

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 42.—VOL. I.

FRIDAY, AUGUST 31, 1888.

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**Batley Carr.**—Town St., Lyceum, 10 and 2; 6. Sec. Mr. J. Armitage,  
 Stonefield House, Hangingheaton.  
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 Danube Terrace, Gelderd Road, Leeds.  
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**Birmingham.**—Ladies' College, Ashted Road, 6-45. Healing Séance  
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**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2, and 6: Local.  
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 Craven. Sec. Mr. Robinson, 124, Whalley Range.  
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 2-30, 6: Mr. Schutt, and on Monday. Sec. Mr. Popleston,  
 20, Bengal St.  
 Spiritual Rooms, Otley Rd., 2-30 and 6: Miss Walton. Sec. Mr.  
 M. Marchbank, 129, Undercliffe St.  
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Armitage. Sec.  
 Mr. M. Jackson, 35, Gaythorne Road.  
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Scott.  
 Sec. Mr. E. Kemp, 52, Silk Street, Manningham.  
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 Illingworth. Sec. Mr. Smith, 227, Leeds Road.  
 Ripley St., Manchester Rd., 230 and 6: A Lady Friend. Sec. Mr.  
 Tomlinson, 5, Kaye St., Manchester Rd.  
 Birk St., Leeds Rd., 2-30, 6: Misses Capstick and Bott. Sec. Miss  
 Hargreaves, 607, Leeds Rd.  
 Bowling.—Spiritual Tabernacle, Harker St. at 2-30 and 6. Sec.  
 Mr. Smith, 1, Barkerend Fold, Barkerend Road.  
 Horton.—55, Crowther Street, 2-30 and 6: Mr. Metcalf.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30, 6-30: Mrs. Dickenson. Sec.  
 Mr. Cottam, 7, Warwick Mount.  
**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.  
**Chester.**—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
**Cleckheaton.**—Oddfellows' Hall, 2-30, 6: Mrs. Whiteoak. Sec. Mr. Eades,  
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**Colne.**—Cloth Hall Buildings, 2-30, 6-30: Mr. B. Plant. Sec. Mr. Hey,  
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**Dewsbury.**—Vulcan Rd., 2-30, 6. Mrs. Midgley. Monday, 7-30: Local.  
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**Exeter.**—Longbrook St. Chapel, 10-45, 6-45. Sec. Mr. Hopkins, 9, Market  
 Street.  
**Felling.**—Park Rd., 10, 2, 6-30. Sec. Mr. Lawes, Crow Hall Lane, High  
 Felling.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—15, Kirk St., Gorbals, 11-30, Mr. Corstorphine; 6-30: Mr.  
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**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
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**Heckmondwike.**—Church St., 2-30 and 6: Miss Harrison. Sec. Mr. J.  
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**Heywood.**—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth,  
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 Sec. Mr. T. Shelton, 4, Louisa St.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6. Sec. Mr. J. Roberts, 9,  
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 Co-operative Assembly Room, Brunswick St., 2-30 and 6: Miss  
 Keaves. Sec. Mr. Pennie, 28, Chelsea St., Knowle Park.  
 Albion Hall, at 6.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and  
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**Leeds.**—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30:  
 Mr. Ringrose. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.  
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**Holborn.**—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
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 Discussion Class. Sec. Mr. Long.  
**Primrose Hill.**—38, Chalcot Crescent, Regent's Park Rd., Monday,  
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 4-30, Investigation Circle, Mrs. Spring.  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7.  
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**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., at 2-30 and 6-30: Mr. Tetlow.  
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 sion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats,  
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 28, Blackwater St., 2-30, 6: Mr. Postlethwaite. Wednesday, 7-30.  
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**Sheffield.**—Cocoa House, 175, Pond St., 2-30 and 6-30. Sec. Mr. Hardy.  
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**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6. Sec.  
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**Sowerby Bridge.**—Lyceum, Hollins Lane, 6-30: Mrs. Yarwood. Sec. Miss  
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**Stonehouse.**—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams,  
 11, Parkfield Terrace, Plymouth.  
**Sunderland.**—Centre House, high end of High St., W., 2-15, Lyceum;  
 6-30. Wednesday, 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.  
 Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6.  
**Tunstall.**—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. R.  
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**Willington.**—Albert Hall, at 6-30. Sec. Mr. E. Storey, 11, Queen Street,  
 Sunnybrew.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45.



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## THE ROSTRUM.

### THEOSOPHY, OCCULTISM, ANNIHILATION, OR NECROMANCY: WHICH?

By SIRIUS.

I HAVE just received from the Editor of *The Two Worlds* a manuscript letter taking exception to an article of mine on "Theosophy," written for No. 36 of this journal.

