the Church at Langley are now at work in opposition to each other, and very lively meetings were held. About a fortnight ago on the Monday a series of united services was commenced, the first taking place in the Bethel Chapel, conducted by Mr. Silas Round. On the Tuesday the second meeting was held in the Primitive Methodist Chapel, Mr. W. H. Phillips having to deliver the address. After singing and prayer Mr. Phillips took as his text the 16th of John and the 7th verse. In the course of his remarks Mr. Phillips said that God did not pour out his spirit in the same way as he did on the Day of Pentecost, for when God poured out the Holy Ghost it shook the building. Since then God had not produced the same effects. A man then jumped up in the audience, and gesticulating in an excited manner, denied the statement, and said God had given him the power, had filled his whole body, and he exhorted the people to believe and give their hearts to Christ. An indescribable scene followed. Some called out "Hear, hear," and shouted with religious fervour, while others hung their heads in silence. After a time Mr. Phillips made an effort to proceed with his sermon, but the parties on the opposite side prevented him by singing a hymn, which a part of the people joined in. Mr. Phillips and his friends saw that it was impossible to go on further, and the meeting came to an abrupt conclusion.

The Rev. B. Dinnoek has sent us a copy of a monthly magazine, published in London, called "The Pentecostal Power," which contains some startling accounts of what is said to have been accomplished in different parts of the country by the believers in faith healing. It contains a letter purporting to be written by Mr. Henry, of Bloomsbury Institute, Birmingham, which states that "Twelve more have been baptized with the Holy Spirit since your mission; over 200 have confessed Jesus Christ as their Saviour. There have been 50 cures of immediate healing, including five cases of fits, and one broken arm; over 100 have sought prayer for divine healing, most of whom have been blest." The same paper contains a letter from Mr. Chappell, 11, Peel Street, Barnsley, which says, "Mrs. Dakin had a finger with skin and flesh decayed to the first joint. After prayer it became perfectly sound, and she testified to a great spiritual blessing when prayed for." Mr. Charity, from Bolton-on-Deane, writes:—"About four months ago Brother Duckinfield got his leg lamed at the pit; he saw the doctor, who dressed it, but the pain increased all over his body. The medical man said it was blood poisoning. He was groaning on the sofa. He said, 'I have no rest day nor night.' I asked, 'Can't you trust Jesus with that leg?' He said, 'The Holy Spirit has been telling me all day to do so; will you anoint me?' I said, 'Yes, if you will trust the Lord, and throw off that poultice.' I returned for my oil, praying all the way the Lord would go before me. As I entered the room Brother Duckinfield shouted out, 'Praise the Lord, the pain is all gone.' Several others have been healed and blessed as well." This is the kind of preaching believed in by the Rev. B. Dinnoek and his followers, and they are astonished that anyone should have the audacity to question the correctness of their facts or the genuineness of their faith. One of the people operated upon at Langley has described his feelings in the following manner:—"It was like handling a galvanic battery, or electricity running all over my body and coming out at my finger's end. I saw a young man who appeared to be affected, and I went over to him. The moment I took hold of his hand he fell to the floor. I went across to another man and caught hold of his hand, and he fell like one helpless. I felt it in my hands, and the moment I took hold of them they were operated upon." Another person who was present at some of the meetings was asked if he thought these people were any better for what had happened. He replied, "No, they are all the worse, for they don't exercise any Christian charity. These people have shown no signs that they have received this higher gift. They have persecuted me, and called down anathemas from heaven upon me. One told me to my face to be aware of God's judgment. When I came out of a religious meeting on Monday night, half a dozen surrounded me like a lot of bees with their stings out and full of venom."—*Birmingham Post*.

### LOOK ON THE OTHER SIDE.

To remind the reader that there is another side to every position, we call attention to a paragraph that has been going the round of many papers. It is as follows:—

#### CANON WILBERFORCE ON FAITH HEALING.

A contributor to the *Birmingham Gazette* who wrote to Canon Wilberforce respecting his reported "cure by faith," has received the following reply:—

The Deanery, Southampton, April 26th, 1889.

My Dear Sir,—I cannot reply to your letter as you asked me, "in one line." I have no shadow of doubt that I was healed by the Lord's blessing upon his own word recorded in St. James v. 15, 16, but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the sceptic in disconnecting the two, and therefore my experience has been of more value in strengthening my own faith than in the direction of public testimony.

I can only say that my internal ailment was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation, which leading physicians thought me unable at the time to endure with safety.

While endeavouring at the seaside to gain strength for the operation, the passage (St. James v., 15, 16,) was impressed with indescribable force upon my mind. I resisted it, and reasoned with myself against it for two months. I even came up to London, and settled in a house near the eminent surgeon that I might undergo the operation, but the spiritual pressure increased, until at last I sent for elders, men of God, full of faith, by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. "This was the Lord's doing, and it is marvellous in mine eyes."—I am, faithfully yours,  
BASIL WILBERFORCE.

## LYCEUM JOTTINGS.

### A BOY'S ADVENTURE.

ONE fine May morning between forty and fifty years ago (relates David Ker, in *Harper's Young People*) a little French bootblack was standing at the entrance of the Pont Neuf, one of the finest of the many bridges that cross the Seine between the two great divisions of Paris. The boy was watching for customers, but there was none to be had yet, for it was too early. At length, finding nothing else to do, he took a piece of chalk from the one untorn pocket that he possessed, and began to sketch a face upon the stone parapet of the bridge. A very strange face it was, very broad across the jaws, and narrowing as it sloped upward, so that what with its curious shape, and what with the pointed tuft of hair that stood up from the high narrow forehead, it looked at a little distance exactly like an enormous pear. But it was plain it was the likeness of some real man, and that the boy was immensely amused at it, for he chuckled to himself all the time he was working, and more than once laughed outright. So completely was he taken up with his picture (which was now very nearly finished) as to be quite unconscious that somebody else was very much taken up with it too. A stout, grey-haired old gentleman, very plainly dressed in a faded brown coat and shabby hat, and carrying a threadbare cotton umbrella under his arm, had come softly across the road, slipped up behind the unconscious artist, and was looking at the pear-like face on the wall with a grin of intense amusement. And well he might, for, strange to say, his own face was the very image of that which the boy was sketching so eagerly. The queer pear-shaped head, the large, heavy features, the tuft of hair on the forehead, and even the sly expression of the small half-shut eyes, were alike in every point. Had the little artist not had his back turned, one might have thought that he was drawing this old man's portrait from life. But just as the boy was in the height of his abstraction, and the single looker-on in the height of his enjoyment, the old gentleman happened to sneeze suddenly, and the sketcher turned round with a start. The moment he caught sight of the old fellow standing behind him, he uttered a faint cry of terror, and staggered back against the wall, looking frightened out of his wits. "The King!" muttered he, in a tone as if the words choked him. "Himself, at your service," answered the old gentleman, who was indeed no other than King Louis Philippe of France. "It seems that I've come up just in time to serve as a model. Go on, pray; don't let me interrupt you." The boy's first impulse was to take to his heels at once; but there was a kindly twinkle in the old King's small grey eyes, which gave him courage, and looking slyly from the pear-like head to the royal model, he said, "Well, your Majesty, I didn't mean to make fun of you; but it is like you—isn't it now?" "Very like, indeed," said the King, laughing, "and I only wish the pears in my garden would grow half as big as that one of yours. However, I'm afraid I haven't time to stand still and be sketched just now, so I'll give you a likeness of myself"—putting a gold twenty-franc piece into the child's tiny brown hand—"to copy at your leisure. See, the pear is upon that too." Years later, when King Louis Philippe had been dethroned and driven out of France, a rising young French portrait painter used to tell his friends that the first portrait for which he had ever been paid was that of the King himself, and to declare that "the old man was not such a bad fellow, after all."—*Cornubian*.

