

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 39.—VOL. I.

FRIDAY, AUGUST 10, 1888.

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Batley Carr.—Town St., Lyceum, 10 2; 6: Mrs. Ingham. Sec. Mr. J. Armitage, Stonefield House, Hanging Heaton.
Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Beardshall. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Road, Leeds.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30. Sec. Mr. H. U. Smedley, Park Mount.
Birmingham.—Ladies' College, Ashted Road, 6-45: Mr. Woollison. Healing Séance every Friday, 7 p.m. Sec. Mr. A. Cotterell.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2, 6: Mr. W. Scott. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. Hopcroft. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30 and 6: Mr. C. Holmes. Sec. Mr. Popleston, 20, Bengal St. Spiritual Rooms, Obley Rd., at 2-30 and 6: Mr. Gee. Sec. Mr. M. Marchbank, 129, Undercliffe Street.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Espley. Sec. Mr. M. Jackson, 35, Gaythorne Road.
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Upper Addison St., Hall Lane, Lyceum, 9-45; 2-30 and 6-30: Miss Patefield. Sec. Mr. Smith, 227, Leeds Rd.
Ripley St., Manchester Rd., at 2-30 and 6: Misses Capstick and Bott. Sec. Mr. Tomlinson, 5, Kaye St., Manchester Rd.
Birk St., Leeds Rd., 2-30, 6: Mr. Boocock. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6. Sec. Mr. Smith, 1, Barkerend Fold, Barkerend Rd.
Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Miss Caswell. Sec. Mr. Cottam, 7, Warwick Street.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.
Cardiff.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Cleckheaton.—Water Lane, 2-30, 6: Mrs. Connell. Sec. Mr. Eades, Westgate.
Colne.—Cloth Hall Buildings, 2-30, 6-30. Sec. Mr. Hey, 3, George St.
Cowms.—Lepton Board School, 2-30 and 6: Miss Wilson. Sec. Mr. Whitfield, Peace Hall, Lepton.
Darwen.—Church Bank Street, 11, Circle; 2-30 and 6-30: Mrs. Green, Flower Service. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Dewsbury.—Vulcan Rd., 2-30 and 6: Mrs. Dickenson, and on Monday, 7-30. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey Carr.
Exeter.—Longbrook St. Chapel, 10-45, 6-45. Sec. Mr. Hopkins, 9, Market Street.
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Gravesend.—36, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Rd., 2-30, 6-30: Lyceum Anniversary. Monday, 7-30. Sec. Mr. Feugill, 12, Bracken Hill, Pelton.
Hanley.—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
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Leigh.—Railway Rd., 10-30 and 6: Mr. J. Salmon. Sec. Mr. Salmon, 24, Bradshawgate.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mr. T. H. Hunt. Discussion, 3. Sec. Mr. Russell, Daulby Hall.
London.—Bermondsey.—Horse Shoe Hall, 214, Old Kent Road, S.E. (corner of Surrey Square), at 7. Sec. Mr. Haggard, 82, Alscot Rd., Bermondsey, S.E.
Bow.—5, High St., Thursdays, at 8-15.
Canning Town.—125, Barking Rd., at 7. Closed.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mr. U. W. Goddard and Mrs. Wilkinson. Tuesday and Friday evenings, Séance, 7-30, Mrs. Wilkinson.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing, Mr. Goddard, jun., Clairvoyant; 7, Mr. Swatridge's farewell address. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Road Station, Met. Ry. Sec. Mr. Tomlin, 21, Capland St., N. W.
- New North Road.**—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
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Primrose Hill.—38, Chalcot Crescent, Regent's Park Rd., Monday, at 7-30, "Shelley" Circle, Open Meeting. Tuesday, at 2-30 to 4-30, Investigation Circle, Mrs. Spring.
Shoreditch.—85, Scawfell St., Hackney Rd. E., Saturday, 7-30: Mr. A. Savage, Clairvoyance, &c.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing St., 2-45 and 6-30: Mr. G. W. Wright. Sec. Mr. W. Hyde, 89, Exeter Street, Hyde Road. Collyhurst Rd, 2-30, 6-30: Mr. T. Postlethwaite. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.
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Morley.—Mission Room, Church St., at 6: Mr. Parker. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.
Nelson.—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mrs. Nelson. Sec. Mr. Holland, 125, Colne Road, Burnley.
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North Shields.—6, Camden St., Lyceum, 2-30; 6-15. Sec. Mr. Walker, 10, Wellington St., W.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, and 2; 3, 6-30: Mrs. Groom. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum at 2; at 10-30 and 6. No information. Sec. Mr. J. Cox, 7, Fern Street.
Oswaldtwistle.—3, Heys, Stone Bridge Lane, 2-30 and 6-30: Mr. Walsh. Sec. Mr. Humphreys, 70, Market Street, Church.
Parkgate.—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30: Mrs. Wallis. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, 2-30 and 6-30: Mr. Johnson. Sec. Mr. Evans, 10, Augusta St.
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Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
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West Vale.—Mechanics' Institute, 2-30, 6: Mrs. Crossley. Sec. Mr. T. Berry, Greetland, near Halifax.
Wibsey.—Hardy St., 2-30 and 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, at 6-30: Mrs. Peters. Sec. Mr. E. Storey, 11, Queen Street, Sunnybrow.
Wisbech.—Lecture Room, Public Hall, at 6-45.

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THE ROSTRUM.

At the last annual meeting of the Liverpool Diocesan Conference, presided over by the Bishop of Liverpool (Dr. Ryle), the following noble and generous plea for the poor and oppressed was put in, entitled—

CHRISTIANITY AND SOCIALISM.

The Rev. S. C. Armour contributed a paper on "Christianity and Socialism." In the course of his remarks he reminded the gathering that it was a noted saying of De Tocqueville some fifty years since, that "if the great questions at the beginning of this century were mainly political, those which should convulse the world at its close would be social." Already signs were not wanting to justify the foresight of the great political philosopher. Throughout Europe and America influences were at work which no thoughtful man could watch without grave anxiety, though it might not be unmixed with hope. Social and economical doctrines of the highest authority had been called in question. It was significant that it was only in Christian countries that Socialism in the modern sense existed. In many of their principles and aspirations Christianity and Socialism were in complete accord. The true dignity of work, the labourer's right to his just hire, the duty of brotherly kindness, the relief of human suffering, the universal brotherhood of man, the equality of all before God—these were the principles both of Christian and Socialist. Both would alike redress the ills of the human lot, raise the poor and needy, and comfort those that mourned. The Christianity in whose atmosphere they lived, enunciated in clearest terms the aspirations of the Socialist. It was as to the means of realizing these common desires that Socialism, as commonly understood, parted company from Christianity. They regarded man from different standpoints. Socialism would act coercively from without; Christianity morally and spiritually from within. Socialism would claim as a right; Christianity would bestow from a divine principle of duty. Socialism would establish universal brotherhood and division of property by Act of Parliament; Christianity would rouse each man's sense of responsibility as a steward for God's wealth entrusted to him for his brother's good. Socialist theories were to many minds plausible, and to some they seem to contain the promise and potency of a new life. To commend or condemn, therefore, without first discriminating between fallacy and truth, was neither a fair nor a safe process. The two main charges of the Socialists, that capital was, by its very nature, a wrong done to the labourer, and that our economic system, by massing wealth in the hands of a few, tended practically to divide the nation into two hostile camps of millionaires and paupers, were unproved.

It was not violent and utter destruction which our present system demanded, but to be animated and guided by the spirit of the gospel. The true social reform would come when in mart or factory, as well as in church and home, Christ was recognized as a living power. Not in the extinction of enterprise would that power be felt, but in enterprise consecrated to noble and righteous aims; not in the quenching of competition directed by justice to rivals, by considerations for the weak, by mutual helpfulness in the day of need—competition in which the struggle for rights would be postponed to the discharge of duties, in which the spirit of emulation would be tempered by the sympathy of brotherhood, in which success would be without envy and bitterness. As a means of relief in a time of great distress, Charles Kingsley and Frederick Denison Maurice conceived the idea of workmen forming themselves into co-operative societies, each man contributing his own service and sharing the common profits of their enterprise. "I see my way no further than this," wrote Maurice. "Competition is put forth as a law of the universe. I see no way but associating for work instead of for strikes." "It is my belief," said Kingsley, "that not self-interest but self-sacrifice is the only law on which human society can be grounded with any hope of prosperity and permanence." How the system thus heralded has flourished let a single sentence from the last report of the Co-operative Congress declare:—"The working-class represented by this congress now own land, streets of dwellings, stately warehouses in Manchester, London, Newcastle, and Glasgow; they own a bank whose transactions amount to sixteen millions a year; they own more than 1,400 stores, which do a business of over thirty millions a year; they own share capital of nine and a half millions, and are making now more than three millions of profit annually." But its financial success was not the noblest feature of the movement. He quoted one other sentence from the manual of the union which might be said to embody its principles and set forth its ideals. "In the effort to carry out these principles of brotherhood the union has found itself brought face to face with some of the deepest problems of human life. They have already found that co-operation has been a religion to them. It is well for the nation that it has been so, for the industrial history of England during the past few years has made it clear enough that unless trade can be mastered and informed with a new spirit it will destroy the national life; and no spirit is strong enough to do this except the religious spirit in the highest sense, which is the spirit of Christianity. In claiming for co-operative union, therefore, a distinctly religious side, we affirm that no co-operative union can be a substitute for the Church of Christ, and no co-operative action for that conscious bond between men and their Maker which is religion at its highest power." To that form of Socialism he for one bid God speed. To this governing social idea the various movements of the time seemed each in degree to contribute, nay, to this end modern inventions were working. Speed of communication, annihilation of distance, direct interchange of thought were bringing the whole world more closely together. Men even dared to look for the time when civilized nations should learn

war no more. To the Christian the study of these movements had a strange, a sacred interest. As his eye watched the currents of modern thought, and saw by faith the Father's guiding hand, and the presence of the Spirit moving on the troubled waters, his heart pondered "the deep things of God." Could it be that they saw the beginning of that mighty movement for which the Word of Promise bade them watch and work and wait? Could it be that even now, through His human instruments, God was preparing under their eyes that sublime consummation for which they daily prayed, when His kingdom shall come in righteousness and peace and joy; when God should "sum up all things in Christ," when the world and the Church should be no more divided, for the Church shall embrace the world; when men should feel their common brotherhood in Christ; when hatred and envy should be cast out, and love should be the rule of life? This was their true ideal of Socialism, and its realization was no vain hope.

These were indeed brave words, stirring words, and the great pity is that they have not been for centuries past addressed by Churchmen to politicians—nay, that they are not heard in the halls of legislature, wherein the highest representatives of a costly, wealthy, but almost useless State Church have a voice, but where that voice is never heard in the effort to make politics religious or religion practical by uniting them with politics. We take but one exception to Mr. Armour's excellent paper. Instead of *Christianity*—a system under which all the wrongs and burdens that now afflict the people have been fostered and have grown up—let him substitute the words, THE RELIGION OF CHRIST. Christ and Christianity have two widely different meanings. It is CHRIST that is needed to make the world better, and when we can Christianize the Christians, and, instead of sending missionaries to the heathen abroad, make them of some use in converting the heathens at home, Mr. Armour's excellent paper will be put into practical application.

HOW I INVESTIGATED SPIRITUALISM, AND WHAT CAME OF IT.

A PLAIN NARRATIVE BY "A PLAIN MAN."

[NOTE BY THE EDITOR.—The following article was sent, among others, as "a second prize essay," on the best certified account of intercourse between the natural and spiritual worlds. The writer accompanied his article with the generous assurance that he should not accept of the prize offered, but that his essay was simply sent to forward the interests of the paper.