Although I am of opinion that Mrs. Hardinge Britten is far more capable of dealing with the subject under consideration than any one else, I cannot refuse assuming the responsibility which belongs to the writer of the article complained of. To save space and time, both of which would be lost in reiteration, however, I will ask permission to deal with the letter I am called upon to answer in the following sections.

*The Two Worlds'* correspondent commences thus:—

"I have read with much interest the articles in your valuable paper on the above subjects, but I do not think 'Sirius' has done justice to Theosophy. In the first place, I am not aware that Mr. Sinnett's 'Esoteric Buddhism' is regarded as an authoritative text-book by Theosophists. This book was published more with a view to see how the public would receive such works than as an authority, and I believe it is now being revised carefully."

This is certainly rather a remarkable position to take. Is not Mr. Sinnett a Theosophist, and should he not know something of what Theosophy claims to teach? Was he not an editor, and as such a good scholar; and has not his book been widely claimed as authoritative? I happen to know that this is true, though the book is now asserted to be the subject of *careful revision*. It seems a pity that the disclaimer and the revision have come so late, especially as our correspondent says the book was published *with a view to see how the public would receive such books*. Surely, then, the writer, *with such a view*, would publish his best, and especially would be careful *not to misrepresent* the views of those he was treating of. However, we shall presently see whether other, and perhaps more authoritative Theosophists differ in any respect from Mr. Sinnett. The next part of the letter says:—

"I do not see how 'Sirius' can get so confused with the seven principles of Theosophy. In my opinion he has left the subject mystified instead of throwing any light on it."

To the above conclusion I most cordially say, Amen; adding that I never got so confused in my life as when I read Mr. Sinnett's book, and found that I, who now claim to be one concrete individual (made up, of course, of various ponderable and imponderable elements), am to be cut up at death into "seven principles," only one of which can be decently disposed of in the grave, while the other six go about, each on their own account, now acting separately, now mixed up, but all, save one—which goes nobody knows where—doing mischief and telling lies, being something or

nothing; or, to recur to my original phrase—one, by the bye, borrowed from Mr. J. J. Morse—"shells walking and talking with nothing inside of them." What amount of light our worthy correspondent expected me or anyone else to throw on such assertions, is as great a mystery to me as are the assertions themselves. "Mystified!" I should rather think I was, and so shall remain until I can find out which of the seven principles it is that is writing this article, and what part he is going to play *in my name* when I and the other six are cast adrift from each other at death. The letter next says:—

"Modern Scientists divide the body into something over sixty elements or principles; Spiritualists are content with three; and if Theosophists find it more convenient to use seven, what confusion is there in that?"

To the above proposition I beg to say I have yet to see the spiritualist who denies the existence of any of the sixty or more elements in the human body, but it does not follow that these sixty or more elements shall go off at death personating the one man, and each acting out their own individuality. Neither do any spiritualists, that I am aware of, divide up the man into "three;" on the contrary, their special claim is, that the man is not divided at all, but is the same man, ONE AND INDIVISIBLE, after death, that he was before it. As to the body, all the spiritualists, aye and the spirits too, that I have any knowledge of, regard it as they do their garments which they lay off at night; the only difference being, that at night they put off their garments of cloth, at death those of flesh and blood. Our good correspondent will be kind enough not to descend to the quibble implied in his last sentence. The Theosophists teach—not through Mr. Sinnett alone, but through many other channels also—that the one man is divided up into seven different parts, each going fast and loose according to circumstances, but only one going into the grave. The spiritualists teach that the real man is the soul, not the body; that the soul is *not* divided into any number of separate principles, but continues to be the same real man, and that this real man is the spirit that comes back and communicates as such. Our correspondent then names over, as Mr. Sinnett did, the said seven principles, and proceeds as follows:—

"But in reality all such divisions are arbitrary, for man is an undivided whole, and we may divide his constitution in as many parts as we please for the purpose of facilitating this study. I do not think 'Sirius' is justified in asserting that Theosophy tries to exalt itself at the expense of spiritualism. Theosophists certainly consider it their duty to oppose error everywhere, and do spiritualists not think it their duty to do the same? If they do not they ought to; but the first duty is to remove all imperfections and errors out of ourselves, and when that is done we will not see so many in other bodies, or if we see them we will be more ready to remove them kindly than to condemn them harshly; and I think 'Sirius,' to use his own words, has rushed into print too soon on a subject which apparently he is not able to comprehend as yet."