### PROVERBIAL WISDOM.

TRUE Religion: 'Tis not blindly prating what the Gurus prate,  
But to love, as God hath loved them, all things, be they small or great.  
And true bliss is when a sane mind doth a healthy body fill,  
And true knowledge is the knowing what is good and what is ill.

Poisonous though the tree of life be, two fair blossoms grow thereon—  
One the company of good men, and sweet songs of Poets one.  
Give, and it shall swell thy getting; give, and thou shalt safer keep.  
Pierce the tank, well on it yieldeth when the water waxeth deep.

When the miser hides his treasure in the earth he doth well,  
For he opens up a passage that his soul may sink to hell.  
He whose coins are kept for counting, not to barter nor to give,  
Breathe he like a blacksmith's bellows, yet in truth he doth not live.

Gifts bestowed with words of kindness, making giving doubly dear—  
Wisdom, deep, complete, benignant, of all arrogance clear—  
Valour, never be forgetful of sweet mercy's pleading prayer—  
Wealth, and scorn of wealth to spend it; oh, but these be virtues rare.

Sentences of studied wisdom—naught avail they unapplied;  
Though the blind man held a lantern, yet his footsteps stray aside.  
Wouldst thou know whose happy dwelling Fortune entereth unknown?  
His who, careless after favour, standeth fearless in his own,  
His who, for the vague to-morrow, bartereth not the sun to-day—  
Master of himself, and sternly steadfast to the rightful sway.

—Edwin Arnold.



## CHRONICLE OF SOCIETARY WORK.

**ACCRINGTON AND CHURCH.** Psychological Society, 26, China Street.—A pleasant time with our friends from Rawtenstall, who kindly and successfully rendered the service of song, entitled "Ministering Spirits," which gave great satisfaction. Reader, Mr. Palmer, of Rawtenstall. Evening, Mr. Palmer gave a grand illuminated lecture, entitled, "Is the Bible a Plenary Inspired Book?" which gave great room for thought.

**BACUP.**—Sunday being our anniversary, Mrs. E. H. Britten delivered two eloquent addresses in the Public Hall, which was specially engaged. Afternoon subject, "The Ancient and Modern Day of Pentecost." Evening, our learned speaker lectured on six subjects chosen by the audience. We were pleased to see in the audience many of the leading tradesmen and other gentlemen in the town and from surrounding districts patronising us, and proving that our cause is growing, and sincerely hope the good seeds sown will bring forth fruit in due season. On Monday evening we held our half-yearly meeting, when the minutes of the committee of management were read and passed. Next came the election of officers and committee men. The following were elected: Mr. A. H. Woodcock, chairman; Mrs. Firth, vice-president; Mr. W. Jackson, treasurer; Mr. Jesse Venables, secretary; Miss Lee, auditor; committee: Mr. P. Cropper, Mr. J. Nuttall, Mr. Calverley, Mr. Stott, Mr. J. Venables, Mr. W. Lee. The meeting closed, showing that the society is in a flourishing condition.—A. H. W.

**BOLTON.** Bridgeman Street Baths.—Mr. Lomax gave good addresses. Afternoon subject, "The Buds of Life;" and evening subject, "God and Man." God being the Creator, how wonderful must be the great Father of our Universe in the constructing of such a wonderful piece of mechanism. In man's organism we find something more than mere mechanism. Is there not in close connection with his physical organisation an intelligence possessing force, receiving its support from the great reservoir of thought which exists in the spiritual world, and which is constantly being filled with knowledge and wisdom emanating from God, the knowledge that immortality is the dower of every soul, and that love will again unite us. The divine beneficence of our Father is shown on every hand. He is ever creating sympathy and love, which unites congenial souls in one. His love overshadoweth all life, and permeates all existence. Good clairvoyance after each address.

**BRIGHOUSE.**—Mr. G. Wright discoursed in the afternoon on "Whit Sunday, or the Day of Pentecost." He showed that Pentecost was a day of great spiritual power, and did not pass away 1,900 years ago, but is still in existence, for whatsoever God doeth it shall be for ever. Evening: He answered four questions from the audience, which gave abundant satisfaction. The audiences were not large but very well behaved. He is a good clairvoyant.—S. B.

**CLECKHEATON.** Oddiellows' Hall.—The guides of Mrs. Wade gave an excellent address on "Christianity and Spiritualism," after which she gave a few clairvoyant descriptions. Evening subject, "Spiritualism—the need of the hour," which was dealt with in a masterly manner, and seemed to be satisfactory to all.

**COLNE.**—Mrs. Wallis spoke acceptably to good audiences.

**DARWEN.**—Mrs. Stansfield, of Rochdale, gave two very interesting discourses to good audiences. Subject: "The soul of man." Clairvoyance very good.—T. H.

**DENHOLM.**—Mr. Boocock spoke in the afternoon, on "Spiritual Teaching." Evening, subjects chosen from the audience; also good clairvoyant tests given, which gave great satisfaction.

**DEWSBURY.**—Miss Keeves' afternoon subject was, "Choose ye this day whom ye will serve," and in the evening, seven subjects were sent up from the audience, and ably dealt with, "The Atonement," "What is Truth?" "The Battle of Life," "Animal Magnetism," "Was Jesus crucified on the cross to save mankind?" "Is God a personal being?" and "The origin of woman."

**GLASGOW.**—Morning: Mr. J. Finley gave a paper on "Freedom of the Will," and clearly made out that free will and responsibility were necessary factors in the progress of mankind. Mr. R. Harper maintained that freedom of will and responsibility had no existence in the absolute, for we are what we are by the order of nature and the will of God. Countless ages have been necessary to bring man up to his present state, and freedom of will was only an appearance not a reality. A very instructive discussion was entered into by Messrs. J. Robertson, Griffin, Russell, Harkness, Drummond, and Mrs. R. Harper. Evening: Mr. J. Griffin presiding. Mr. R. Harper gave an eloquent paper, on "Conditional Womanliness," in which he claimed to have been in communication with W. E. Gladstone on the soul plane of life, and to set forth a conditional state of society, surpassing anything yet made known to man; it was as it were the angels of wisdom telling of future possibilities and power of humanity. Questions were asked and remarks made, both of which were ably replied to. This is a phase of communion not usually treated of by spiritualists.—J. G.