When the envelope, with the name of the sender, was opened, it was found that the writer was so well known, and so highly respected by every member of the Board of Directors, that his assurance alone would have been ample guarantee for his entire veracity. Many of the circumstances detailed, however, are familiar to the Editor, and can be vouched for on the most indubitable testimony—in fact, there are scores of readers who will at once identify and testify to many of the circumstances described.

We have only to add that the gentleman, whom this narrative most concerns—for special social reasons—steadily declines to allow his name to be appended to the record. This denial, of course, rendered the article inadmissible as a *Two Worlds* Prize Competition, but as the writer frankly donates it to the Company, we gladly publish it, again affirming, on the credit and reputation of the Editor, that every word in it is in plain and strict accordance with the truth.]

EARLY EXPERIENCES.

My first experience in spiritual experiments occurred about fourteen years ago. I called at the office of an acquaintance, who asked me if I had ever tried "the planchette." I did not know what a planchette was, or what purpose it was used for; however, my friend explained.

We sat opposite to each other, placed our hands upon the little machine, and presently it moved. First, it wrote my mother's name in full, and under the name wrote "Look into this subject." I need not say what a surprise this was, for my mother had passed away a dozen years or so. I had no thought of my mother's presence, or indeed of anyone else's. I knew nothing of *this kind of spirit*, though not innocent of other kinds. Again we tried, and again it moved. This time the name and regiment of a Highlandman was written, saying he died in India, of fever, and giving particulars, which I am sorry to say I have not got; indeed, I thought the whole thing so strange at the time, I was too astonished for aught else. Soon after this I wrote to Scotland, to this man's mother's address, which he gave us, and had a letter asking what news we had of him. I dared not tell the poor soul how we came by the news, so I did not reply. We had many such cases at the time; some I wrote to, others we let slip from memory. After a time I procured a planchette, and took it home; tried it with our family (quite a large one), and we all succeeded in getting writing—some much better than others. My father used to ask mental questions, to which he received satisfactory answers. Next, we sat at a large long dining-room table, which very soon began to move with great power. Presently, one of my sisters began to shake. We were rather alarmed at the uncanny look in her face and her heavy breathing. She spoke in a voice quite different to her own, addressing my father, in the most touching and pathetic strain, and speaking of matters I will not state, but of such a nature that only my mother and father could have known. When my sister came to herself she said she had been with her mother, whom she had never seen to remember, and only knew by a photograph. The subject of spiritualism had never been heard of in our household up to this sitting, and we all thought, somehow, it must have been ourselves that produced these strange things. Next night we sat at the table and tried again, and for a week we tried every night, but planchette and table were as "dead wood;" my sister was not affected, and we were then sure it was something in the air that had been performing on that first night. We kept on trying, however, and after a week both moved as before, and told us they did it (I mean the force) to let us see that some power *not in ourselves* controlled these objects. Next time I had a séance, it was in the West of England. I gave the infection to some friends, and of course they wanted to try. I cannot give names or places, because I have not permission of those present, but many strange things occurred that were recorded in the newspaper at the time, and would bring the matter too close to the persons interested. We sat (about twelve persons) for two hours, singing to weariness; I supposed it was needful, for so I was instructed by the people who were in the knowledge of spirit mysteries. Suddenly, a person, whom I shall call A——, jumped up; he had been sitting still for an hour, looking pale, and his eyes closed; he now looked so strange that I moved away towards the house door, standing in the moonlight. When I looked back, A—— stood behind me, fixed like a statue; I never was so alarmed in my life. I returned to the house, he followed; and wherever I went he followed, until all were under the impression he was demented, and we were filled with consternation. What to do with him I knew not. It struck me at last, all at once, to order him to do my bidding, which he did. I ordered him to lie down on a couch, sent all the folks out of the room, when I placed my hand upon his head. At this, he shivered and came at once to himself. He told me he had seen his brother lying *dead* in his father's conservatory, 400 miles away. "It cannot be true," he said, "as my brother is, I know, at sea." After this we left the house, truly thankful to get away unharmed, for I had never had anything of that kind before; indeed, it made me very wary in future. A—— next day received a telegram, stating that his brother had returned home, *was dead*, and

found where stated. A newspaper afterwards was sent me with the coroner's inquest. A——'s "brother's spirit" came to us afterwards, through the table-tipping, and told A—— many things, as to why and how he died. He told of a watch of his grandfather's, which was in a certain place, and which he desired A—— to have. A—— did not know of the watch then. He inquired into the matter, found it all correct, and became possessed of the watch.

FARTHER EXPERIENCES.

Séance, 11th December, 1885. Present—my wife, self, sister, brother, and a medium (a private medium).

The medium was entranced and controlled by a spirit giving the name of Captain Boyd, who was struck on the head at sea by a spar, and was put ashore at Weymouth to die. He was sorrowing for his poor wife—now his widow—*Jane*. I wrote to the police at Weymouth to inquire into this matter. In reply, I received the following:—"Police Office, Weymouth. After due inquiry, here and at Portland, the only Captain Boyd I can find who has died here is, as you will see by the enclosed shipping agent report (which please return). He was buried at Portland, and as the time corresponds, I am of opinion it is your Captain Boyd. You did not give the name of the ship, if you had it would have facilitated my inquiry. I enclose newspaper report.—Yours, &c., Samuel Vicory, Superintendent Police."

[*Report enclosed.*]

"G. H. Collins, Lloyds' Sub-Agency,

Portland, 16th December, 1885.

"Death of a Merchant Captain.—Captain Boyd, of the Eastern Chief, who was seized a month ago in the Roads—died of apoplexy, aged 55 (of Liverpool), on Thursday morning. Was attended by his wife during his illness. The vessel was on a voyage from South America to Hamburg."

A curious incident occurred afterwards. The medium had an impression that Captain Boyd had left Liverpool first mate. Something occurring abroad, he (Captain Boyd) was put in charge for the home voyage. These and other words were told. After I received the above letter from Weymouth, I found six Captain Boyds in the Liverpool Directory; I sent postcards to each, and received replies which enabled me to find the widow. I broke the case to her, told all, and how I procured it. She could not understand me, for she said she had buried her husband, and how could he come to me? It was useless to say any more to her; but she confirmed all I stated, and that was all I went for. This spirit (Captain Boyd) came again the following week, controlling the same medium; walking the room as though on watch upon his ship, and seeming to have no idea that he had passed away. I spoke to him; he said "Who are you?" Evidently he could not understand what had happened. I told him he was a spirit; but that did not explain things to him. He said he seemed to be living two lives. He thanked us for our patience with him, and the explanations we gave. It was only twenty hours after leaving his body that he first came to our séance.

COPY OF SÉANCE, 17TH JANUARY, 1885.

Record taken same evening, and read over to those who were present. Sitters—the writer and his wife, sister, brother, and medium, who is a private friend.

We had only to wait a short time in the dark before we had the tube, &c., striking us gently. I was asked to mesmerize the medium, and his controlling spirit asked what spirit friends we would like to have shown. We desired our brother and mother. Then I was told to light the gas. In a short time a face and bust appeared, only partly completed. In a few more trials "it" came clear enough to be recognized by each of us as the face of my mother; but the face appeared less in bulk than when she was in the flesh, and it was ghastly white. She wore her hair in puffs around her face, as when in the flesh. This style was uncommon when she passed into the spirit life,

twenty years ago. This was our mother's first appearance to us in a materialized form; we have conversed with her more or less—through mediums and the planchette—for over ten years. We next had the head and bust of my brother. This was a most excellent likeness—except that his hair was more dashed with white than when he was with us, otherwise it was an exact likeness. We all separately saw these figures close to us—that is, within two feet space between us and them, and that with a very good light. The medium was then brought out. I could see the time—9-45 p.m.—by the clock, which had a black marble face, with raised brass numbers and fingers. I laid my hand upon the medium's head, and with the other held his hand. The curtain (which formed the extemporized cabinet across a corner of our sitting-room) opened, and a white-robed figure presented itself. The medium was literally dragged into the cabinet. This experiment was repeated, and again and again we saw the same figure. On the second occasion the figure beckoned me to follow him into the cabinet, which I did. His hand was not two feet from me, and his form—in white—clear and distinct when I followed him; but I saw nothing when inside. *The medium was standing* outside during this entry of mine, and seemed much exhausted by the strong light and excellent manifestations. Returning to my seat, I said to the circle, "One could feel that peace of mind which passeth understanding," when a voice from within the cabinet said, "I am found of those who diligently seek me." My mother's voice then called me by a pet name, and spoke also to my sister—words which were for us alone. We had many other little details, which would make too long a story.

COPY OF SÉANCE, 13TH NOVEMBER, 1885.

Present: the writer and wife, sister, brother and medium.

I mesmerized the medium in the cabinet; while doing so I saw an appearance of two bright rings, and something of a nose. It was totally dark. I came out and lighted the gas immediately; a spirit form in white was at the opening of the curtain before I got to my place. My wife was called up to the curtain to examine the face that showed itself, which appeared four times. She was too much alarmed by the nearness of the figure to her to rely upon her judgment, but she said it was like my father, and the figure nodded assent. I was then invited up to the curtain, when again appeared the head and bust as I saw it when my wife went up to the cabinet, and then I saw that it was the veritable head of my father—clear, strong, and handsome. He was very desirous I should distinctly see him, and repeated the view four times, each appearance lasting about half a minute. My sister had the same special attention shown her. At another séance, with the same sitters and medium, with the addition of a favourite daughter, our father showed himself full length, with bare legs and feet, having on his body a white shirt; his poor emaciated limbs showed painfully to us who realized the painful wasting disease which carried him out of this life. In addition to this, my brother's head came in view, fixing itself upon the breast of his father. I stop now; not because I have no more to say—indeed, I have hardly commenced. I have added nothing, and omitted much more phenomena, taken out for brevity. Essay this is not, but the plain unvarnished tale of facts stranger than fiction. I do not expect my statement will satisfy, any more than thousands of others better told by men and women whom I esteem—father and mothers, whose statements are flouted, and their memories insulted, by the conceited ignorance which is abroad in the world. I write to console and sustain others who have had a like experience. The great want of the time is a good classifier of facts—theorizers are all too plentiful. We want a Goethe, a Shakspeare, and a Bacon, all in one.

A PLAIN MAN.

LIFE is a quarry, of which we are to mould and chisel and complete a character.—*Goethe.*

THE PATH FROM MATTER TO SPIRIT.

Being a clear concise guide to all that is at present known of spiritual science, and the facts, phenomena, philosophy, literature, and beliefs commonly called

MODERN SPIRITUALISM.

BY EMMA HARDINGE BRITTEN.

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PART VI.—RULES TO BE OBSERVED BY THE SPIRIT CIRCLE.

A SPIRIT circle is the assembling together of a number of persons for the purpose of seeking communion with the spirits who have passed from earth into the world of souls. The chief advantage of such an assembly is the mutual impartation of combined magnetism, enabling spirits to commune with greater power, and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, or positive and negative in disposition, whether male or female; also of moral character, pure mind, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of very debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. The number of the circle should never be less than three, or more than twelve. No person of a very positive temperament or disposition should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, and prevent the working of the spiritual battery. Too many mediums assembled in one circle are more likely to mar than promote the manifestations, as THE FORCE being divided amongst several sensitives, instead of being concentrated on the one, prevents the spirits from influencing any of the number successfully.

OF TEMPERATURE AND LIGHT.