To the last allegation we can but humbly plead guilty; nevertheless, like many other ignorant and incapable people who rush into print too soon, I respectfully sit at the feet of the learned correspondent waiting to be taught, and in proof of the deep humility with which I own to ignorance, and the desire to learn from the wisdom of those who know, I take

to witness the fact that I quote in another article of this very number, no less an authority than the great Madras paper yclept *The Theosophist*, in which all the sublime teachings of "Esoteric Buddhism" are re-affirmed with considerable additions. However, not to leave the readers of *The Two Worlds* in the same pitiful state of ignorance as "Sirius" himself, let me give them the final conclusions of our correspondent. He says, in winding up:—

"He has not found Theosophy proved to his satisfaction and so he condemns it as dreams, ideas, opinions, &c.; but although it may not be proved to his mind, that is no reason why it should not have been proved to others. How many thousands have never found spiritualism proved to their mind; but will 'Sirius' say that spiritualism is a dream because of that? Do unto others as ye would they should do unto you. Endeavour to see all things as they really are, not as we imagine them to be, and we will have less to condemn and more power to improve our fellow-creatures and the conditions that surround them. I can agree with 'Sirius' that the 'faults, errors, mistakes, and follies . . . are on the human side,' so let us join together to remove them, whether we be spiritualists or Theosophists. Let us begin with ourselves, and we will find it more beneficial to all than mis-representing what we may consider erroneous ideas in one another. If this were practised a little more I think spiritualism and Theosophy might be brought much closer to one another than they are. I do not mean to say they are at direct variance with one another in the meantime, but still they might be more in harmony than they are, and I hope 'the powers that be' will soon enable us 'to see ourselves as we are seen,' and labour together in brotherly love."

I have not the slightest intention of disputing either the good advice of this writer, or the Scriptural authority from which he quotes, but I *do* dispute—and that despite of all his "brotherly love" talk—the possibility of being a Spiritualist and a Theosophist, or of the two working together for a common end. I write—whether "Sincerity" may dub me ignorant or not—because I deem it the bounden duty of every spiritual writer, editor, or exponent of his faith, to expose wrong and error just as fully and fearlessly as to defend right. I am a foreigner, and therefore may not be able to master the subtleties of the English tongue; but if I did not know whereof I write, I can quote those who do, and I quote in this and in a coming number, two of the most authoritative sources yet printed on the *mysteries* of Theosophy. The first is the organ of the sect, *The Theosophist*; the second I reserve. What do these teachings AFFIRM? Why, that the spirits that have come and do come to man in this new dispensation are gheists, shells, spooks—"things that have no real existence." In the language of the Theosophist journal, to be further quoted in the leading article, they are *reliquiæ of non-spiritually minded men, whose Egos have perished, that appear in the séance room and are dignified by spiritualists with the title of the spirits of the departed, &c.\** If this, and much else that we commend to the study of every earnest spiritualist, be true, then is this earth, in this generation especially, cursed by its Creator with the fungi of graves and corpses, and the horrible *reliquiæ* of dead bodies; "non-intelligent" enough to be despicable, but wise enough to be mischievous and cause "the degradation of hundreds and thousands of ruined men and women all over the globe!"† Is this the language to treat with "goody-goody" quotations from Scripture? Is this the crew of horrible "*emanations*," "*eidolons*," &c., that come to teach mankind of their hereafter? Is this the nature of the world's fathers, mothers, and precious little children, whose teachings for the last forty years have startled so many guilty souls from the ways of crime; comforted so many bereaved mourners; pointed so many halting feet to the goal of immortality, and revolutionized public opinion in ten thousand ways, and always for good and use?

I have often condemned the harsh and crude language used by some of the American writers against these abominable doctrines, but what we *do* find put forth in the name of Theosophical authority is to me so shocking, that I would cheerfully embrace the doctrine of annihilation, or the immoral teachings of the substitution and punishment of

the innocent for the sins of the guilty, rather than believe that when I die three or four portions of the man I was, will be cut up into corpse candles to entice my fellow-mortals into degradation and ruin. Spiritualism and Theosophy be brought closer together! labour together! Yes, when the spirit of an angel child comes to earth hand in hand with the festering *reliquiæ* of the dead body that the worms have not yet consumed.

### SPIRITUALISM: IS IT A SCIENCE, OR A RELIGION, OR BOTH?

"The Two Worlds" Third Prize Essay.

By CHAS. WM. DYMOND, F.S.A., 3, Forefield Place, Lyncombe Hill, Bath.

[We have much pleasure in presenting with this number the excellent and scholarly essay selected from a large number of others, of scarcely less merit, by the Committee appointed for that purpose by *The Two Worlds*' Board of Directors. We are happy to add that a second essay, one of the same "Third Prize" competition, has been generously donated to the paper by the gifted writer, and will shortly be published. The name and subject for a fourth prize essay will also be given, and a fresh competition opened in one of the early succeeding numbers.]