**HALIFAX.**—Mrs. Dickenson's controls gave two nice addresses. Evening subject, "Liberty," well received by an appreciative audience. Clairvoyance very good.—J. L.

**HECKMONDWICK.** Thomas Street. The controls of Mrs. Beanland gave two stirring addresses. Afternoon: Chiefly on spirit return, urging all to test spiritualism for themselves in truth and sincerity, and they would receive facts and proofs beyond doubt. The evening discourse was very good. Clairvoyance and character delineations at each service, which were acknowledged to be correct. Fair attendance.

**JARROW.** Mechanics' Hall.—Evening: The guides of Mr. McKeller gave a beautiful invocation and an excellent discourse on "My nature and destiny, what are they?" showing that man is a progressive being. If he lives a good life here, so shall he be in his spiritual existence. The subject was well handled and much appreciated.—J. W.

**LEEDS.** Spiritual Institute.—The public debate, previously announced in these columns, took place on Wednesday and Thursday evenings, June 5th and 6th, in the People's Hall, Albion Street, Leeds, Dr. F. R. Lees, the renowned temperance advocate, ably presiding both evenings. On Wednesday, Mr. Grinstead affirmed spiritualism worthless and wicked, Mr. Wallis denying. Mr. Grinstead affirms it worthless because the same phenomena produced by spiritualists may be obtained

by other scientific methods, such as mesmerism, magnetism, thought-reading, &c.; he admitted that some spirits did communicate with mortals, but said they were evil spirits. These arguments our worthy representative, Mr. Wallis, quickly and ably uprooted. Respecting mesmerism, he asked Mr. Grinstead to explain how it was that Prof. Gregory, who was a learned mesmerist, and whose book to-day is recognized as a leading work on mesmerism, was a mesmerist for years, and afterwards became a spiritualist? Respecting magnetism, Mr. Wallis quoted from the report of the Dialectical Committee instances where the table moved and knocks were produced, accompanied by intelligence, whilst all persons were sat away from the table. If this had been magnetism, it would have required contact to convey it. Mr. Wallis here went on to say that Prof. Huxley said he could produce raps by snapping his toe joint; but, admitting the professor's ability to do so, it is not proof that these rappings were produced by snapping toe joints. That there is such a substance as green cheese does not prove the moon is made of it. Mr. Grinstead says we are often referred by the spiritualists to Saul and the witch of Endor, but says they forget to tell us of the context which follows, how he was punished for enquiring of her instead of going to the Lord. To this Mr. Wallis replied that Mr. Grinstead ought not to call her a witch. "Refer to your revised version of the Bible, and find me the passage, 'Thou shalt not suffer a witch to live.' I defy you to do it! She is called the woman of Endor; and further, take your Bible and turn to the Book of Samuel, where it states that 'Saul enquired of the Lord, and the Lord answered him not,' proving, therefore, that if Saul was punished for not enquiring of the Lord, he was punished for *not* doing something he really *did*. But the reason given by Samuel before his death and afterwards was that Saul was too tender-hearted and did not murder *all* the Amalekites, therefore the kingdom was taken from him." On the following evening (Thursday), Mr. Wallis affirmed spiritualism to be true, moral, and the need of the age, in support of which he produced abundant testimonies, including persons now living and others who have passed the border land, including doctors, lawyers, clergy, materialists, scientists, atheists, &c., but these testimonies Mr. Grinstead altogether repudiated by saying, "These are only the opinions of men, who were capable of being deluded, and that they had no proof that it was spirit communication at all; therefore being only statements of men I would advise you to be careful how ye receive them. We are told (says Mr. G.) that Martin Luther was visited by the devil. The stories told by Mr. Wallis (said Mr. Grinstead) remind me of the wonderful tales told by my father, which I could not take seriously. As for Mr. Wesley, no doubt he was a little superstitious like other people of his day," but Mr. Wallis put a few questions respecting this which Mr. Grinstead was careful enough to treat with silence. He asked: If Luther was attended by a spirit what proof had he that it was the devil? As for Mr. Wesley's superstition, what could we say of the wonderful stories in the Bible, written in even more superstitious times than those of either Luther or Wesley. Mr. Grinstead having referred to spiritualism as a tendency to imbecility, Mr. Wallis referred to a case a short time ago in America, where a man sacrificed his son, in imitation of Abraham, believing it to be the will of God, by the influence Christianity had brought to bear upon his mind, and further, judging from facts produced by Mr. Wallis, Christianity fared badly with spiritualism respecting imbecility; he produced statistics from a number of asylums as to the number of cases then under their charge, which had been caused by Christianity and spiritualism respectively, and whilst 412 had been caused by Christianity only 59 had been caused by spiritualism: in 42 reports, out of 32,313 men insane, there were 215 clergymen, and in the same reports only 45 male and female spiritualists; and another report in the *British Medical Journal* says that in a total of 14,550 in seven asylums the only cases attributed to spiritualism are four. Mr. Wallis submitted a few questions for his opponent to answer, but which, in the opinion of the audience, he utterly failed to do with anything like satisfaction. I here give one or two:—(1) If spirits (even bad ones) are permitted to return does not that prove immortality is true, materialism is false; and is not that knowledge worth having? (2) If evil spirits are allowed to return to deceive humanity why should not good ones be allowed to return, to guide, comfort and bless? (3) If evil spirits are able to manifest to mortals, but the good are made prisoners and unable to return, does not that disprove the claim that God's providence is over *all* his works? Mr. Grinstead, in order to smooth his rugged path in his next speech, began by asserting that Mr. Wallis had not proved, or had strayed from the subject of discussion, but was here ruled out of order by the worthy chairman, who stated that Mr. Wallis had certainly adhered to his subject on all counts, by producing testimonies to facts, and to the moral influence of those facts as well as the need of such proofs to combat the materialism of the age. Mr. Grinstead then pursued another course of action, and began to wind up with a few closing remarks, after which a vote of thanks was proposed to Dr. Lees, for his valuable services in presiding over the meetings, and holding such a cool and impartial view on the subjects under discussion. A vote of thanks was also proposed, by the chairman, for each speaker, for their instructive discussions, this was also well responded to by the audience. The chairman in conclusion said, that truth was truth, no matter from what source or channel we receive it, but that to give his opinion on the matter, would be entirely out of place, and that it was the duty of all to investigate, and aim to lead a brighter, nobler, and purer life, and endeavour to leave the world better for our living in it.—J. W. Hanson, Sec.

**LEIGH.**—Morning: Mr. Ormrod's subject was "There will be a new Heaven and Earth." Considering the great improvements that science had made during the last hundred years we might say that we had got a new earth, but he could not conceive how we were to have a new heaven—what was heaven then must be heaven now. Evening: "The Philosophy and Economy of Spiritualism." Both addresses were appreciated by good audiences.—J. W.