Never let the apartment be overheated, or close. The room should be well ventilated. *Avoid strong light*, which, by producing excessive motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for manifestations of spiritual magnetism. Darkness, by insuring great stillness in the atmosphere, is more favourable to strong physical manifestations, *in general*, than light; nevertheless, the most astounding physical force manifestations have been, and may again be, produced in the broadest light, and even if this class of demonstration must needs be sacrificed, there are so many and such forcible objections to dark circles, except amongst families or friends, that we now, as heretofore, make a strong protest against dark circles.

OF THE POSITIONS TO BE OBSERVED.

If the circle is one which meets periodically, and is composed of the same persons, let them always occupy the same seats (unless changed under spiritual direction), and sit round a table, their hands laid on it, with palms downwards. The wood, when charged, becomes a conductor, without the necessity of holding or touching hands, and all tables in household use are more or less magnetically charged. If flowers or fruit are in the room, see that they are freshly gathered, otherwise remove them; also, avoid sitting in a room with many minerals, metals, or glasses. These sometimes injuriously affect sensitives of whom mediums are the type.

Let the séance be opened with prayer or singing, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be always directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis; let it be gentle, quiet, and spiritual, until phenomena begin to be manifest. Always have a slate, or pen, pencil, and paper on the table, so as not to be obliged to rise to procure them. Especially avoid all entering or quitting the room, moving about,

irrelevant conversation, or disturbances within or without the circle room after the séance has once commenced.

Do not admit unpunctual, late comers, nor, if possible, suffer the air of the room to be disturbed in *any way* after the sitting commences. Nothing but necessity, indisposition, or *impressions* should warrant the least disturbance of the sitting, which should never exceed *two hours*, unless an extension of time be solicited of the spirits. Let the séance always extend to one hour, even if no results are obtained; it sometimes requires all that time for spirits to form their battery of the materials furnished. All circles are experimental, hence no one should be discouraged if phenomena are not produced at the first six sittings; if no phenomena are then produced you may be sure you are not rightly assimilated to each other; in that case, break up that circle of members—that is, change one, two, or three persons of your circle for others, and so on, until you succeed.

A well-developed test medium may always sit without injury; but a circle sitting for mutual development should never admit persons addicted to bad habits, criminals, sensualists, strongly positive persons, whether violent tempered or dogmatical. A candid, inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by *mental* as physical conditions. When once any of the circle can communicate freely with spirits, *they* can take charge of and regulate the future movements of the circle.

OF IMPRESSIONS.

Impressions are the voices of spirits speaking to spirits, or else the monitions of the spirit within us, and should always be respected and followed out, unless (which is very rare) suggestive of wrong in act or word. At the opening of the circle, one or more of the members are often impressed to change seats with others, with the desire to withdraw, or a feeling of repulsion to some member of the circle makes it painful to remain. Let these impressions be regarded, and at commencing pledge to each other that no offence shall be taken by following impressions.

If an impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning, if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbours for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first almost always imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is absolutely necessary for spirits as well as mortals. If evil-disposed spirits manifest to you, *never drive them away*, but strive to elevate them, and treat them as you would mortals under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes may occur in the communion of which you cannot always be aware.

GENERAL INSTRUCTIONS.

Never give up in discouragement after evidences of medium power are exhibited, even as slight as quivering of the nerves, silent entrancement, or erratic movements. *Respect the circle*, and faithfully keep appointments made with spirits or each other. Never seek the spirit circle in a trivial or deceptive spirit; then, and then only, have you cause to *fear it*. Never permit any one to sit in circles who suffers from it in health or mind—especially those who are exercised with violence, or who become unmanageable. If such phenomena continue after three trials, assure yourself magnetism, in the case of such persons, is an intoxicating drug, which operates perniciously on their constitutions, and it should be carefully avoided. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this, by impression or spirit direction, to be the case, let none be offended if they

withdraw, and only use their gifts, under spirit direction, in other times and places. Let it be remembered that, except in the case of "trance speakers," mediums can seldom successfully exercise their gifts in a large or promiscuous assembly; while trance speakers, no less than other mediums, can seldom be influenced by spirits far beyond *their normal* capacity in their form of expression. Spirits can and do infuse their ideas and give messages through mediums, but the intelligence rendered must take the shape of the channel through which it passes. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the spirit is always measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is thus limited in expression by the organism through which it works, even as the musician is dependent upon the quality of the instrument on which he performs.

To the above directions we have simply to add, that, where there are persons so situated as to be isolated from any chance of forming a circle with others, they may unfold latent spiritual powers in themselves by sitting alone at some convenient hour of each, or every other, day.

Nearly all the directions applicable to the spirit circle given above, should be studied by one sitting alone. We recommend to the one as to all, that they fast for at least two or three hours before seeking for spirit influence. When the nerves which supply the digestive apparatus are put into operation, they draw off nervous force from the brain and other parts of the physique. If, as we have claimed, the pabulum that spirits use to make manifestations with, be the "life principle," or nervous force, then it may be understood why this element should not be exhausted, or used up in the act of digestion: hence the necessity of fasting before entering upon the experiments of the spirit circle.

Public speakers are advised to *adopt* silk garments, if possible, as they then become more positive to their audiences. They should, however, carefully avoid wearing silk on their heads, as it is through the brain that the magnetic aura of the spirit is infused into the speaker's organism.

Finally, we protest against the use of narcotics, anæsthetics, or any form of stimulant—methods which have been advocated as aids to artificial entrancement, and which are still in use by East Indian and Arabian ecstasies. Independently of the injurious effect such practices exert on the health, they only attract spirits of an inferior grade, and often produce obsessions and other distracting influences of a disastrous character. Let it ever be remembered that the more excellent the *morale*, the nobler will be the class of spirits attracted to the organism, and the more exalted the character of the communications.

Though the medium may stand related to the communications given, merely as an instrument, that instrument must be mentally and morally, as well as physically, in harmony with the communicant, before the communication can be given.

Humble, and even vicious spirits, can give *messages* and tests of identity through refined and pure media, but they could not make them the instruments of wicked and impure teachings, neither is it in the order of natural law that they should try to do so. *Like attracts like* is the aphorism that accounts for much of the folly, imposture, and wickedness that is put forth in the sacred name of spiritualism.

(To be concluded in our next.)

THE realm of death seems an enemy's country to most men, on whose shores they are loathly driven by stress of weather; to the wise man it is the desired port where he moors his bark gladly, as in some haven of the Fortunate Isles; it is the golden west into which his sun sinks, and sinking casts a glory upon the leaden cloud track which has darkly besieged his day.—*Lowell.*

THE earnestness of life is the only passport to the satisfaction of life.—*Theodore Parker.*

SOME OF BISMARCK'S RELIGIOUS OPINIONS.

LIKE a great many more of his countrymen, Bismarck began life with more or less atheistical views, but ended by becoming a Protestant. He rarely goes to church, however. One of the reasons why the Chancellor but seldom hears a sermon or joins in the congregational singing of his parish church, says one of his biographers, may be most aptly expressed by the proverb, "Serve your master first and God next." "In my life," he wrote to his sister in July, 1865, "there is so much that must be done, that I am seldom able to do as I please." "I have so much to do that I could wish every day was six or seven hours longer than it is," he observed to Dr. Busch once at Versailles; and this remark applies to later times as well, notably to the months he is accustomed to pass in Berlin year after year. He has little leisure for church going, and none for theatres, concerts, art exhibitions, and court festivities. Perhaps, too, he thinks that by serving his master in matters of importance he serves God; for he regards his mundane work as imposed upon him by the will of God; and by him performed in the name of God and for the realisation of Divine aspirations.

Even the greatest intelligences are susceptible to that which the self-styled enlightened people are accustomed to designate as "superstition." It is not infrequently encounteredd in extremely clever men, lacking alike in imagination and religious instinct; in generals, like the first Napoleon, politicians like Gambetta, and even in diplomatists. Symptoms of this superstition are manifest in Prince Bismarck. He firmly believes in "ghosts," and will not transact any business of importance on a Friday. During tea-time one evening at Versailles he began to talk about his own death, and indicated the exact age he was predestined to attain, and the year appointed for his decease. "I know it," he wound up, saying, after some of those present had remonstrated against his assertions, "it is a mystic number." Finally, it may be mentioned that the Chancellor is firmly convinced of the moon's influence upon all growing things, and especially upon hair and plants.—*Bismarck's Life and Letters.*

PROPOSED NATIONAL CONFEDERATION OF SPIRITUALISTS.

At a meeting of a number of Lancashire Spiritualists a temporary Committee was formed, at which the following resolution was passed:—

Resolved—"That a Conference be called, with a view to promote the work of the Societies of Lancashire Spiritualists, and to facilitate the formation of a National Confederation. For this purpose, the temporary Committee issues a call to the Societies in the district, earnestly requesting them to send Delegates to the Conference, to consider on what basis a permanent Lancashire District Committee can be formed."

In consideration of the above resolution, the temporary Committee invite your co-operation, and respectfully request you to send Delegates, and friends interested, to the meetings to be held on Sunday, Aug. 19th, at 10-30 a.m., 2-30 and 6-0 p.m., at the Co-operative Hall, Downing Street, Manchester. Between the Conferences, refreshments will be provided on the premises for those coming from a distance, at reasonable charges. It is particularly requested that the number of those requiring refreshments should be announced to the Secretary not later than the 17th inst. Communications to be addressed to the Secretary, Conference Committee, care of Messrs. Owen, Brown, and Co., 26 and 28, Back Brierley Street, London Road, Manchester.

THE "TWO WORLDS" THIRD PRIZE ESSAY.

NOTICE.—The Committee of Adjudication will meet early this week, and the Essay selected will be published, together with the name and address of the successful competitor, in No. 42.

OFFICE OF "THE TWO WORLDS,"
61, GEORGE STREET, CHEETHAM HILL, MANCHESTER.

The People's Popular Penny Spiritual Paper.

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To Societies, Conductors of Public Meetings, and Private Circles, and others *The Two Worlds* will be supplied at the following favourable rates: 100 copies for 6s.; 50 copies for 3s.; 25 copies for 1s. 6d.; 12 copies for 9d. Carriage extra in all cases. No returns of unsold copies can be received.

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ADVERTISEMENTS are inserted at 6d. per line, 1s. for three lines. Remittances must accompany all orders for one or three insertions. Monthly settlements for larger and consecutive advertisements, for which special rates can be obtained on application to Mr. E. W. WALLIS, to whom all Post-office Orders and Cheques should be made payable, and all business communications should be addressed.

ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company, Limited, has been registered, but we shall be happy to allot shares to those spiritualists and societies who have not joined us. Send in your applications for shares at once.

To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, AUGUST 10, 1888.

WHAT ANSWER?

In the Rostrum article of this number is a calm, sensible paper by a clergyman, in which he attempts to show the relations, *pro* and *con*, between the doctrines of Christianity, of which he is a professed exponent, and those of "Socialism," as it is popularly understood.

Mr. Armour, the clergyman in question, was followed in the Conference—the report of which we quote from—by more than one speaker who attempted to show that Socialism meant "the anarchical opinions taught in Trafalgar Square," and that the Church had better mind its own business and not attempt to interfere with politics. Now it seems to us that religion of every denomination means LIFE—life in all its phases, whether in politics, socialism, trade, commerce, or the church—hence, that all the abuses that exist in any of these departments of life, are due to some failure in the executive of those who call themselves the teachers of religion. Recalling the modest attempt of Mr. Armour to enforce the above opinions, and the rude and captious expressions which followed, we look upon both positions as signs of the times. Some, at least, of the clergy are beginning to recognize that the functions of the church should be to promote that spirit which rights wrong when and wherever it is found; and though we may lament that the church, or any part of it, has awakened to this recognition of its bounden duty all *too late! too late!* it is a healthful sign of religious progress, when even one churchman dares to talk in this way.