THIS familiar query is one of those which are apt to be put under an impression that a reply, in a form almost definite, can readily be given. Nor is this impression always confined to the querist: for perhaps there are few who, if casually asked, would not be prepared, on the spur of the moment to settle the matter off-hand in a few decisive words. In most cases it is likely that these would take the form of a simple affirmation on both counts; but, as in such matters, it is rarely possible to be at once concise and precise, an unqualified deliverance of this kind is almost sure to share the fate of all partial presentments of truth, that of being misunderstood. We need not, however, imagine the subject as being always so hastily dismissed. It has often been the theme of a discourse from the platform, but usually with the disadvantage that those to whom the exposition has been addressed have alone been able to profit by it. Hence, it may be worth while to take a little trouble to analyse the question, and to set the principal points in their proper light. In doing this, the writer, if he treat his theme logically, can hardly hope to be entertaining. He must resist the temptation to wander off into pleasant by-paths, and must strictly confine himself to those things which are involved in a consistent reply.

To proceed safely, we must, at the outset, know what is meant by "a science" and "a religion." We must also settle what is to be regarded as comprehended by the word "spiritualism."

As to the two former, it may be noted that they belong to a numerous class of conveniently short expressions which, though when properly understood are sufficiently clear for practical purposes, are, nevertheless, as we shall presently find, not exactly accurate. It will be seen that each indicates a particular form or phase of a general subject: in the one case, *science*, in the other, *religion*. Let us then start with a clear conception of these two things.

*Science* is simply *intellectual knowledge*, but the meaning of the word is commonly extended so as to embrace the whole field of such knowledge, actual and possible, the known and the knowable. It must be evident then that, strictly speaking, there can no more be such a thing as "a science" than there can be a geometry or a metaphysics. By "a science" is meant a *branch or department of scientific study*. So understood—and so only—chemistry, astronomy, &c., are sciences; because each of these, though it may be related to others, embraces the observation, classification, and interpretation of such facts, particular and general, as are proper to itself. All those departments of thought then, which are directed to such things as are, or may become, matters of intellectual knowledge, belong to the realm of science. Note well, however, that, though based upon the

\* See leading article in this number.

† *The Theosophist*.



observation of elementary facts of every kind, science consists not in the mere accumulation of such materials (as is thought by some), but in adjusting, comparing, and questioning them, whereby they become eloquent, and reveal facts of a higher order—the laws of their existence and action.

To define the meaning of the word *religion* is not quite so easy. Essentially it is a *spiritual leaven* secretly working to stimulate the activity and promote the growth of all the moral sentiments. This effect is the true touchstone whereby the presence or absence of religion may be tested. Religion may be almost wholly instinctive, as in some young children, and a few other very simple and uninstructed persons; on the other hand, when glorifying the life of an illuminated sage, it may be highly intelligent. But, in every case, its tendency is to raise the affections of man above material things, and to bring them into accord with Divine harmony.

Religion then being a simple, formless, and indivisible unity, it is really as incorrect to speak of "a religion," as of a patience or a humility. To the loose thinker this may seem a matter of little moment, but indeed it is not so; as any one may realize who observes how much men are misled by phrases; and nowhere so sadly as in relation to their higher interests. How many divisions has such a laxity in the use of language needlessly created? How much bitter strife has it engendered? How have those, who, at heart, were really brethren, been transformed by it into enemies? How has sect gnashed its teeth against sect, because they imagined the existence of the impossible—that there can be more than one religion! Does it not then behove us to be very careful, not only to think aright on these things, but to clothe our thoughts in appropriate words?

Proceeding, therefore, to attach an intelligible meaning to the indefinite term "a religion," we shall find that it indicates much more than is embraced by the single generic word. It implies that religion has entered into a specific relation with something having a form which can be differentiated from other kindred forms:—some special articles or scheme of belief, with reference to which it is termed a *religious system*; or certain distinctive practices, rites, or ceremonies, constituting it a *religious cultus*. Thus, Buddhism, Christianity, and Islam, are religious systems, and each has its recognized *cultus*.