**LIVERPOOL.**—Mr. E. W. Wallis lectured, taking subjects from the audience. The manner in which his inspirers dealt with them appeared to give great satisfaction.

**LONDON.** 309, Essex Road, Garden Hall.—A small but harmonious meeting. Mrs. Wilkinson's controls gave remarkable clairvoyant descriptions, entering fully into the surroundings of all the sitters, which gave great satisfaction.

LONDON. King's Cross. Copenhagen Hall.—10-45: A very interesting and sociable meeting. Evening: A meeting was held for the benefit of Mr. Corner, the husband of the late Mrs. Corner. Phrenological readings were given by Mr. Burns, also clairvoyant descriptions by Mr. Hopcroft. The hall was completely crammed. Solos were sung by one of the audience. Mr. and Mrs. Battell's infant was named by Mr. Burns, who gave an interesting address on same. We are glad to inform Mr. Corner that we collected the sum of £1 10s.

LONDON. Peckham, Winchester Hall.—We have to report good spiritual gatherings with Mr. R. J. Lees, whose powerful and instructive addresses were indeed worth listening to. Strangers were deeply interested, and seemed desirous to know more of these things. May their desire be granted, and that speedily.

LONDON. Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate.—Evening, Mr. Earl read a very interesting paper upon "The Origin and Meaning of Symbolism." Some interesting points were discussed at the close.

MACCLESFIELD.—Mrs. Rogers' subject was, "To the Rescue." She pointed out how our forefathers had to suffer in coming to the rescue, and how we were reaping the fruits of their labours. The annual meeting was afterwards held, and the following officers elected for the ensuing year: President, Mr. Rogers; vice-presidents, Messrs. Twig and Albinson; secretary, Mr. S. Hayes; treasurer, Mr. Burgess; auditors, Messrs. Pimblott and Challinor; committee, Messrs. Whitehurst, Arnold, Bradley, J. Albinson, Hooley, Challinor, Bennison, and Pimblott.—W. P.

MANCHESTER. Temperance Hall, Tipping Street.—A grand day with Mrs. Groom, who gave two most excellent lectures. Afternoon subject, "God speed the Right," which was taken from one of the hymns sung by the children. Evening subject, "The Rise and Fall of Christianity." After each lecture she gave some very remarkable clairvoyant descriptions, which gave great satisfaction to a large audience. Being Whit-Sunday, our Lyceumists dressed the room with flags and wild flowers, which made it look very attractive.—W. H.

MANCHESTER. Psychological Hall.—Being disappointed, owing to our medium's inability to attend, Mr. Crutchley officiated, with whom we spent a good day. In the afternoon, our attendance being small, we formed a circle, proving an agreeable change. Evening, Mr. Crutchley explained the various benefits derived by a knowledge of spiritualism over Christianity, handling it very ably, afterwards throwing the meeting open for questions in reference to the subject.—J. H. H.

NEWCASTLE.—"If man is immortal, how and where does he live hereafter?" proved the theme of a thoroughly philosophical and practical lecture by Mr. H. A. Kersey. The thin audience indicated as usual the presence of local talent. Spiritualists both in private and public untiringly quote the Nazarene. This intuitional philosopher once said that "a prophet had honour *save in his own country*." Let us support principles. Sink personalities. Individually your absence is noticed by strangers.—W. H. R.

NORTHAMPTON.—2-30: The guides of Mr. Plant spoke on "Spiritualism gives consolation in earth life, and points to a grand future;" 6-30, "If spirits return, are they evil?" Both subjects well handled. The guides indulged in keen sarcasm as to the orthodox picture and attributes of the devil. Clairvoyance after each address was good. After clairvoyance in the evening, a fresh control desired a subject on which to give a poem. "Love" was selected; the poem given was simply grand.—T. H.

NORTH SHIELDS. Camden Street.—Mr. Murray lectured, subject, "Spiritual aspect of Spiritualism," after which several very satisfactory delineations were given.

NORTH SHIELDS. 41, Borough Road.—Mr. Wm. Davidson's guides spoke on "God in Nature," followed by clairvoyant descriptions.

OPENSHAW.—Miss Wilson, of Batley, made her first appearance on our platform and gave great satisfaction. Morning: "Spiritualism the need of the age" was handled in a praiseworthy manner. Evening subject: "The spirits' work," showing it to be not as the Church tells us—walking the golden streets of heaven, playing on golden harps, and singing praises to the Most High—but in trying, through mankind, to roll away the ecclesiastical mystic veil, and thus show forth God in his true state, and of teaching man to act a Christ-like principle, in drying the mourner's tears, visiting the sick and imprisoned, reclaiming the fallen, and point them to paths of virtue by extending to them a brotherly and sisterly hand rather than following in the footsteps of the ecclesiastic and the aristocrat, who look down with disdain on "the poor flower girl" and the "match boy," who, trying to earn an honest crust, plead with them to purchase their wares. This was and would continue to be the work of the spirits, and to worship God in truth was to perform kindly acts towards those less fortunate than ourselves, thus scattering seeds of kindness broadcast, so that when the sands of earth life have run their course we should be better fitted to take our part in the glorious spirit work and thus help to hasten the millennium, when the spirit and the mundane spheres shall be more closely knitted together than at present. Very successful tests of clairvoyance at each meeting.—J. A.

PENDLETON. Co-operative Hall.—Afternoon: The guides of Mr. Tetlow answered questions put by the audience, in a most masterly way, giving great satisfaction. After which he gave a few good tests in psychometry. Evening: Subject, "Leaders and Misleaders." The guides gave a most interesting and instructive address, afterwards more cases of psychometry. Very fair attendance at both services.—T. Carr, 2, Cook Street, Whit Lane.

RAWTENSTALL.—A pleasant day with Mrs. Best. Crowded audiences. Her clairvoyance was given in such a way that many strangers were highly satisfied. In many cases, furniture of bygone days was described. Some of the orthodox friends were not inclined to recognize the descriptions, but the historical accounts of early life were given so vividly as to compel recognition. She takes well here. Though our singers and president were giving their services at Accrington our room was crowded. Next Sunday, public circle; all are invited. June 23: Mr. Postlethwaite.

SHEFFIELD. Central Board School.—Afternoon, Mr. C. Shaw, trance medium, answered questions from the audience very satisfactorily, and was listened to with every attention. Evening, Mr. Brittain, chairman. Mr. W. E. Inman's guides gave an address on "Dare to be a

Spiritualist," and gave clairvoyant descriptions, mostly recognized. Societies wishing the services of Mr. W. E. Inman, please address 29, Long Henry Street, Sheffield.—W. S. B.