As to the desire to crowd the church back to its old *effete* and useless functions of parroting out set forms of praise and prayer, and likening every attempt on the part of the outcast and miserable, or those who plead for them, to anarchy and rebellion, to be crushed out by the policeman's truncheon or done to death in prison cells, this also is TOO LATE! TOO LATE! and so the drift of modern thought is beginning to demonstrate, in the foam of that conflict which is whitening the ocean of public opinion from shore to shore in every land of civilization.

In the London *Daily Telegraph*, a journal, the fearless utterances of which are almost invariably found on the side of the right, there appeared recently an article on those intolerable wrongs of the people, which sooner or later must

explode into "anarchy and rebellion," unless some effort is made to redress them. As a supplement to our Rostrum article then, we now call attention to one of the many noble leaders on the "Sweating" system, now undergoing all too long postponed Parliamentary enquiry. In this, the *Telegraph* says:—

"The facts brought to public knowledge in the course of this inquiry have been uniformly of a distressing and frequently of an appalling character. They go far to prove that, in certain branches of industry extensively practised within the precincts of this great and wealthy city, the operative is ground down by the employer of labour to the acceptance of such rates of remuneration as are incompatible with the acquisition, on his or her part, of the commonest and most indispensable necessities of life. We all know that the vast majority of human beings are doomed, by the accident of birth and social conditions, to toil from the cradle to the grave. It is an unwritten law of Nature which says to the predestined toiler, 'You must work, that you may live,' but the sweater's version of this reasonable axiom, 'You must work that you may die a lingering and miserable death,' promulgates a decree which is unnatural, inhuman, and revolting.

"Some middlemen deliberately and systematically defraud the working folk of part of the price actually stipulated to be paid by the Government for their labour, in virtue of a fixed tariff, for certain specified classes of piece-work. Here is a case in point. Acting upon information he had received with respect to 'sweating' in connection with Government work, Mr. White went to Chatham, where he found that employment was given to the wives of soldiers, not receiving the wherewithal to keep body and soul together. Duly accredited by the Admiralty, he visited the Marine Barracks, and in the presence of the Commandant examined the master tailor who gave out the work to these women. It appeared that the women were paid weekly for their labour, but that the form of receipt signed by them, and supposed to set forth the prices allowed by the Admiralty was not filled in when presented to them for signature. The master tailor declared that the amount paid was in strict accordance with the Admiralty tariff. On the other hand, the women averred that the sum they received was less than the tariff price by three-halfpence, or, at the very least, a penny. In plain words, the women were designedly kept in ignorance of the Admiralty tariff, made to work at lower rates than those officially prescribed for their remuneration, and plundered in cold blood of a large percentage of their legitimate earnings.

"Navy shirts, taking four hours to make, are paid for at the rate of fivepence each; flannel coats, taking a day to make, one shilling and three-halfpence each; navy sheets of heavy material, ninepence per dozen; white duck trousers, sevenpence per pair. These rates of payment are low enough in all conscience; they mean a shilling wage for eight hours' hard work, and fix the value of a woman's labour with her needle at three-halfpence an hour. To mulct her, per piece or even per day's work, of three-halfpence or a penny, is to deprive her of at least one-sixth of the poor fruits of her exertions. This nefarious proceeding, be it observed, is not the outcome of competition, as brought to bear upon the operative by private enterprise in the shape of the 'sweating system,' but of gross and unpardonable neglect on the part of Government officials to keep the fingers of their understrappers from picking and stealing.

"As we have already said, the prices paid by Government for the 'œuvre de main' performed in the making of army and navy clothing are low indeed; but they appear little less than lavish when contrasted with those accorded to women by private 'sweaters' engaged in the tailoring trade. These enterprising employers of labour pay *twopence* for making up a pair of trousers, including buttons, button-holes, lining, and 'soaping' the edges; fourpence three-farthings per suit of children's clothing. Others, in the 'slop' trade, pay tenpence a dozen for shirtmaking, including 'machining' and 'finishing.' Here is the 'story of a shirt' belonging to a higher branch of this particular industry, and sold at a West-end establishment. The seamstress who makes this garment receives a shilling; the 'sweater' sells it for two shillings; the retailer finally disposes of it to a customer for seven-and-sixpence. Well might Thomas Hood write, in times when 'competition'

was less keen and merciless than it is nowadays, 'Oh! men with mothers and wives, It is not linen you're wearing out, But human creatures' lives!' Nearly half a century has elapsed since those burning words told a terrible truth to Englishmen. We live in an age that is nothing if not philanthropic; in these islands, particularly, swayed by the gentle rule of Victoria, we are apt to plume ourselves upon our benevolence and charitableness. If we ask ourselves, however, 'Have we remedied the iniquities denounced over forty years ago by the most popular of our national poets?' we dare not answer that momentous question in the affirmative. The wrongs of the seamstress have never been redressed. Now, as then, she 'sits, in unwomanly rags, Plying her needle and thread.' Now, as then, it is her hard lot to 'stitch, stitch, stitch, In poverty, hunger, and dirt.' Can a Legislature which is universally credited with omnipotence do nothing to alleviate her condition, or to scotch, if not kill, the 'sweating system' that grinds her into the dust?"

We have before us at this moment two tracts, out of many similar ones. We select one, called "Chains and Slavery: a Visit to the Starving Strikers of Cradley Heath;" the second being entitled "Miserable England: Amongst the Staffordshire Nailmakers." If we find a demand for extracts from these sample results of the *gentle rule* of Victoria, we are ready to give them. We forbear at present, first, because there are a great many readers of this paper that would far rather sit by their pleasant drawing-room fires and peruse pleasing accounts of the flowery vales and blooming fields of the Paradise to which the souls of comfortable well-fed people are supposed to go, and not a few others who are prompt to cry, "Trafalgar Square! All these reports are merely sensational." To all and each of such readers, we say the accounts of rags, wretchedness, hunger, cold, toil, and deaths from famine, in "Miserable England" ARE TRUE. If not, how dare the writers give names, places, dates, facts, and witnesses? or, why do not the rulers of the land prosecute the writers for descriptions of conditions which would disgrace the rudest states of savagism? THEY ARE ALL TRUE; and because they are, is there no one to blame? Some one will say, "Charge this upon the Government." The Government will answer, "Charge this upon the legislators;" the legislators will cry, "Charge this on the sweaters;" and the sweaters will fold their arms and reply, "What if I have starved, robbed, and done the toiling poor to death? What's the odds, so long as the Lord died to *save* sinners? Supposing I am the worst of sinners, does not the Church say, 'The greater the sinner, the greater the saint!' What care I whether you blame me or no! *I'm saved*; I have 'the ticket of faith,' that will admit me to heaven, and *The Traveller's Guide from Death to Life*, put forth by the British Gospel-book Association, assures me—

'Men are punished by God—not because they have led a wicked life, but for one sin—UNBELIEF in Christ. "He that believeth on Him is not condemned, but he that believeth not is condemned already."*

And so, once again—WHO'S TO BLAME? Churchmen, ministers of religions—you, whom the people pay, build palaces for, yield up land, &c., and place in the seats of honour and pride, wealth and power, for the sole purpose of directing humanity how to live in this life, so as to prepare for the life hereafter—when the Lord and Father of "Miserable England" as well as of rich England, shall ask, "Cain! where is thy brother?" are you prepared to answer, "Am I my brother's keeper?"

OWEENA.

BY LIZZIE DOTEN.

ONCE, when Death, the mighty hunter,
Bent his bow and sent an arrow
Through the shadows of the forest,
Harming not the Bear or Panther,
Harming not the Owl or Raven.
In the bosom of Oweena,
Fairest of the Indian maidens,
Was the fatal arrow hidden.

On the ledge of Massa-wam-sett
Fell a deep and dreadful shadow;
He, the wise and warlike Sachem,
Mourned in silence for Oweena;
But the mother, Nah-me-o-ka,
Like a tall pine in the tempest,
Tossed her arms in wildest anguish,
Pouring forth her lamentation:

"Neen wo-ma-su! Neen wo-ma-su! *
O my darling! my Oweena!
Mat-ta-neen won-ka-met na-men—†
I shall never see thee more!

"Ho-bo-mo-co, evil spirit,
Hiding darkly in the forest,
Making shadow in the sunshine,
You have stolen her away.

"She was like the flowers in spring time,
She was like the singing waters,
She was like the summer sunshine,
I shall never see thee more!

"Hear me! Hear me! O Great Spirit!
I will bring thee Bear and Bison,
I will bring thee beads and wampum;
Wilt thou give her back to me?"

Ceaseless was her plaintive wailing,
Even when the fair Oweena
Slept beneath the pine trees' shadow,
In the green and silent forest,
Where the birds sang in the branches,
Where the roses of the summer,
And the vines, with slender fingers,
Clasped their loving hands above her.

From the lodge of Massa-wam-sett,
While the brave old chieftain slumbered,
In the silence of the midnight,
To the grave stole Nah-me-o-ka,
Pouring forth her lamentations:

"Neen wo-ma-su! Neen wo-ma-su!
Oh my darling! my Oweena!
I shall never see thee more!"

Once, the tempest, on its war-path,
Painted all the sky with blackness,
Sped the arrows of the lightning,
And the war-whoop of the thunder,
Made the mighty forest tremble.
But it moved not Nah-me-o-ka,
Only moaning, "Neen wo-ma-su!
I shall never see thee more!"

All the forest leaves were weeping,
And the black wings of the darkness,
Brooding over Nah-me-o-ka,
Filled her with a chilling shudder:
And the thunder seemed to mutter
With a cruel exultation,

"You shall never see her more."
But thereafter came a whisper—

"I am with you, O my mother!
For I cannot turn my footsteps
To the land of the Great Spirit,
While I hear your mournful wailing,
Calling, calling me again.

"In the hunting-grounds beyond me
There are sunshine, peace, and plenty,
But I wander, sad and lonely,
In the land of death and darkness,
Listening only to your cry.

"Let me go to the Great Spirit,
To the lodge of peace and plenty,
To the land of summer sunshine,
That with life and strength and gladness
I may meet you yet again."

Then the soft hand of Oweena
Gently lifted Nah-me-o-ka,
Who with wondering eyes beheld her,
Like a light amid the darkness.
And Oweena safely led her
Through the tempest and the midnight,
To the lodge of Massa-wam-sett,
Kissed her tenderly—and vanished.

From that time did Nah-me-o-ka
Dry her tears, and cease her mourning,
For she said, "I will not keep her
From the land of summer sunshine,
From the home of peace and plenty,
From the ledge of the Great Spirit.
Neen wo-ma-su! Neen wo-ma-su!
In the land of the hereafter
I shall meet her yet again."

It is with the tree of genealogy as with the oak of the forest; we may boast of the timbers it has given to a state vessel, but say naught of the three-legged stools, the broomsticks and tobacco-stoppers made from the ends and chips.
—Douglas Jerrold.

CONCERNING THE MEANS OF INVESTIGATING SPIRITUALISM.

To the Editor of "The Two Worlds."

RECOGNIZING the truth of spiritualism, we have endeavoured for some time past to investigate the subject with a view to increased knowledge. As private enquirers, however, we have met with little success, and when we have gone for outside help we have been still more disappointed; we have found that there is an atmosphere of trickery and deception about "professional" or "scientific" spiritualists, which tends only to stifle our spiritual tendencies instead of giving us more light. You must meet in their classes, and at their own rooms, and when you do this, the only result seems to be waste of time and money.