In replying to the query—What is Spiritualism? it will be convenient to note its principal phases separately; at the same time pointing out the relation of each of them to the question at the head of this paper. Definitions of spiritualism are often one-sided, varying in accordance with the standpoints from whence they are given. To the many who, calling themselves spiritualists, are satisfied to stagnate amid the elementary phenomena, it appears to be merely a method whereby wonders may be witnessed—things done and messages received—which can be attributed only to some occult agency not consciously set a-going by the persons themselves. It has already been said that such a quest, however industriously pursued, has, in itself, no pretensions to be scientific; and if spiritualism were nothing more than this, it could not, by any legitimate use of language, be called "a science." As well might we say that the child gathering flowers by the wayside, or the cottager cultivating them on the window-sill, is a botanist. The scientific spirit and methods come into play only when there is an intelligent endeavour to extend the area of observation; to collect a variety of data; and to compare, classify, and reason upon them, with intent to discover their nature and laws, so as to settle their place and value as links in the chain of cause and effect; with the consequence that, the necessary conditions being given, certain results may be predicted. Science cannot well go farther; and, to minds of the second order, spiritualism is limited to this, constituting it a branch of scientific study, or, shortly, "a science"—pace the average

scientist of the day who, accustomed to deal only with that which can be cognized by his five senses, is unable to see that the experimental phase of spiritualism affords opportunities for scientific research quite as legitimate, and at least as noble as, though far more difficult than, any of those which too exclusively have been regarded as appertaining to his domain of thought.

The next step in our argument takes us into a region not named in the reference, but necessary withal as a means of passing into that which is beyond and above it. I refer to *philosophy*—that phase of thought which plays around, and strives to enter into the secret of, the abstract principles which govern all things.\* Philosophy is at once a guiding genius in the highest walks of science, and the stepping-stone of enlightened religion. So regarded, the spiritualist of the third order, whose ken sweeps over the whole field of occult knowledge, reducing it all to one vast subject of inquiry, can hardly fail to become a philosopher of the highest type, one to whom spiritualism is both scientific and philosophic.† Standing, as it were, on a mountain top, with the world at his feet, and gazing around, he sees everywhere, and among every people, evidences of the action of an immanent intelligence working in a method which he may strive to apprehend, yet may but dimly discern. Above, in immeasurable space, he beholds world upon world, sun upon sun, system upon system—all parts of an infinite universe moving in harmony with the same general laws, and subject to the same general conditions as those which appertain to the globe on which he dwells; and the one life which ensouls itself in all this, the one power prompted by Love and directed by Wisdom, he calls by the name of God.

Yet another step is needed to cross the threshold parting the realm of philosophy—which is without—from the sanctuary of religion—which is within—where knowledge is exalted and vitalized, intelligence becomes inspired by faith, and truth married to good, with the "fruits of the spirit" as their legitimate offspring. But this topmost stage cannot be reached *per saltum*; nor is the path to the religious state necessarily through the domains of science and philosophy. The average pilgrim must pass, slowly or swiftly as the case may be, through several embryonic and intermediate conditions before he can truly adorn the religious life. It will be our duty presently to survey these approaches. We will, however, first take note of those practices constituting (to use the popular term) "religious services."

It is by such external signs that Churches are most commonly distinguished; for when one says, "I am not of your religion," he usually means that he belongs to another sect—one practising a different *cultus*. Although some societies of spiritualists freely introduce into their public Sunday gatherings many useful and unconventional features, yet, for those who remain wedded to traditional forms, on the plea that these "means of grace" are essential to "a religion," spiritualism offers full facilities for being cast into similar ecclesiastical moulds, and of becoming stereotyped therein.

Having disposed of these incidentals, let us turn to that which is of the essence of the subject, and see whether, and in what sense, spiritualism can be called "a religion." Everything of course depends upon what sort of spiritualism you mean. Is it that of the mere self-seeker, hell-dreading, or fortune-hunting, who, were he honestly to confess, would

\* It is as customary so to phrase it, as it is to say that the universe is governed by certain laws; but such expressions are inaccurate. Neither principles nor laws govern anything. All things are governed by the Supreme Intelligence; "principles" and "laws" being words signifying the consistency and regularity respectively of the philosophic and of the scientific order in which Intelligence works.

† The difference between these may be made clear by one or two homely illustrations. If it be asked why the flower of the gentian is blue, or why cats are fond of fish, the scientist will probably give, or will say that he is seeking to discover, a chemical reason in the former case, and a physiological one in the latter; while the philosopher—though he may be unable to go far with his demonstration—will refer these characteristics to spiritual causes.

be constrained to admit that his supreme desire is to get good for himself—he who is ready to prostitute the ministry of spirits to the end that he may acquire wealth without labouring for it; he who sits down at ease under the comfortable assurance that the traditional fires of the place of torment having now no meaning for him, he need only concern himself with his worldly affairs? The same, perhaps, who, while in orthodoxy, would never cease giving thanks for the salvation of his own small individual soul, utterly oblivious of the claims of others upon his sympathy and help. There is room in the cellars of spiritualism even for such as these. Nay, must it not be confessed that something of this reptile lurks, perhaps unsuspected, in most of us? Surely, it cannot be said that there is aught of religion in such an attitude as this?