SOUTH SHIELDS. 14, Stanhope Road.—Morning: Mr. Corry gave two character readings very successfully, from articles brought by other persons, after which he answered questions very ably, and to the satisfaction of all. Evening: A first visit from Mr. Clare, who lectured on the "Scientific Exposition of Spiritualism." The subject was handled in a masterly manner, showing great depth of thought and research. We are much indebted to our friend for the able discourse.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, June 5th, the guides of Mr. Forster gave very successful psychometrical readings. 7th: Developing circles. The guides of Mr. Tulip gave some striking tests, and also valuable advice to members. 9th: morning, Mr. Bowen gave clairvoyant delineations very correctly, and afterwards gave his experience as a spiritualist. Evening: in the absence of Mr. Bevan Harris, who was suddenly taken ill, Mr. T. W. Henderson, of Newcastle, kindly took the meeting. The subject was, "The Coming Creed," which was very interesting and instructive.—D. P.

WEST VALE.—Mr. Milner, of Huddersfield, delivered addresses in our room on Sunday, which were highly appreciated. The clairvoyance in the evening was specially successful, one of our members, of 37 years standing, said he had got the best test he ever received.—A. S.

WIBSEY.—A most successful day with Miss Walton, who spoke well on the "Upliftment of Fallen Humanity," and to speak a kind word to those that are cast down. Mrs. Ellis spoke a few wise words; the evening subject was "Where two or three are met together, I am in the midst of them." Miss Walton is well worth hearing.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

### SPECIAL NOTICE AND APOLOGY IN RE LYCEUM CONFERENCE.

We have received a letter from Mr. A. Kitson, of Batley, in reference to a gentleman who, he says, feels hurt that his name was omitted from the report of the Lyceum Conference, held in Manchester, in May last. Whilst we sincerely regret this omission and take the whole blame on ourselves, we fear that Mr. J. H. Smith, of 22, Leeds Road, Bradford, "a delegate," as he writes, "from St. James's, Bradford," is not the only good worker whose name may have been omitted, and that from two causes. In the first place there was no regular reporter present, and the gentleman who kindly undertook that troublesome task must have experienced much difficulty in getting all the names of those present. Next, although Mr. Kitson took much pains to furnish the editor with a clear and extended notice, "The Two Worlds" printing house require the body of the paper to be furnished a week in advance. A considerable portion of the paper therefore was made up when the report was finally written out, and in order to find room for it in the earliest possible issue the Editor was compelled to cut down Mr. Kitson's report to a brief synopsis, and omit other portions in which, no doubt, Mr. Smith's and other good friends' names should have appeared. As Mr. Kitson was not in the least to blame, and the omissions in question were quite accidental—in fact, at this late date, we cannot undertake to say how they occurred—we must trust all concerned will accept this apology, and be assured it was never intended as any slight or disrespect on the part of the Editor of *The Two Worlds*, who values the friends of the Lyceum sufficiently well to wish to see their names engraved for all time on the grateful memories of future generations.—Ed. T. W.

BRIGHOUSE.—Hymn. Prayer by Mr. G. Wright, the speaker for the day. Attendance: 50. Marching and calisthenics gone through moderately, conducted by Mr. H. Booth; afterwards, four or five recitations were repeated by the children, followed by an interesting address on the duty of Lyceums, by Mr. Wright. A pleasant morning, many declared that it was good to be there.—J. H.

COLNE.—Present: 17 officers, 120 scholars. Recitations by Master W. C. Bean and Misses Coles and Christian. The rest of the morning spent in practising the hymns for the Whitsuntide demonstration.

MANCHESTER. Psychological Hall.—We had an excellent attendance; programme fairly gone through. Final arrangements in regard to our Lyceum trip were settled.—C. B.

HECKMONDWIRE.—Hymn and prayer. M. r., s.-c., and g.-c. r.'s. Present 7 officers and 29 members. Went through calisthenics as usual.

MACCLESFIELD.—Morning conductor, Mr. Hayes. Marching and calisthenics led by Mr. Challinor. Mr. Challinor brought a small engine of his own construction, and explained the mode of its working, &c., which was very interesting. Afternoon conductor, Mr. Rogers. Usual programme. Groups: 1, phrenology; 2, spiritualism for the young; 3, easy reading. The annual field treat will be held on Barnaby, Wednesday, June 26.—W. P.

NEWCASTLE.—A good attendance of teachers and members. The usual formalities were gone through with the accustomed dispatch and vigour. Recitations, &c., were contributed by the following members satisfactorily: Misses Ada and Lottie Ellison, Lucy Ashton, Lucy Perry, Lottie Davison, Mary and Dorothy Weightman, and Master Richard Graham. The g.-c. recitation was led by that indefatigable worker in the children's cause, Miss Mary Black.—S. E. R.

OLDHAM.—Our quarterly open session; conductor, Mr. W. H. Wheeler, assisted by Messrs. J. Chadwick, W. Meekin, A. Macentevy, and Miss Saxon. At 10-30, the lyceum was led in the recitations and readings by Mrs. Chadwick, who also related in brief the story of "The Great Stone Face." The responses were good and behaviour excellent. Marching and calisthenics followed. At 2-30, before the largest audience we have yet had on an open session afternoon, the lyceumists went through a varied programme. The physical exercises were performed efficiently, and gave much satisfaction. Their spiritual significance was explained. During the day the following reciters came forward: Misses E. E. Meekin, A. Entwistle, H. and M. A. Gould, M. E. Reeves, G. Godfrey, and Masters George Emmott, J. Chadwick, F. Shaw, E. Foster, and Mr. E. Brook. Miss Lily Godfrey favoured us with a temperance song, the congregation joining in the chorus. Lyceumists might with great profit cultivate the talents that lie dormant, and throw away all false modesty and reserve. Miss Jones, of Liverpool, addressed the children. At 6-30, a good audience present; Miss Jones spoke on "Psychometry and Clairvoyance, their definition



and uses." A full explanation was not given, as the remarks were necessarily brief, to admit of a longer time for tests. Out of 16 clairvoyant descriptions 10 were recognized, the psychometric delineations being acknowledged as in the main correct. Miss Jones has a novel style of taking psychometry and clairvoyance together, and considers this way to be more satisfactory than having to point at people. There is always a rush when a psychometrist is here, and in this case the chairman, Mr. W. H. Wheeler, was compelled to enforce strict rules as to the handing up of the articles. After the service, applications were numerous for private sittings. In the opinion of the writer, when speakers are at the fag end of a day's labour it is hardly honourable to press them to give further of their time and power; but, doubtless, the rarity of what are commonly called medical clairvoyants tends to produce this state of affairs. Mr. T. Barker took his place as a lyceumist in singing that touching piece, "Eternal Rest." Let all come forward and throw in their mites!—W. H. W.

**RAWTENSTALL.**—The morning session was well attended. After going through all the movements, classes were formed for lessons, &c. On June 29th the Bacup and Rawtenstall Lyceums will meet at Stacksteads in a field lent by a friend, when all the parents and friends of the children are earnestly invited to make them as happy as possible. Buns and coffee will be obtainable for a small charge. The children leave Rawtenstall Station at 2-25 p.m. for Stacksteads.—J. B.