Situated thus, we ask the aid of any *sincere* spiritualists, so that we may be rightly guided into the pathway which leads to the spiritual world. Unsatisfactory phenomena we have had through "the table"; but what we want to know is (1) Some general rules; (2) Where we can find meetings or séances of sincere truth-seekers, where the subject may be investigated without "humbug."

By answering these questions you will not only help on "the cause," but you will confer a favour on

SOME ANXIOUS ENQUIRERS.

[We beg most kindly to call the attention of our enquiring friends to the series of articles now in course of publication in this journal, entitled, "The Path from Matter to Spirit." In these articles—first printed at the urgent request of investigators in Australia—we have laid down all the methods which have proved available in America and other countries in answering the demands for information, pointing out the best modes of investigation, and promoting the development of medial powers. *There is no royal road* to these powers. They can only be cultivated by earnest, and sometimes long continued effort, and unless the gifts of mediumship are conferred at birth, or arise spontaneously in certain individuals, patient attempts at circle holding, as pointed out in the articles in question, are the only means by which evidence can be obtained—at least for the present—in this country. In America, every town or village affords the means of quiet investigation through the services of professional mediums, who, for small fees, are ready to sit for strangers, and give such evidences as their gifts afford. Of course, these vary; some are good, others indifferent, as must be the case with all powers submitted for professional uses. As these persons are obliged to devote all their time, strength, and being to answering the incessant demands made upon them, it is but just that they should be compensated for their services; and it is, to a very large extent, through such services that spiritualism has gained the wide and deep foothold that it has attained in America. In this country, any such opportunities of investigation have not only been tabooed by the law as "vagabondage," rendering those who practise their mediumship for pay liable to incur the *tender mercies* of *English justice* (?) but professional mediumship, whether for tests or platform speaking, has been continually and grossly insulted, and that by a certain class of spiritualists themselves. Whilst there are numbers of generous, devoted, and whole-hearted spiritualists who give of their narrow means most freely to sustain their beloved cause, there are others who delight to print rude and unworthy diatribes against those who fill the public rostrums most acceptably, and the societies are continually warned to choose poor, hard-working, and often ignorant people, whose daily labours utterly unfit them for becoming religious teachers, because they can be had for *nothing*, in preference to the educated and experienced, who place some value on their time and services. What is the result of this suicidal policy? Why, that many competent speakers are obliged to devote their talents elsewhere, while good and useful mediums, whose endowments might be invaluable to the cause, are bullied and scared out

of the exercise of their gifts, and so investigators—who have neither the time nor opportunities to hold family circles—are deprived of all chances of enquiry unless they go to some other country than *free and liberal* England. There are many excellent, accomplished, and genuine mediums in America, who have solicited advice from the Editor, concerning visits to England. We are compelled to reply to them, "When you are rich enough to give up all your means of earning a livelihood at home; are willing to give time and strength to all who would tax both from morning till night, *for nothing*; and, finally, feel callous enough to be indifferent to a Bow Street magistrate's sentence against *rogues and vagabonds*, then come to England. Until you can meet the above contingencies stay where you are, and earn a modest income by the exercise of the gifts God has endowed you with."

Whilst very sorry to write such discouraging words to our present, and many other, correspondents, it is all the circumstances of the case will admit of our doing.—ED. T. W.]

ORGANIZATION OF SPIRITUALISTS.

To the Editor of "The Two Worlds."

WOULD you kindly allow me a little space in your valuable columns to bring before your readers a few matters that we spiritualists somewhat overlook, to our disadvantage as a growing body? Since I became an enthusiastic member of the Spiritualist Church, I have noticed we do not appear to have any organised central body to look after the general interests of the cause, from which fact I think we are placed at considerable disadvantage with other religious bodies. Could it not be planned or arranged for our societies to be represented by delegates at a quarterly, half-yearly, or yearly conference of spiritualists, whose duties should be to make such rules and laws as would be conducive to the welfare of our church, and look after the general welfare and interests of our cause—political, moral, and religious?

I submit it is high time spiritualists woke up to their great self-responsibility. It seems to me we are somewhat asleep to our real position and standing, and the sooner we band together, uniting our forces so that we may take counsel together, the better it will be for our common advancement.

By such a plan we should be able to purge our ranks of the dross they contain; for this central body would be able to deal promptly with all that which would disgrace our work and cause. Let this body of delegates have the responsibility of certifying to the qualifications and good character of those who would occupy our rostrums and much good would be done to our cause.

If such a step would not be practical throughout the country, could not we in the north do much by giving it a practical start and establishing a delegate body? I trust this letter will set the stone rolling, until it alights on a safe, firm, and practical foundation.—Yours fraternally,

Wood Terrace, Primrose Hill,
Huddersfield.

F. R. GREEN.

[We most cheerfully give space to the above letter—first, because it is timely and suggestive; next, because it represents, in plain and comprehensive terms, the opinions of nearly twenty other correspondents writing on the same subject—some, we regret to say, in far too great length. Some letters we should have to reject altogether, from the fact of their being written on both sides of the sheet; but all are in the spirit of the day and hour, and whilst the one must suffice as representative of the many, we are happy to say we have received similar suggestions to the above from so many quarters that a temporary or provisional committee has already agreed to meet, to see how we could best unite in calling together the friends of organisation prior to taking more formal and general steps in so important a matter. Kindly be patient with us, friends, yet a little while longer. Those who will be the most likely to render efficient and

zealous service in this matter are all busy people, most of them workers in some form or other of active duty. Send in your views and missives without stint. Each one is only a fresh evidence that the time for action is ripe, and be assured you will be responded to in due time by no sluggard hands, pens, or voices.—Ed. T. W.]

WHAT AND WHO ARE THE PEOPLE'S RELIGIOUS TEACHERS; OR, HOW A CHRISTIAN MINISTER MAKES UP HIS ANTI-SPIRITUAL SERMONS?*

[NOTE.—The following letter having been sent to the *Lancaster Observer*, re Dr. Ross's attack on the spiritualists, in a sermon criticized in the last number of this paper, the Editor of the above paper printed a portion of the same; finding, however, that he omitted certain parallels, showing the *wonderful coincidences* between Anti-Spiritual "Divines" in America and England, we herewith beg to supply the omission, for the benefit of those readers who desire to see WHAT AND WHO ARE THE PEOPLE'S RELIGIOUS TEACHERS.—Ed. T. W.]

Dear Sir,—On reading the onslaught upon spiritualism by Dr. Ross, I was reminded of Dr. Talmage's sermon published in the *Christian Herald* of May 23rd, and upon comparing the two I found some remarkably instructive passages, which throw a flood of light upon the source from whence Dr. Ross drew his inspiration. For the sake of clearness I give them in parallel lines.

TALMAGE.

ROSS.

"Before the time of Christ, the Brahmins . . . a very old religion."

"The Lord God Almighty . . . utters his indignation . . . after that be a spiritualist, if you dare."

"Though we may not hear his voice, we may hear the rap of his hand."

"Hidden levers move the table. . . . Sealed letters that were mysteriously read without opening, have been found to have been cut at the side, and then afterwards slyly put together with gum—and the medium, who, with a heavy blanket over his head, could read a book, has been found to have had a bottle of phosphoric oil. . . . Ventriloquism and legerdemain, and sleight-of-hand and optical delusion account for nearly every thing. . . . No wonder it chooses darkness."

"It is incipient epilepsy and catalepsy."

"Families innumerable have been broken up."

"It talks about 'elective affinities' . . . and spiritual matches."

"Look in upon an audience of spiritualists—cadaverous. Weak. Nervous. Exhausted. Hands clammy and cold. Voices sepulchral and ominous. Bewildered with raps."

"Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the future world."

"The departed spirit, although it has been amid the illuminations of the heavens, cannot spell as well as it used to."

"The majority of their wonders have been delusions and cheats, and deception prospers best in the night."

"Spiritualism is doom and death . . . ruins the body."

"Let the last vestige of it perish for ever."

"It makes him a whole infidel."

"The whole system, as I conceive it, is founded on the insufficiency of the Word of God as a revelation. . . . How dare you be prying into that which is none of your business?"

"Before the time of Christ, the Brahmins . . . nothing new under the sun."

"Christ thunders forth his indignation against it. . . . Dare any here set God at defiance by listening to the spiritualists?"

"Though we may not hear his voice, we may hear the rap of his hand."

"Hidden levers move the table. . . . Sealed letters read without opening have been found cut at the edges and regummed. The medium who could read with his head covered, has been found possessed of a bottle of phosphoric oil. . . . Darkness, sleight-of-hand, optical delusions, shattered nerves, and disordered livers are the chief factors."

"Paralysis and epilepsy may follow."

"Family ties are broken up."

"There they will hear about spiritual matches and elective affinities."

"You go to a spiritualistic meeting. . . . The darkness startles you. The mystery there is about the place, startles you. The sickly scraggy-looking medium startles you, and you become nervous and anxious and excited and unstrung."

"Your nerves are now more highly-strung than ever . . . he hears one rap, two raps, three raps."

"Perhaps, when in the flesh the so-called spirit was an educated person, but now he is a spirit he cannot spell correctly."

"This so-called spiritualism is trickery and deception, that can only prosper in the dark because it is evil."

"Spiritualism is death to the soul, death to the mind, and often death to the body." "The sooner spiritualism is stamped out the better."

"Spiritualism makes infidels also."

"The spiritualist says the Bible is not true; the Bible is not a sufficient guide for us. We want a further revelation from the spirit-world, they say, and to pry into things which don't belong to us."

identical in terms, to be explained away. Spiritualists are charged with deceit, dishonesty, and immorality by Dr. Ross. Where is the honesty or morality on his part in coolly appropriating another man's utterances wholesale without making any acknowledgment? Your readers may now estimate this attack at its true worth. It is not made from personal knowledge as the result of the actual investigation and experience of Dr. Ross, but is deliberately—well—"borrowed" shall we say?—from the sensational Talmage, from whom no one expects fairness or veracity. His assertions are false—have been proved so over and over again—and as Dr. Ross has fathered them upon the Lancashire public he is responsible. He makes scandalous charges—without a shadow of proof—of immorality against spiritualists; but herein I have given proof in abundance of an act which, when called by its right name, will receive the condemnation of all honest and moral men. As a question of public morals, I crave that this exposure may have the same publicity through the columns of your paper that the attack has had. I enclose the *Christian Herald* in proof.—Yours, in truth and right,

E. W. WALLIS,
61, George Street,
Cheetham Hill, Manchester. Sub-editor of *The Two Worlds*.

LYCEUM JOTTINGS.

FRAGMENTS FROM "OUR DUMB ANIMALS."

A MATERIALIZATION PHENOMENON.

Many instances of materialization of strange and marvellous character have been repeatedly chronicled; but the following incident is one by itself; for the truth of which I can vouch:—

A certain family lived very near a railroad, and had a beautiful, large Newfoundland dog. He was in the habit of frolicking around on the railway tracks. Rover evidently could not, or would not, comprehend his danger, although he had been repeatedly warned by several members of the family. One day, while engaged in his wanton frolics, he was caught and run over by a limited express train. As may be expected, his loss was bemoaned by all in the family except the father, who was away on a visit, and did not return until late at night of the day on which Rover was run over. In the meanwhile, his mortal remains were consigned to its last resting place, and the family had all retired before the father returned home, and therefore he did not know of his pet's death. The next morning he was the first to arise, and from under the table who should emerge but Rover.

"Hollo, Rover, old fellow! Want to go out?" and with a low whine and a gentle wag of the tail, Rover crouched at the feet of his master, awaiting his time to open the door.