It would be uncharitable to assume that any considerable portion of our ranks consists of the class just mentioned. Let us hope, for the honour of humanity, that they are very few. There is, however, no room to doubt that the number is enormous of those who resort to the instrumentalities of mediumship only to renew their intercourse with the departed; and, to most *habitués* of the circle, drawn to it by such yearnings, spiritualism means little else than a knowledge of means whereby they may be enabled to speak with spirits on the other side of the river of death. It becomes us to touch tenderly on this communion, which at least is natural, and perhaps generally harmless; while, if rightly pursued, it may become a means of blessing, not only to us who are yet in the flesh, but to those who are out of it. Whether or no such practices be truly religious, depends altogether upon the temper in which they are cultivated.

And so, entering the sphere of the spiritualist of the fourth order, we observe a higher and more active kind of endeavour, manifesting itself in two directions:—*first*, in aspiration for individual growth in goodness; *second*, in a desire to promote the good of others—each in every degree of power and quality, from the feeblest and dullest flicker to the full warmth and radiance of a well-developed life; and each, according to its measure, distinctly on the religious plane. To these ends it is but a matter of individual choice or necessity, or of some special object to be gained, whether the aid of the spirit circle is sought or neglected. The higher spiritualism in no way depends upon that which is merely incidental to it; and its various phases of contemplation, of worship, of discipline, and of practical philanthropy, can be distinguished from other similar religious phases only by quality. There are those (and they not a few) who, being either constitutionally independent, or having graduated in the spiritual school, and outgrown the need for external aids, find in themselves all the conditions requisite to enable them to rise into higher and yet higher regions, where sensible communion with “the unseen” becoming the habit of life, the veil of the flesh may be lightly thrown aside, like the mantle of Elijah as he went up in the chariot of fire. In such, as in all truly religious persons, the process of involution, without ever being arrested, tends to generate a complementary process of evolution, in which, inspired by the Highest, man, in his degree, becomes a fellow-worker with Him. This is the true life, to be moved by the Divine Spirit of Love and Wisdom, ever adapting its influx to the states of recipients, and descending even into “the lowest parts of the earth”—the very ultimates of Nature. Spiritualism of this quality, even if comparatively uninstructed, is indeed eminently religious; but, in its best conceivable form, when illumined by that wisdom which comes from fulness of knowledge, it belongs to a higher sphere. Rising altogether above the shibboleths of earth, it needs no longer to bear any distinctive name; it is the science of sciences, the crown of philosophy, *the* religion of God.

To sum up the argument: having rapidly traced spiritualism through its four stages—the phenomenal, the scientific, the philosophic, and the religious—it remains but to emphasise the thought that neither of these can be considered complete unless it include all those which are below it.

## THE MARVELS OF SPIRITUAL PERCEPTION IN HUMANITY.

AN esteemed correspondent in Dauphiny sends us the following account of the renowned French medium of the seventeenth century, known as Jacques Aymar. This man, it would seem, was endowed with the same wonderful powers which distinguish the Australian “Black Trackers,” several well-known Bohemians, Hungarians, Indians, and other exceptional individuals who have the faculty of discovering lost property, absent persons, and by whose aid murderers and other criminals have been successfully traced. This power cannot be called clairvoyance, for it is exercised almost invariably through touch—that is to say, through contact with some object that has been touched by the party whom it is desired to find.

In the case of Jacques Aymar the means of contact, singular to say, was nothing more nor less than a *divining rod* formed of a forked branch of the hazel tree, and carried in the hand after the same manner as that employed in water divination by experts in seeking for wells.