**SOUTH SHIELDS.** 19, Cambridge Street.—Present: 50 children, 10 officers, and 4 visitors. We have now 74 names on the books, including officers. Musical readings, silver-chain recitations, and marching and calisthenics done in the usual style. Recitations were given by W. Whitehead, Miss Skinner, and Mr. T. W. Henderson, of Newcastle, who recited "Speak Gently." He said, "a kind word costs nothing, but a cross or harsh word costs very much—both in this world and in the future." Mr. Henderson also recited "A Psalm of Life," in an instructive manner. Usual closing.—F. P.

**SOUTH SHIELDS.** 14, Stanhope Road.—Prayer by Mr. Curry. Gold and silver-chain recitations were gone through pleasingly. Reading by Master Curry; recitation by Ann Curry; solo by Mr. Wilkinson. Good attendance. Two members enrolled; one visitor.

### PROSPECTIVE ARRANGEMENTS.

**Mr. W. WALLACE**, the pioneer missionary medium, is now on a tour through the provinces. Societies desiring his services should write at once to 24, Archway Road, Highgate, London. Terms moderate.

**Mr. J. Swindlehurst**, through a break in an engagement, has Sunday, June 16th, at liberty, which he will be glad to book to any society in want of a speaker.—Address, 25, Hammond Street, Preston.

**BATLEY CARR.** Town Street.—The seventh Anniversary of the Lyceum will be celebrated in the Albert Hall, Dewsbury, June 23rd. Mr. E. Bush will lecture at 10-30 and 6-30. Mr. A. Kitson at 2-30. Special hymns and musical readings. Collection for the Lyceum.

**BOLTON.**—June 16th, no meeting. June 23rd, Mr. Palmer, of Rawtenstall, speaker. We hope for good audiences.

**BURLEIGH.** Coleman's Assembly Room, Market Place.—June 16th, Mr. J. Pemberton, of Warrington, inspirational speaker, will deliver addresses at 2-45 and 6-30. Collections.

**FELLING-ON-TYNE.**—A Testimonial to Mrs. Peters.—On June 22nd the committee of the Felling Spiritual Society, with the assistance of North and South Shields, Sunderland, Middlesbrough, Byker, West Pelton, Willington, &c., intend to hold a tea meeting to present Mrs. Peters with a testimonial for her free services to the cause during nine years of private and two years public work, she having done great service and added many members to our great and noble cause.

**LIVERPOOL.** Daulby Hall.—Pic-nic and Excursion to Llangollen, on Monday, July 1, 1889. Llangollen is one of the loveliest spots in North Wales, and possesses many places of interest, including Valle Crucis Abbey, Castle Dinas, Bran or Crow Castle, Barber's Hill, the Horse Shoe Falls and Eglwysog Rocks, Plas Newydd, &c., all within easy walking distance, and through scenery which cannot be surpassed. Tickets (which will include luncheon on arrival, and a good knife and fork tea), 6s. each, which may be had from the following: Mr. J. Lamont, 45, Prescott Street; Mr. J. J. Winsor, 18, Myrtle Street; Mr. A. Corson, 45, Granby Street; Mr. T. Dobb, 229, Brownlow Hill; Mr. N. R. Maginn, 16, Picton Road, Wavertree, and at the Hall from any member of the Committee. Weekly subscriptions will be received by Mr. Chiswell after any of the meetings. It is intended to leave by the 8-0 a.m. Woodside boat and 8-20 a.m. train from Birkenhead Station. N. R. Maginn, Secretary; S. S. Chiswell, Treasurer.

**LONDON.** Marylebone, 24, Harcourt Street.—June 16th, a flower service will be held in memory of the ascended Mr. Cowper. It is hoped many will attend this interesting service. Many old friends knew our now risen companion and brother. He was the first president of the M.A. of Spiritualists many years ago, respected and loved by all; his benevolent and sympathetic nature attracted many friends. He was ever earnest and devoted in the cause he loved so well. If readers of this notice can bring or send plants or flowers to 24, Harcourt Street on Saturday evening (15th), or on Sunday morning, they will greatly help friends here.—C. I. H.

**LONDON.** Peckham.—Sunday Services will in future commence at 11 a.m., 2-30, and 6-30 p.m. The change is deemed advisable, as a meeting for the development of spiritual gifts is now held for members after the ordinary evening service.

**LONDON.**—Spiritualist Federation. A council meeting to receive the secretaries' and treasurers' reports, will be held at Lockhart's, 109, Fleet Street, E.C., on Thursday, June 20th, at 8-15 p.m.—J. Veitch.

**LONDON.**—Spiritualist Federation. The annual meeting of the above to receive reports and election of council will take place at Goswell Hall, 290, Goswell Road, E.C., on Sunday, June 30th, at 3 p.m. Tea meeting at 5 p.m. and evening religious service at 7 p.m. Speakers and singers will be duly announced.—J. Veitch, sec.

**NEWCASTLE.**—June 16th, Mr. J. S. Schutt will lecture at 11 a.m. and 6-30. Also Monday, at 7-30; three grand subjects announced. Spiritualists, let us have a grand time.

**NORTH EASTERN FEDERATION OF SPIRITUALISTS.**—Mr. J. S. Schutt will lecture under the auspices of the federation as follows; Tuesday,

June 18, Camden Street, North Shields; Thursday, June 20, Felling-on-Tyne. Lectures to commence at 7-30. Admission 2d.—F. S.

**NORTH SHIELDS.** 6, Camden Street.—June 16, Mr. W. C. Robson, at 6-30; 18, Mr. J. S. Schutt, at 8 p.m. A cordial invitation to all to come and help us in this grand work. Weather permitting we intend to hold out-door meetings, on 30th, at Whitley-by-the-Sea. Friends will leave North Shields station, at 1-20 p.m. We expect to have a goodly number present. Tea can be had at a moderate price.—T. Patterson, cor. sec., 134, Linsell Street.

**SOUTH SHIELDS.** 14, Stanhope Road.—June 16, 6-30, Mr. Kempster. June 19 (Wednesday), a coffee supper and social for members and friends. Charge 3d. each.

**SOUTH SHIELDS.** 19, Cambridge Street.—The North-Eastern Federation having resolved to hold a pic-nic in Jesmond Dene in the race week our committee cordially invite the co-operation of intended excursionists in North and South Shields and neighbourhood, including Jarrow, Hebburn, the Felling, &c., to arrange to travel by train or boat in one company. Address, D. Pinkney, 27, Cambridge Street.

### PASSING EVENTS.

(Compiled by F. W. WALLIS.)

Owing to the holidays we have had to go to press a day earlier than usual, and a number of reports, &c., came too late.

**OPENSHAW.**—Open-air meetings are being held each Sunday morning by a few of our members, and much inquiry is being made respecting our cause. Great good is being done.

Arrange the time for your private circle so as to allow of attendance at the public services, where your presence, sympathy, and support are needed.