After being let out, Rover made his way down the yard and was lost to view.

The next one down stairs was his wife; who looked into the face of her husband to ascertain, if possible, his true feelings, "when Rover was not there." But his features were impassive and calm. After a few moments she asked: "Well, Jacob, do you miss anything?" "Miss anything? why no, what is the matter?" His wife was beginning to cry, for the loss of noble Rover grieved her sorely. Amid sobs and tears, she told her husband about their mutual bereavement. Jacob stared at her as if she was not altogether "square." "What, under heaven, Mary, is the matter with you? Why, I let Rover out only ten minutes ago!" "Let Rover out only ten minutes ago?" repeated Mary. "Why, yes; cannot I believe my own eyes?" "But we buried him yesterday," protested his astonished wife. "You must either be crazy or surely you must be dreaming!"

Notwithstanding the protests of the whole family, Jacob was staunch as ever; for, he said, "Did not I see him with my own eyes?"

I will let the reader draw his own conclusion, as far as this small article goes. Whether it was materialization or imaginization—if I may coin a word—I leave for my readers to decide.—Fraternally,
ELLIOTT RAWSON, Plymouth.

HE TELEPHONED HER.

My father owns a very fine spaniel dog. Her name is Curley. She generally stays at my father's office. The other day I was at home, sick, and telephoned to the office to know if Curley was there, and one of the men said she was. I asked him to hold her up to the telephone, and whistled. She pricked up her ears and turned her head and acted as though she knew my voice. I told her I wanted her to come home. The man put her on the floor and opened the door, and without his saying a word she started at once and came to the house.

EDWARD E. FLAGG, North Adams, Mass.,

A TRUE DOG STORY.

The *Western Mail* first published the following remarkable story of a brave dog:—On December 29th last the steamship *Muley Hassan* was passing through the Straits of Gibraltar, when Captain Thompson went on deck with his retriever Nellie. The sagacious animal at once ran to the rail of the vessel, raised herself on her fore paws, and commenced to whine. The Captain looked, but could see nothing. The dog, however, got more and more restless, and finally jumped overboard and swam astern. The engines were stopped and a boat lowered, when the dog was discovered firmly holding the collar of the coat of a drowning man, who was lying across two oars. It was afterwards ascertained that he was the only survivor from a Spanish revenue felucca, which had been upset in a squall, and that he had been in the water four hours when rescued. It would have been impossible for him to have survived much longer. Both man and dog were in a very exhausted condition when taken on board the *Muley Hassan*.

The above incident has formed the subject of a presentation to Captain Thompson of a silver medal and diploma for his gallantry and heroism in saving the life of a poor Spaniard. Without in the least wishing to depreciate Captain Thompson's effort or deserts, we must say that Nellie most certainly deserves to have some sort of honour conferred upon her, and that she certainly ought to be ranked among the historical dogs who have earned name and fame for heroic deeds.

Talmage says he *hates* spiritualism because it professes to give people comfort in time of trouble. Dr. Ross says spiritualism cannot give comfort in such times. These are some of the glaring plagiarisms in this remarkable sermon. They are too many, too consistent, often

* "Thou shalt not steal."—*Commandments*.

CHRONICLE OF SOCIETARY WORK.

BISHOP AUCKLAND.—Mr. J. Scott gave two good addresses: afternoon, "What are the bases of true religion?" Evening, "Where are the so-called dead?" After each address clairvoyant delineations, mostly recognized.—*E. T.*

BLACKBURN.—Mrs. Gregg. Afternoon: "Spiritualism revealed," an exceedingly good address. Evening: "The creed of the spirits." Each lecture was followed by fair clairvoyance. Good attendance.—*A. A.*

BLACKBURN.—August 5: A party connected with our society had a picnic to Longridge in a waggonette, going through Whalley, Mytton, past Stonyhurst College, Hurst Green, arriving at Longridge about twelve o'clock, where we had dinner; then a walk past the quarries into the fields, where we rested and sung hymns, when a medium was controlled. Another medium was controlled, and several persons passing at the time and knowing nothing of spiritualism, naturally thought the medium was in a fit, and were going to censure us for not applying the usual remedies, till we explained. They seemed surprised, never having heard of such a thing. After tea, we returned through Preston, Moon's Mill, Cherry Tree, arriving home about 9-30 p.m., having thoroughly enjoyed ourselves.

BRADFORD. Ripley Street.—The first flower service proved very satisfactory. The guides of Mrs. Illingworth gave stirring addresses, appropriate to the occasion, to good audiences. The guide of Mr. Boocock named a child in the afternoon, and also gave clairvoyance after each discourse, mostly recognized. The flowers will be distributed among the sick.—*T. T.*

CLECKHEATON. Oddfellows' Hall.—Opening services; good attendance. In the afternoon, Mr. Rowling gave a learned address on "Life, and what we know of it." Owing to its length, clairvoyance was almost dispensed with. Evening, Mr. Rowling withdrew his original address, and spoke briefly on "Spiritualism," entreating us to bravely fight for its grand truths in spite of all opposition. Considerable time was devoted to clairvoyant descriptions, by Miss Caswell, of a very striking character, which won the attention of all; sixteen were given and mostly recognized.—*A. P. E.*

DARWEN.—Mr. Schutt's afternoon subject, "The Bible—What is it?" Differences of opinion exist about this book; some taking it as literally true in its entirety, and others contending that parts of it were inspired, the remainder being records of past ages. There are valuable lessons to be learned from it if we had the right key to unlock its mysteries—astronomy proves of great value in this light. Evening: "The Chemistry of a Sunbeam," being a science lecture on the great influence exerted by the sun's rays and colours on all matter and life.

DEWSBURY.—Monday, 30th June: Mr. H. Taylor, of Batley, in the absence of the appointed medium, kindly volunteered, and gave an interesting address on "The Transmigration of Souls," eliciting questions exhibiting a desire to know if this doctrine is in accordance with reason and common sense; the answer was in the negative. Sunday, August 5th, Mr. Crowther, of Heckmondwike, delivered two interesting addresses. We are thankful to him for taking our services at such short notice. A church clergyman in our parish has given an advertisement by preaching on "Spiritualism." Our secretary was present, and intends to deal with the subject shortly.—*W. S.*

HALIFAX.—July 29 & 30: Mrs. Gregg spoke well. Her discourses and clairvoyance were clear and satisfactory. We think she improves. Mrs. Hitchin gave at the close a nice address. A members' tea, as a beginning for a building fund. August 5: Mrs. Wallis's lecture, on "The Higher Life," was a treat, and all appeared well pleased. Evening: Four subjects were chosen, and treated in a very intellectual manner; many said at the close they hoped Mrs. Wallis would soon come again. Monday afternoon: A public tea meeting, over 120 present; nearly all provisions were given. A very pleasant time. Mrs. Wallis addressed the meeting, on "What do spiritualists believe?" a most delightful address. Full meetings. The proceeds go to the fund for a new place of our own. Several subscriptions were given.—*S. J.*

HECKMONDWIKE.—The controls of Miss Harrison gave a beautiful discourse upon the words "Ready to die—Blessed are they who are ready, for he cometh as a thief in the night to take away the soul." Evening—Miss Hoyle kindly conducted the services and gave a short address to a large gathering, Miss Harrison's subject "Who are these arrayed in white, and whence came they?" being a very good discourse. 28 clairvoyant descriptions were given, 23 recognized, the medium giving great satisfaction.—*J. C.*

HETTON.—Mr. Kempster gave a grand address on "Is there a personal God? if not, to whom do we pray?" which was well received. Mrs. and Miss Kempster were present, and several clairvoyant descriptions were given.—*J. T. C.*

HUDDERSFIELD. Brook Street.—Mr. E. W. Wallis gave two lectures to moderate audiences, giving great satisfaction.

HUDDERSFIELD. Kaye's Buildings.—Mr. Bush, in the afternoon, replied to the lecture of the Rev. Dr. Ross. Evening, "Future existence demonstrated."—*J. Hewing.*

LANCASTER. Athenium.—This fine building having been engaged for Mrs. Hardinge Britten's meetings on August 5th, and a small admission fee charged to exclude the rough element, the society were gratified by a large, orderly, and highly respectable attendance, both afternoon and evening. The subjects were, "The Coming Religion," and an answer to Dr. Ross's recent attack on the spiritualists. A large number of well-known opponents to spiritualism and newspaper reporters were present, but both lectures were treated in Mrs. Britten's own unanswerable way, and were listened to with profound attention, only broken by a few irresistible bursts of applause. The chair was occupied on both occasions by Councillor Molyneux, who, though not a spiritualist, complimented Mrs. Britten's address in no measured terms, and declared he considered it an honour to preside on such an occasion. The spiritualists of Lancaster think of presenting Dr. Ross with a medal for the good service he has rendered them, especially by the contrast his coarse and vulgar abuse affords to Mrs. Britten's polished eloquence and unanswerable logic.

LEIGH.—The guides of Mr. Mayoh gave two splendid discourses. Morning subject: "Practical Religion." Evening: "Spiritualism,

What Is It?" which were listened to by intelligent and appreciative audiences. The hall was full.

LONDON. Garden Hall.—Illness prevented Mrs. Cannon being present, but Mr. Cannon gave an eloquent trance address, an intellectual treat.—*J. H. J.*

LONDON. 24, Harcourt Street.—A lady medium prophesied strangely concerning the greater lights approaching as controls in the near future. Next Wednesday, and Sunday, 3-30.

LONDON. Marylebone.—Morning, good attendance. Mr. Hawkins employed his healing power. Mr. Goddard, jun., was successful in giving descriptions of spirit friends. Evening, Mr. Clack lectured to a fair audience on "Spiritualism, and how I found it." A very interesting and instructive experience, defining spiritualism to be for the advancement of humanity, earnestly exhorting his hearers to fearlessly avow themselves as spiritualists. After which the wife of the speaker (who had left the form) controlled Mrs. Hawkins, expressing the joy she felt at being able to speak words of consolation to her partner in life, assuring him she will ever be with him. The guide of Mrs. Hawkins gave several clairvoyant descriptions, all except one recognized. A unanimous expression of satisfaction was accorded at the close.—*Cor.*

LONDON. Open Air Work. HARROW ROAD (near the Cemetery wall).—Mr. Lees gave an excellent lecture, "How I became a spiritualist," to the largest audience on the open space. Much interest was taken in questioning the speaker, who ably acquitted himself. Mr. Lees, by the request of a materialist (who will oppose him), will be present next Sunday, at 11-15. HYDE PARK (near the Marble Arch).—Mr. J. Burns lectured (and was in good form) to a large and respectable audience. Mr. Goddard also addressed the meeting. Spiritualistic literature was in great demand. Next Sunday at 3-30. I have now exhausted a large store of some thousands of copies of our weekly papers, which have been sent me for distribution, and should be glad of a fresh supply. I have also been for several weeks past supplied with about 180 copies of *The Two Worlds*; this has also been discontinued for the present, but hope some generous friend will take up the matter, and keep the supply going through the summer months.—*W. O. Drake.*

LONDON. Winchester Hall, Peckham.—Morning: Mrs. Yeeles spoke on "Is spiritualism a religion?" concluding with spirit descriptions. Evening: A good audience listened to an address on "Spiritual gifts, and how best to cultivate them." Holding that each person possessed some spiritual gift, we were enjoined to use them for the good of humanity. The control briefly explained the best means to develop clairvoyance. Mrs. Yeeles related some personal experiences.