Our correspondent gives many marvellous accounts of Aymar's power in recovering lost property, concluding with a well-known Lyons murder case in 1672. The details of this extraordinary phenomenal incident may be summed up thus: It seems that a wine merchant and his wife had been murdered, buried in their cellar, their house plundered, and the murderer had remained undiscovered. After much vain searching, the police gave up the pursuit without having found the slightest trace of the criminal. Some one called the attention of the authorities to Jacques Aymar and his talents. As a last resource they sent for him, and set him to work as if he had been a bloodhound. When taken into the cellar, Aymar seemed much moved. The rod which he held in his hand began to turn, pointing out the places where the victims had been buried. Then he left the cellar, passed through several streets, went over the Rhone, and along its bank till he came to a lonely house in a garden, and there the rod stopped him. After consulting it secretly for a few minutes, the peasant stated that the murderers had been there; had sat at such a table, drank a bottle of wine, and that there were three of them. The rod then led the searchers back to the Rhone to the spot where the murderers took boat. Aymar followed them on the river, stopping where they had stopped, recognizing the houses and beds in which they had slept, and the very glasses from which they had drunk. He thus led the officials to the prison of Beaucaire, where he stopped, affirming that one of the murderers was confined there. All the prisoners were sent for, and the divining rod at once pointed to a small hunchback who had been arrested that very day for a petty theft. The hunchback stoutly denied the charge, but the rod persisted in accusing him. He was taken back to all the places Aymar and his rod had pointed out, and before the poor wretch reached Lyons he confessed that he had helped two bourgeois to commit the murders, and that they had given him six crowns for his trouble. The two bourgeois were never discovered, but the hunchback was broken on the wheel alive. The King's Procureur, at Grenoble, published an official account of the affair under the title of “The marvellous history of a mason who, led by the divining rod, followed a murderer for forty-five hours on land and for more than thirty on water.” Jacques Aymar became the subject of universal conversation. Many explanations of the mystery were given, but no two alike. Pere Lebrun and Malebranche said it was the devil. Others maintained that the wonder was wrought by natural causes only. The learned doctor, Pierre Garnier, proved to his own satisfaction that the phenomenon was due to the “emanation of corpuscles.” No one, however, disputed the facts themselves, which have ever since remained uncontradicted.

Amongst the numbers of operators who have acquired renown for their inexplicable faculty of discovering hidden



things, none are more successful than the dark-skinned natives of the East. Take as samples the following two well-attested cases, furnished to the Editor by a friend in India:—

*"Statement of Karim Baksh, Kitmutgar in the service of Colonel W. E. Marshall, of the Bengal Staff Corps, Indian army."*

"In the year 1863, I was 'table servant' of Major Shakespeare, deputy commissioner at Benares station, from whom 500 rupees had been stolen. A man, a Hindoo, was brought to him, who was noted for his power of detecting thieves by the 'siphale ilm' (or the 'pot trick.') This man selected a little plot of ground near Major Shakespeare's house; in this he sat with a brass pot, such as is ordinarily kept by natives for holding water. He purified the pot by passing it over a little fire which he made, and into which he threw incense. This done, he said a prayer or charm over the pot. He then set the pot down by him on the ground, on which it began to revolve. Ordering it to 'go and find the thief,' it moved off as he blew once on it, and spinning it went for about a mile entirely by itself, a crowd of sightseers merely following. When it arrived at a certain spot it halted, and went round and round in the space of a cart wheel, when the man told the people to dig at the spot, which they did, exhuming 300 rupees. The man then took the pot, and, repeating the charm, blew on it, giving the order a second time to 'find the thief.' The pot moved to a field close by, where 200 rupees more were found. Informant says he saw the whole process himself.—(Signed) W. E. MARSHALL, Colonel, Simla, May 30, 1876."

"In the year 1870, at Dalhousie, in the Himalayas, Lieutenant S—— was robbed of 100 rupees, and sent for a 'chulah' (a man who professed to find out thieves by the 'siphale ilm,' or pot trick). This 'chula' obtained a lotah (or brass pot similar to that described in the previous statement), and poured rice and salt over it. He then took it to the place where the money was supposed to have been before the robbery, and again pouring ghee, rice, and salt over it, repeated some kind of incantation over it, whispering into the lotah. He then asked Lieutenant S—— to name one of his servants whom he wished to employ as the medium for moving the lotah.

"He made the man thus named take hold of the lotah, and immediately afterwards the man appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and over several times in succession, and at last over the sill of a door, which being examined, the 100 rupee note was found under it. The thief then confessed, and was sent to prison.

"Major B—— afterwards having been robbed of a cashbox, sent for the same chulah to see if he could recover it. He also witnessed the process as described above in all its particulars, naming one of his servants to take hold of the lotah. This man in the same way went for about two miles over a rough country, apparently unwillingly, until he came to a place where the cashbox had evidently been buried, but again exhumed. The medium was, however, too much exhausted to proceed with the search that evening, and Major B—— left the place the next day, so that he was unable to prosecute the search further. Major B—— says that the native police have great faith in these chulahs for the detection of stolen property, and the chulahs decline to act unless police are present for their protection."

In next week's issue we shall give a still more remarkable example of what is now generally called psychometry.

HE that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it.

ADVERSITY is the trial of principle; without it a man hardly knows whether he is honest or not.—*Fielding*.

## READERS! ATTENTION!

BY SPECIAL REQUEST of the Lancashire Conference Committee, we shall devote a large portion of our issue for Sept. 7th (No. 43) to a full and complete report of the proceedings of the CONFERENCE held in the Co-operative Hall, Downing Street, Manchester, Aug. 19th. Also, by unanimous desire, a report will be given of Mrs. Hardinge Britten's lecture, entitled "THE COMING RELIGION."