Here is a nice little church scandal. Canon Gregory recently declared that "a friend of his had enjoyed a prebend of £5,000 a year for sixty years; his whole duty being to preach two sermons a year, which was done for him by a minor canon for a guinea each."

**RACING AND BETTING.**—The nation is becoming demoralized, and posterity loaded with a terrible curse, owing to the rapid increase of the betting mania. We yield to none in our admiration of the horse, or in appreciation of manly pastimes and sports, but the gigantic evil of gambling, with the fearful train of consequences which follow in its track, overshadows and blights all forms of recreation. If instead of splitting hairs about atonement theories men would unite in a national protest against this growing sin, there would be some hope for reform.

We have protested again and again, and shall continue against the gambling spirit which is abroad, even though race meetings receive the sanction of royalty, are patronized by the "gentry," and attended by thousands of respectable church and chapel goers.

We are glad to report that Prof. Armitage and the Rev. Canon Quirk preached against the gambling curse at Rotherham recently, their denunciations being called forth by the establishment of race meetings at Rotherham. But they are like "one crying in the wilderness." Spiritualists, at any rate, should not hesitate to persistently and plainly denounce this evil, for we know that it cannot spiritualise or fit us for the life hereafter. It is, therefore, utterly antagonistic to the best interests of humanity, and contrary to the ethics of spiritualism.

By an error last week referring to the anniversary services, we were made to say that these "encouraged the workers and mourners," when we intended to say "mediums." We trust that earnest efforts will be made to present the highest aspects of spiritualism from our platforms, to prove its value as an educational, reformatory, and religious influence. The object of the spiritual movement is to make better men and women, and our Sunday services should conduce to that end.

**TRIP TO INGLETON ON WHIT-SATURDAY.**—The train will leave Oldham (Mumps) at 6-55, Miles Platting 7-18, Victoria 7-30, Salford 7-35, and Pendleton 7-41; arriving in Ingleton 10-7. Returning from Ingleton at 8-20 p.m. Fares from Oldham 3s. 3d., other places 3s. Under 12 half fares. Tickets may be obtained at the stations the night previous. All spiritualists are requested to wear the white ribbon. There are numerous places where refreshments can be obtained, or hot water for those who prefer to take their own provisions. Friends will proceed in groups to visit places of interest as they feel inclined. At 5-30 for 6 p.m., an open-air meeting will be held not far from the station.

**THE DEBATE AT LEEDS.**—In Mr. Grinstead spiritualism has an honourable and worthy opponent. A man who is against it because he honestly believes the Bible to be the staff of life, and the only source of instruction and truth on religious and spiritual matters, and Christianity the God-established religion, in his opinion no other is needed. He is eminently temperate and fair, just, even generous, and debated to uphold what he believed to be true. Consequently the debate was a very agreeable and pleasant one, and cannot fail to do good. Dr. F. R. Lees, the Good Templar, made a capital chairman, but unfortunately, and quite unintentionally, placed Mr. Wallis at a disadvantage on the second night by cutting down his speech to ten minutes, instead of allowing him fifteen, and failed to give Mr. Wallis any intimation of his intention or warning that his time was nearly up, and thus caused a very abrupt termination to the speech, and prevented Mr. Wallis summing up his case, as he had intended. In other respects, the debate was one of the best we have experienced. The audiences were sympathetic, intelligent, and in the main, impartial. A full report has been taken of the speeches on both sides, which will be corrected by each of the disputants, and published in pamphlet form. Full particulars will be published shortly. For a resumé of the debate, see Leeds report.

## THEOLOGICAL NUTS TO CRACK.

107. If the return of evil for evil be right in Deity, would it not be equally right in man?
108. As "fear hath torment," and true religion is happiness, can fear produce religion?
109. As "perfect love casteth out fear," will not fear cast out perfect love?
110. Can fear imbue the soul with perfect love?
111. Does the belief of endless misery cause the believer to "rejoice with joy unspeakable and full of glory"?—(1 Peter, i. 8.)
112. Can a belief of anything short of universal salvation fill the soul with "joy and peace?"

Rev. A. C. Thomas.

Spiritualism must be taken into business, and make it more honest, into the mart and the workshop, carrying justice and fraternity there. Belief in spiritualism is not the whole, or the most important thing. Science, art, social improvement, all should receive attention, and measures should be taken to reach the children and train them properly for the best usefulness in life.

MR. N. LATHAM, of Burnley, writes: "This week I am credited as donor of the banner to the Burnley Lyceum; this is true but misleading. I have painted and given the banner to the society for its lyceum. My friend, Mr. J. T., contributed the poles and bearing straps; he did not desire his name to be mentioned in any public form; but not so the gift, his desire, no doubt, being to help on the cause he espouses when and where he can, taking credit for nothing except doing his duty. This communication is made without his knowledge."

GLASGOW. Main Street, Gorbals.—A correspondent writes: "A meeting will be held to consider the advisability of forming a Temperance Association, broad enough to admit any who are willing to work in this movement of whatever opinion. The fault of all temperance organizations is that they are too exclusive, and of late years have been made too theological. We want to obviate this by getting each one to take their obligation of abstinence on their honour *as men*." We are in full sympathy with this effort. The old total abstinence movement has well-nigh disappeared, since it became the fashion to label it Christian, and prate of "gospel" temperance. Some day the Christians will want to adopt spiritualism in the same way.

The summer outing of the South London Spiritualists will be held on Wednesday, July 3rd, to A-hatead Woods, Surrey. On former occasions these outings have been productive of good enjoyment, and have been well attended, and we hope this year will prove no exception to the rule. We journey by train from Peckham Rye Station at 9.15. Tickets (including tea), adults, 2s. 6d.; children, 1s. 3d. Games and sports will be arranged for the children, and spiritual service during the day, addressed by well-known speakers and mediums. We invite friends to come with us to spend a happy time together in the country.

HOW THESE CHRISTIANS LOVE ONE ANOTHER. Suspended for entertaining "General Booth."—A correspondent of the *Inquirer* says:—"In a Midland town there lives a physician who, formerly a Dissenter, has of late years been a Churchman and an active lay agent, having charge of a mission chapel. On a recent Sunday evening, going as usual to officiate, he found the place unopened, and nobody there. Next day the rector called upon him, and said that, by the Bishop's orders, he was suspended from his preacher's office, and also from the Lord's Table for one month, because he had given hospitality to that heretic (as the Bishop called him), General Booth, of the Salvation Army, on his recent visit to the town. The worthy doctor only replied, 'Let the righteous smite me friendly,' and, I hope, presented himself as usual at his own or another church at sacrament."