MACCLESFIELD.—Mr. Walsh's guides discoursed: Afternoon, on "Spiritual Revelations and their import to Man," and evening on "The Crowning Goodness of God." Both discourses were ably dealt with. Mr. Walsh brought some drawings which had been executed through him by his spirit friends, which were very interesting indeed.—*W. P.*

MANCHESTER. Assembly Room, Downing Street.—Our committee have decided to change the time of service from morning to afternoon, at 2-45 p.m. Mrs. Groom took five questions from the audience in the afternoon, followed by a grand poem. Seventeen clairvoyant descriptions were given; all but three were recognized. A good audience, a decided improvement. Evening subject: "Does Spiritualism meet the need of Man's spiritual nature?" A soul-stirring address to a full and intelligent audience, followed by a splendid poem on Charity, and thirteen clairvoyant tests; nine recognized.—*W. H.*

MANCHESTER. Psychological Hall.—Miss Gartside gave two interesting discourses. Afternoon: "The earth is the Lord's, and the fulness thereof." Evening: "Spirits in prison," illustrating the manner in which the higher intelligences assist the ignorant. Successful clairvoyance after each discourse. We compliment our young friend very much for the manner in which the addresses were given. A duet was effectively rendered by Misses Bletcher and Mosley, joined by the children in the chorus.—*J. H. H.*

MIDDLESBOROUGH. Spiritual Hall.—Mr. Creighton spoke forcibly on "What shall we do?" This question was asked on all sides, "What shall we do" to promote goodness in others or in ourselves? the only spiritualism worthy the name. Conviction was not secured by exploited phenomena, but by the union of the earnest exalted life and love force within the truth-seeker with the life and love force of others—mortals and spirits. Those who used spirit-communication for false purposes discredited themselves. 6-30: "Coming events cast their shadows before them," a stirring spiritual and scientific address.

NEWCASTLE-ON-TYNE.—July 25: Quarterly meeting. The report of the financial secretary, it is gratifying to be able to state, shows the society to be steadily advancing in spite of opposition. The balance-sheet was very satisfactory, our services have been well attended, and we have had a good accession to the list of members. The cause of this is not far to seek. A thinking public is tiring of worn-out pulpit dogmas, and appreciates in their place a reasonable philosophy, demonstrated by facts, which has been presented in such an admirable manner from our platform of late. July 30: A public discussion, opened by Mrs. Britten, was held on the following subject: "What are the best means of promoting the welfare of the nation?" The meeting was well attended, and reformers of all shades of opinion took part in the discussion. August 5: Alderman Barkas lectured, subject: "We are fearfully and wonderfully made," dealing chiefly with the physical structure of man. He urged upon his hearers the necessity of making a study of physiology as essential to understanding the laws of health. There was a good attendance, who appeared much interested in the lecture. At the close of the service a farewell meeting was held to Mr. Lashbrooke, who is leaving England for the Cape. About 70 sat down to a coffee supper, provided by the ladies, after which Mr. Lashbrooke was presented with a silver pencil-case, the "gift of a few friends." In making the presentation, Mr. Wilson referred to his high estimation of Mr. Lashbrooke and the pleasant associations he had had with him for years. Mr. Lashbrooke, in responding, spoke of the good he had derived from spiritualism, and said it had been the making of him, as he now saw something worth living for. Wherever he went he should ever hold the banner on high and shout *Excelsior!* Several speakers followed, all of whom wished our brother success in his new field of labour, and hoped the day would come when we should have the pleasure of meeting him here again.—*P. S.*

NEWCASTLE-ON-TYNE.—Open-air work: This work goes on vigorously. The courage of public advocacy is rising. Seven were ready yesterday, one only being hindered from expressing his thought by the strong wind. The questions put were of a courteous and respectful character, with one drunken exception. The seed is sown, "we cannot toil in vain." Brother Henderson distributed an immense number of periodicals, and our young Lyceum volunteer Davidson sold a fair number of last week's issue. Lyceums are springing up in many of the centres. Why should this aggressive movement remain in the rear when it affords such a fine opportunity for the elder students to do something for the "cause of truth?"—*B. H.*

OLDHAM.—Mr. Johnson answered questions in the afternoon as usual, and in the evening three subjects were chosen by the audience, and treated in a very pleasing manner. The chairman read the poem, "A Respectable Lie." Moderate attendance.

RAWTENSTALL.—Afternoon, the control of Mr. G. Smith, of Keighley, gave a varied address touching on planetary influences upon individuals, &c. Evening subject, chosen by the audience, "The Deluge," was treated in a scientific manner, proving the biblical account incorrect, so far as the time of occurrence and extent of the flood. All seemed greatly satisfied with the manner he treated the subject.

SCHOLES. Cottage Meeting.—The guides of Mr. Wainwright spoke on three subjects given from the audience, which were handled very fluently, and gave great satisfaction.—*G. R.*

SLAITHWAITE.—In place of Miss Caswell, Mr. T. Bamforth, a young and promising medium, of Slathwaite, spoke in the afternoon on "Imagination," to which he did ample justice, alluding now and again to Drs. Ross, Talmage, and the showman, the chairman having read the lesson from *The Two Worlds*. In the evening he took questions from the audience, answering them satisfactorily. The audience, which was a good one, seemed well satisfied.—*J. Meak.*

SOUTH SHIELDS. 19, Cambridge Street.—August 1st., Mrs. White, of Sunderland, gave clairvoyant descriptions of spirit friends, mostly recognized. 5th, at 11, Mr. J. G. Gray spoke for a short time on "Death," a real soul-stirring address, being well appreciated. Evening, 6, Mr. J. G. Gray spoke from five subjects chosen by the audience. He spoke in an able, eloquent and spirited manner throughout, being well appreciated, as seen by the frequent bursts of applause.

SOWERBY BRIDGE.—Mrs. Green's guide delivered an effective discourse on "Our Loved Ones in Heaven." They maintained that death is but the stepping stone to a higher and more perfect state of existence. The discourse was full of practical advice, and was listened to with rapt attention by a good audience.—*Cor. Sec.*

SUNDERLAND. Centre House, Silksworth Row. Mr. Wilson, of Bolton, gave an able address. Subject: "The Duty and Desires of the Spirit World," which was given in good style to a very good audience.—*G. Wilson, C. S.*

WIBSEY.—Miss Wilson's subject, "Life," was ably dealt with. She then gave eight clairvoyant descriptions, six being recognized. Evening subject: "Spiritualism, the reform of the age." An instructive address. Six clairvoyant descriptions, three being recognized.—*G. S.*

WILLINGTON.—Mr. R. Mercer gave a good address on "Is man a progressive being?" tracing the development of humanity from the early savage times to the present stage of civilization. The following officers have been elected: Messrs. George Cook, president; John Wears, treasurer; Edward Storiey, 11, Queen Street, Sunnybrow, sec.

RECEIVED LATE. Felling.—Mr. Robinson spoke acceptably on the religious aspect of spiritualism. Lyceum attendance: 20 children, 4 officers, usual programme. Birmingham.—Mr. Wyldes lectured in a masterly manner to an appreciative audience. Remarks were also made on divine healing (so called). Severe strictures were passed on those would-be healers who declaim against spiritualism, and yet seek to use the spiritual rostrum for their own ends. Successful psychometry followed. Glasgow.—Morning: A few members met, and discussed Theodore Parker's lecture on "Solid Piety." Bermondsey.—Mr. Wallace's guides discoursed eloquently to an intelligent audience. Mrs. Yeeles, August 19th. Walsall.—Mr. Plant gave three practical discourses. Successful clairvoyance. Canning Town.—Messrs. Vale and McKenry spoke eloquently, and are thanked for their services. Byker.—Mr. Lashbrooke lectured to a large audience; it was his last address before leaving for the Cape. Leicester.—Mr. Bent's guides spoke splendidly. Lyceum, good attendance, and usual programme; a waggonette outing, August 4th, to Bradgate Park was much enjoyed.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—August 5: Mr. Tyrrell conducted. 52 members were present. Mr. Campbell taught "Physiology" to the seniors; Miss Abram "Natural History" to the juniors.

HECKMONDWIKE.—Miss Loble opened with hymn and invocation, after which gold and silver recitations, marching, and musical readings were gone through exceedingly well.—*A. G.*

MACCLESFIELD.—Present, 35. Opened with hymn and prayer; Usual gold and silver chain recitations; marching and calisthenics gone through exceedingly well. Next Sunday, weather permitting, we intend going to Gawsorth, and hope to see as many of the Lyceum present as possible.—*H. P.*

MANCHESTER. Psychological Hall.—Attendance good. Programme: Opening hymn; invocation by Miss Ada Stanistreet; silver and golden chain recitations; a couple of duets given by the brothers Smith were highly appreciated; recitation by Miss Bletcher exceedingly well rendered; marching and calisthenics; hymn; closed with an impressive invocation by Mrs. Yates.—*J. H. Horrocks.*

OLDHAM.—Our organist was not present, therefore other talent shone awhile. Mr. Johnson gave us much useful information about domestic myths and legends. Extensive preparations are on foot for a "Penny Readings" entertainment in connection with the Lyceum, and announced for Tuesday, August 14th, at 7-30. Do not miss being present. Sound the roll-call near and far!—*W. H. W.*

SOUTH SHIELDS.—Present, 7 officers and 24 children. Hymn, invocation by Mr. J. Wilkinson, silver-chain recitations, musical readings ably given, march and calisthenics well performed, hymn, and invocation by Mr. Burnett. Mr. R. Grice, musical conductor.

PROSPECTIVE ARRANGEMENTS.

DARWEN.—On August 12th, our annual flower service will be held. Mrs. Green will give addresses at both services. The afternoon will be devoted to her experience in spiritualism. She will also name a child of one of our members. All friends invited.

DENHOIME. Mechanics' Hall.—August 12: Mr. E. W. Wallis will deliver three addresses at 11 a.m., 2-30, and 6 p.m. Friends from surrounding places will be welcome. Refreshments provided.

HALIFAX. Lyceum anniversary, August 12th, Mechanics' Hall.—At 2-30, a service of song, entitled "Little Minnie, or the Sunshine of a Sister's Love," will be rendered by the children, assisted by an augmented choir and instrumentalists. Reader, Mr. Ringrose. At 6 p.m., address by Mr. Ringrose. Collections will be made on entering the Hall. The committee desire to make it self supporting. Monday, the 13th, at 7-30, in the society's room, Winding Road, a service of song, entitled "Frozen to Death." Reader, Mr. Ringrose.

IDLE.—Anniversary tea and celebration, August 11th and 12th. A tea and entertainment will be provided by the members on August 11th—adults, 6d., children, 3d., entertainment, 2d. Tea on the tables at 4-30. Sunday, the 12th, Mr. T. Holdsworth, of Keighley, will give two addresses. Mr. A. Carr, of Keighley, chairman on the 11th and 12th.

LEEDS. 23, Cookridge Street.—Mrs. Gregg will, on Monday, August 13th, at 8 p.m., give her services. The collection will be for the benefit of two little children in want.

LONDON.—Annual Excursion of Spiritualists to Epping Forest, visiting Dick Turpin's Cave and other places, on August 12th. Tea meeting same place as last year—under the trees near the "Robin Hood," at 5-30. Several friends will address the meeting. Return tickets from Liverpool St. Station, 1s. Come and let us "know each other" here.

MIDDLESBRO.—August 12: Mrs. Hardinge Britten, also August 13. Subject: "Theology, the failure of the ages," after which a public discussion. Ministers and others cordially invited.

NEWCASTLE. Lyceum Anniversary Services.—The second anniversary of this Lyceum will be held in the Cordwainers' Hall, Nelson Street, Newcastle, on Sunday and Monday, August 12th and 13th, when the services will be conducted by the members of the children's progressive Lyceum; silver chain recitations, musical readings, golden chain recitations, Lyceum songs, &c., will be rendered by the Lyceum, and appropriate recitations, dialogues, solos, duets, &c., by various members. Special silver collections will be taken in aid of the Lyceum funds. The services will commence on Sunday at 2 p.m. and 6-30 p.m., and on Monday at 7 p.m. A cordial invitation is extended to all friends of the children's movement. Arrangements have been made for refreshments at a moderate charge, at a neighbouring restaurant, for the convenience of friends from a distance, who desire to attend the services.

SUNDERLAND.—Alderman T. P. Barkas, F.G.S., will lecture in the Avenue Theatre, on August 19th. Subject: "Remarkable conversations with an inhabitant of the spiritual world, respecting the conditions of the future life." Chair to be taken at 6-30, by Mr. T. Hanson. Admission: Pit, 2d.; Dress Circle, 6d.

YORKSHIRE DISTRICT COMMITTEE.—Leeds Psychological Hall, Sunday, August 12th, at 10-30. After business, dinner will be served. A special meeting will be held for the purpose of considering the best means of making the above committee a more useful, powerful, and representative body. The committee extend a hearty invitation to all. To commence at two o'clock. Tea will be provided.

PASSING EVENTS.

Mr. D. Younger will not be at home for consultation until the first week in September. Friends will please notice.

TALMAGE ON THE RAMPAGE.—We have had the article on Talmage set in three pages, suitable for a four-page tract, leaving the front page blank for societies to print their monthly plan of speakers upon, or other announcements. We can supply 500 for 2s. 6d., or 1,000 for 4s. 6d. We hope to be able to use a large quantity of these, and shall be glad to receive orders at once.

Margaret Nicholl passed to the higher life on July 31st, at the age of 35. She has been a worker in the cause of spiritualism for many years as a physical medium. The body was interred at Hetton Church, on August 3rd. Mr. James Campden officiated. After an invocation he gave a short but impressive address by the grave-side. She leaves a bereaved partner and several children, to whom we extend our sympathy.

Mr. Wallis has received 5s. from Mr. D. Brown, of Rhodes; 10s. from Mr. J. Longford, of Leeds, and £1 1s. from Walsall friends, per Mr. Lawton, for the Harper Testimonial Fund.

The West Vale Society have decided to erect a place of their own, and would be thankful if any one could inform them where to obtain a few good second-hand chairs or long seats, and report to Mr. Thomas Berry, Church View, Greetland.

We notice that an effort is being made to build a new hall in Halifax, which is being taken up enthusiastically. Funds are being rapidly obtained. We wish our friends success.

The Yorkshire district committee will, on Sunday, consider the best means to make themselves "more useful, powerful, and representative." We rejoice at this sign of increasing determination to actively promote the spread of the cause. United we stand, divided we fall! Co-operative effort is the need of the hour. Every society is an "organization," and the distrust of organization is a sign of conscious weakness, not strength. The combination of various societies to increase their usefulness, and sustain and encourage each other is a step in the right direction.

The cause in Newcastle is progressing rapidly. The friends there are public-spirited, and keep spiritualism constantly to the front. The local press is utilized to an extent exceeding that of any other town, and the subject receives fair treatment. A sign of progress is seen in the deep and united demand for organization, which has emanated from the societies in the district, and a north-eastern district committee will speedily be actively at work to take up a vigorous campaign this autumn. We wish our friends abounding success in their efforts to let the light shine.

GLASGOW.—An effort has been made to start séance-circles throughout the city for an independent investigation. Advertisements are appearing in the press inviting those desirous of taking up the matter to communicate with the advertiser, who would give the benefit of his counsel for the first sitting only of each circle. A recorder to be appointed, and the results after six months' sittings to be published if possible in one of the city papers. This is an idea of the well-known medium Mr. D. Anderson. Those desiring more information should apply to Mr. T. Wilsun, 293, Parliamentary Road.

The work before us is clear, to stand by our principles, and under the guidance of the angels and our own earnest inspirations defend our truth against its foes. Shoulder to shoulder we must stand, not merely for defence or attack, but for the constructive application of our principles to the affairs of this life, to exert a reforming and refining influence, to bring about that purer society which the world needs.

Unless spiritualism makes men better, more spiritually minded, more generous, sympathetic, and earnest, it has not exerted its full influence. Spiritualists should be wise enough to sink minor differences, agree to differ on matters of opinion, but unite for work, with a clear comprehension of their principles, and a determination to present them actively, emphatically, cleanly, and worthily to the world.

BROTHERHOOD.—Our readers will notice a call to a conference in Manchester, to bring about a fraternal union of Lancashire spiritualists for work. Spiritualists believe in brotherhood and the ministry of angels, but unless it is possible for us to unite as brothers in the work for human salvation here, to become ministers ourselves of hope and cheer to those who sit in darkness and distress, our professions are mere empty words. Great reforms call for workers, and there is no greater work than combating the cheerless agnosticism of the age, opposing the demoralizing dogmas of substitution and atonement, by making known the facts of spirit existence and return; the law of progress and retribution; and by co-operating to up-build a purer and better society on the basis of brotherhood, righteousness, and love.

The *Lancaster Observer* of August 3rd, contains more than four columns of correspondence upon spiritualism, mainly in reply to the letter by the Rev. Dr. Ross of the preceding week, in which that gentleman claimed to prove his charges of immorality by quotations professedly "from spiritualists' own organs." Messrs. Swindlehurst, Condon, Hudson, Foster, and Wallis write exposing the fact that Dr. Ross has produced no proof against Lancaster spiritualists; that his so-called quotations from spiritualist organs are really second or third hand, culled from Rev. Ashcroft's lecture, and again without acknowledgment of the source from whence he drew them; thus leading the public to suppose that he was actually quoting from spiritualists' papers, with the copies of those journals before him? Dr. Ross, although he had said he would not write again, writes to a third party who sends the Dr.'s letter for publication, the object being to discount Mr. Wallis's crushing exposure of his literary theft. He admits he used portions of Talmage's sermon, but defends himself by implicating all clergymen; declaring that "few sermons are preached which are devoid of quotations and illustrations from the writings of others," but surely not without any acknowledgment! Had Dr. Ross said that "Dr. Talmage says, family ties are broken up," &c., his audience would have known that he was not speaking for himself, and he would have acted justly, but he did not.

He admits that he quoted from *Temple Bar* and the *Manchester Evening Mail*, and thus discloses the patchwork nature of his indictment and the absence of personal acquaintance with the subject. Ignorance, supplemented by prejudice, constitute the stock-in-trade of the rev. libellers of spiritualism. He says that "all my quotations combined did not form one-fourth of my sermon." Possibly not, in actual words, but the quotations form the very pith and marrow of his sermon; without them there would be nothing left, and with them it is a string of assertions and cheap denunciations of the lowest type. Mr. Wallis is told that his suggestion of plagiarism is insulting! What of the insults, the contempt and contumely heaped upon the heads of the spiritualists? Dr. Ross's sermon was an insult to the intelligence of his audience, an outrage on good morals, and a desecration of a day and place he regards sacred, and then his friend whines about insults, because Mr. Wallis charges him with literary dishonesty, which is admitted! yet, after the admission, it is said that the charge is "baseless!" Dr. Ross, like all of his class, ignores the whole published testimony favourable to spiritualism, but fastens greedily and unquestioningly upon everything published against it, never pausing to enquire "Are these charges true or false?"

We have devoted more space than we intended to this pitiful display of prejudice and mendacity, but it is a typical case, illustrating most forcibly the manner in which spiritualism is attacked, and the entire absence of fairness, justice, and morality in the methods adopted by Christians to discredit spiritualism. Spiritualists would do well to unite in self defence, to institute a "press bureau," to which reports of lectures and sermons against us could be sent, and answers furnished in the columns of the paper where the attack appeared. It would be well to start a fund for supplying tracts and pamphlets for distribution; and for sending lecturers to the place to reply and give explanatory lectures. By these methods, our friends the enemy could be utilized for the good of the cause.

We should like to suggest to our Yorkshire friends, that they hold movable quarterly conferences, to make a "demonstration," and by this means stir into activity the flagging energies of those places in the district which need help.

All opposition to spiritualism, we learn, seems to have died away at Rawtenstall. Apparently, the Rev. Jenkins has found discretion the better part of valour, and determined to let spiritualism severely alone since the debate in which he failed so palpably. There was some talk before the debate of a report being printed, but after the event none of the rev. gentleman's supporters seemed anxious for the publication, and the project died. The spiritualists appear to be recognized side by side with the other religious bodies.

The want of a Lyceum is badly felt at Rawtenstall and other places. A correspondent says he took his children away from the Baptist Sunday school owing to the bitter feeling engendered, but unless something is done he will have to send them back again. He writes: "I cannot understand how it is that spiritualists should be so anxious to convert the adults whilst they seem regardless of supplying means for instructing their children." It is not so in many places; but there are a good number of towns without Lyceums, in which the friends of progress would do well to bestir themselves and work for the future. Sow the seed in the virgin soil.

INDIAN FABLES.—A certain man went to a darwesh and proposed three questions. First, "Why do they say that God is omnipresent? I do not see him in any place. Show me where he is." Second, "Why is man punished for crime, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God, and if he had power he would do everything for his own good." Third, "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the Kazi and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The Kazi, having sent for the darwesh, asked, "Why did you throw a clod of earth at his head instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his questions. He says he has a pain in his head. Let him show the pain, then I will make God visible to him. And why does he make a complaint to you against me? Whatever I did was the act of God. I did not strike him without the will of God. What power do I possess? And as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the Kazi highly pleased with the darwesh's answer.

There appears to be a revival going forward in the south-western counties. The Plymouth friends recently re-opened active work, and now Exeter wheels into line with a larger and more suitable hall. The opening services have been eminently successful. A good report appears in the *Western Times*. We wish success to these efforts to let the light shine.

Mr. J. J. Morse has been doing exceedingly good work in San Francisco. He went there last year, accompanied by his wife and daughter, for a week at the camp meeting, followed by a two months' engagement at the Metropolitan Temple. His services were so highly appreciated that the two months were extended to eleven. He has just filled a successful week at the camp meeting, and continues in Frisco for two months' more. After which he will go East and attend the camp meeting next summer, returning home to Liverpool about a year hence, where he will, no doubt, receive a hearty welcome by his many friends. Bro. Morse has our congratulations and good wishes. May his inspirers be increasingly successful.

Mrs. Smith, 22, Heatley Street, Blackburn, writes to the effect "that having suffered much pain in her left hand she had to leave off work. She went to Mr. John Walsh, Broomfield Place, Witton, whose guides prescribed and told her she was suffering from blood poisoning. They gave her a prescription which cured her in fourteen days. She is now well and working again, and returns sincere thanks to the guides of Mr. Walsh."

A gentleman residing in Yorkshire, writes: "Having recently passed my examination in animal or human physiology, I am willing to go out and teach the first or elementary stage to the various Lyceums for my expenses." He has also an ambulance certificate, and thinks the information in that line would be useful. We agree with him. Lyceum secretaries can be put into communication with him by enclosing a stamped envelope to Mr. Wallis.

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SAMPLE COPIES.—We will send back numbers of this paper free to any address that may be sent to us, if a halfpenny stamp is enclosed for postage on each paper. Readers will oblige by sending us lists of the names and addresses of persons likely to be interested.

TO CORRESPONDENTS.

Mr. GLE.—We regret your communication is inadmissible; it would open up personal controversy, which we cannot allow.

ALOPAS.—The explanation will appear shortly.

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