GLASGOW.—June 6th: A soirée was held to commemorate the inauguration of the Bannockburn Hall, as being specially held by the spiritualists; also to bid farewell to Mr. and Mrs. G. W. Walrond, who are leaving Scotland for America. Mr. J. Robertson (president), in his opening remarks, congratulated the members on having the hall exclusively to themselves, in which they could arrange for meetings and sojourns as suited their requirements, also keep it free from unfavourable influences. He paid a high tribute to the energy and character of Mr. G. W. Walrond, who, though only a short time among us, having come as an investigator, had made his way to the front, and had taught spiritualism both in season and out of season, making it an expression of his every day life. He trusted that health, strength, and success, would attend him and his family in the land of freedom and promise to which they were going. Messrs. R. Harper, T. Wilsun, and J. Griffin, made appropriate remarks. Mr. Burrell, of Hamilton, spoke of spiritualism as being the sunshine of his life, having been reared in orthodoxy. The dread of eternal torment was ever haunting his mind, and the prospect of the future made his life unhappy, and when he would rejoice the terror of eternal punishment filled him with dismay, and made life a continual march to hell. But the angel world had sent its messenger, and made the future clear, and to-day he rejoiced in spirit communion, and the ineffable wisdom of God. Mr. Walrond thanked the friends for the many kind things said of him, and said that when he was far away, he should be strengthened by the warm feeling that had been expressed toward himself and his good lady, and they would be united by that link of fellowship which makes all the world akin. The guides of Mr. Walrond said they could not allow the opportunity to pass without giving their verdict of appreciation to the sympathy and general good feeling that had been manifested toward their medium, and though time and space were facts with us they had no place with them, and they should, when conditions were favourable, make known their presence, and give information regarding their medium, and other matters useful to mankind. Songs and recitations were given by Messrs. J. Anderson, Solomon, Goodman, and Mesdames Anderson, J. Robertson, and Miss L. Griffin. Though few in number the meeting was a very enjoyable one, and "Old Lang Syne" closed the scene, which will long live in our memory.—J. G.

## NUTS FOR MATERIALISTS TO CRACK.

1. If there is no future life for man, to what purpose does life tend? As the end of all is decay and death, does not the word progress become meaningless?
  2. Is the passage from the physics of the brain to consciousness thinkable or unthinkable?
  3. Are there two kinds of matter, one that thinks and one otherwise?
  4. As matter can only act on matter where it is, and not where it is not, how do you account for persons being able to describe things at a distance while in the mesmeric sleep?
  5. Is the Ego a permanent individuality? If not, when could the individual be said to be self or not self?
- Mr. T. Poslethwaite's questions put to Mr. Foote, but unsatisfactorily dealt with.

"So long as a spirit returns and holds communication with you, so long will the phenomena transpire, and when you shut out phenomena you shut out the spirits that produce the phenomena, for without them there could be no phenomena. We affirm that in the present condition of society public mediumship is absolutely necessary, to the spiritual world as well as to your world, and we assert that the right use and noble fulfilment of the calling, even for the dollar, is as legitimate and as praiseworthy as to engage in any other employment that men or women devote their time and talents to for monetary consideration."—J. J. Morse.

On Thursday last a pleasant gathering took place at the residence of Mr. Wm. Stansfield, Warwick Mount, Batley, to celebrate the birthday of Mrs. Stansfield. The company included—Miss Keeves, of London; Mr. and Mrs. J. Armitage; Mrs. Craven, of Leeds; Mr. W. Rowling, of Bradford; Mr. G. Hartley, and Mr. H. Rhodes. A very pleasant and profitable evening was spent. Miss Keeves and her guides added much to the interest of the gathering by several instances of spirit return being manifested to those present, two or three being of a very remarkable kind, including one of a member of a secret society, who gave the secret grip to Mrs. Craven, and wrote a message to her, fully convincing that lady of the identity of the spirit, but the matter of which was of such a nature as to prevent Mrs. Craven from divulging it. Each one present received some memento of the return of spirit friends, and at the close each one felt that it had been good to be there. The host and hostess hereby thank their friends for their good wishes on the occasion.

VEGETARIANISM.—At a lecture by the Rev. G. V. Briscoe, in Newcastle, lately, Alderman T. P. Barkas said "this was a very important question, and it lay at the root of happiness and personal comfort. He was a total abstainer from flesh meats for fifteen years, not because he disbelieved in the principle of taking flesh meat, but because he was obliged to do so on account of an attack of indigestion. Vegetarianism in some constitutions was perfectly practicable and perhaps advantageous. He suggested that every person should endeavour to discover for himself that kind of food which was best adapted to himself."—[We agree with the worthy Alderman. No hard and fast rules can be laid down which will apply to all persons. Each one should study his own constitution and act accordingly, and become a law unto himself. If we "eat to live," are wise in the choice of food, and "temperate in all things," health will be secured, which is the prize aimed at.]

## CHALLENGES TO SPIRITUALISTS—OR SPIRITS.

THE prejudiced persons who rush into print with challenges to spiritualists to do this, that and the other, only demonstrate their ignorance of the claims of spiritualism, and present a pitiable spectacle to all who are acquainted with the phenomena. Prof. Zoellner, in the presence of a medium, sought experimentally for evidences of the existence of intelligences capable of producing phenomenal proofs of their presence. To this end, instead of *challenging spiritualists* to produce these results, he observed the conditions under which the manifestations occurred, courteously suggested a trial of certain tests, and, as a result, obtained knots tied in an endless cord. Two endless strips of leather were inter-knotted while laid upon a table under his own hands, besides many other interesting results. The medium did not do these things; Prof. Zoellner did not do them, but they *were* done, under conditions which precluded imposture on the part of the medium, by intelligent agents, whom we call spirits. But mark the difference: he did not assume "it can't be done," and then challenge some one to do it—as who should say, "There is no soul. I challenge you to prove it. You must bring it before me as I dictate or I won't believe it exists." No, he acted according to the empirical method, and witnessed the phenomena. Spiritualists do not *produce* the manifestations, they *witness* them. They are not the controllers of results, but provide the best conditions they can, and in a teachable frame of mind await the phenomena.

THE BASIS OF SPIRITUALISM is this: Under certain conditions manifestations have been witnessed, which are referable only to intelligent beings, who declare, through the phenomenal evidences they produce, that they are spirits seeking to communicate with mortals, and no theory but the spiritual has been found to cover the whole ground of the facts observed. *Spiritualists cannot do these things*, but *spirits* can. Any person desirous of testing the accuracy of these claims will find the same course open to him by which others have satisfied themselves of the reality of the phenomena. Spiritualists have become such because they have witnessed certain occurrences which are inexplicable upon any other grounds than spiritual agency, but they cannot manufacture phenomena on demand. There would be ground for the cry of fraud if spiritualists *could* guarantee results. The "STRAIT WAISTCOAT AND PRISON garb," called for by a certain editor, wise in his own conceit, in which to dress the spiritualists, may be wanted elsewhere. Spiritualists testify to what they have seen, and are not likely to tamely submit to be brow-beaten, misrepresented and insulted by a contemptuous and sneering cynic, who, when he adds years and discretion to his skill in wielding the pen, will no doubt learn to admit that he does not know all there is to know, that others beside himself have some ability, honesty and sense.



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