This number will be a memorable one, and should be in the hands of every spiritualist in the land. It will be of historical value, suitable for distribution, and should be scattered broadcast, to let the world see what spiritualism is and aims to perform. Societies must please order numbers in advance, and do their utmost to circulate it. Orders should be sent on or before Sept. 4th.

## THE LAST LEAF.

I SAW him once before  
As he passed by the door,  
And again  
The paving stones resound  
As he totters o'er the ground  
With his cane.

They say that in his prime,  
E're the pruning knife of Time  
Cut him down,  
Not a better man was found  
By the crier on his round  
Through the town.

But now he walks the streets,  
And he looks at all he meets  
So forlorn;  
And he shakes his feeble head,  
That it seems as if it said,  
"They are gone!"

The mossy marbles rest  
On the lips that he had pressed  
In their bloom;  
And the names he loved to hear  
Have been carved for many a year  
On the tomb.

My grandmamma has said—  
Poor old lady! she is dead  
Long ago—  
That he had a Roman nose,  
And his cheek was like a rose  
In the snow.

But now his nose is thin,  
And it rests upon his chin  
Like a staff;  
And a crook is in his back,  
And a melancholy crack  
In his laugh.

I know it is a sin  
For me to sit and grin  
At him here;  
But the old three-corner'd hat,  
And the breeches, and all that,  
Are so queer.

And if I should live to be  
The last leaf upon the tree  
In the spring—  
Let them smile as I do now—  
At the old forsaken bough  
Where I cling.

—O Wendell Holmes.

THE mediums of Philadelphia are in fear every day of being arrested for practising "Fortune telling," which is a misdemeanour under the laws of the bigoted State of Pennsylvania. Mrs. Patterson and Mrs. Powell have already been tried and condemned, and a menace hangs over the heads of the rest. Is it not time for the spiritualists of America to unite their energies to protect all honest mediums in the exercise of their divine gifts? I have advised the First Society of Philadelphia to ordain all worthy media of the city as ministers of the Gospel, and thus endow them with all the privileges and prerogatives of other religious teachers, and give them the same protection the ministry of religious denominations are entitled to. When spirit communion is made a *crime* in any State, it is time for Americans to assert their inalienable rights at any cost.—*G. Stebbins*.

WIT is brushwood, wisdom is timber. The first makes the brightest flame, but the latter the most lasting heat.

## OFFICE OF "THE TWO WORLDS,"

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*The People's Popular Penny Spiritual Paper.*

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, AUGUST 31, 1888.

## "AUTHORITATIVE TESTIMONY."

BY SIRIUS.

(Extracts from "The Theosophist" for the month of October, 1881, published at Madras.)

IN answer to a letter from Mr. Terry, of Australia, concerning the relations of Spiritualism and Theosophy the editor of *The Theosophist* says:—

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena are few, indeed, for the great majority of Theosophists concern themselves with spiritualism very little—if at all. Indeed, our members may be divided into five classes, as follows:—

"1. Men concerned in the revival of their respective religious philosophies—Buddhist devotees outnumbering all others. *These neither know of, nor do they care for, spiritualism.* (?)

"2. Students of various philosophies, searchers after truth, whencesoever it may come.

"3. Materialists, Freethinkers, Agnostics, who care as little for occultism as they do for spiritualism. . . .

"4. Spiritualists and spiritists. And finally,

"5. Occultists, who do not number half a per cent in the Theosophical Society.

"The conflict of opinions between spiritualists and occultists is solely due to the fact that the former (who overrate their quality and character) dignify by the name of 'spirits' certain *reliquiae* of deceased human beings, while the occultists reserve the name of spirit for the highest principle of human nature and treat these *reliquiae* as mere *eidolons*, or astral *simulacra*, of the real spirit.

"In order to understand clearly the view of the occultists, it is necessary to glance at the constitution of the living human being. This analysis being almost wholly unknown to Western nations, it is difficult to find any English words by which to represent the occult subdivisions, but we give them in the least obscure phraseology we can command.

1. The physical body, composed wholly of matter in its grossest and most tangible form.

2. The vital principle, a form of force, indestructible, and when disconnected with one set of atoms, becoming attracted immediately by others.

3. The astral body, composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation, and form depending on the *kama rupa*.

4. The astral shape (*kama rupa*) or body of desire, a principle defining the configuration of—

5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionately higher in degree than, the reason, instinct, memory, imagination, &c., existing in the higher animals.

6. The higher or spiritual intelligence, or consciousness or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness exists in No. 3.

7. The spirit—an emanation from the ABSOLUTE; uncreated, eternal; a state rather than a being.

"Now the change we call death, only affects the first three constituents; the body decomposes to enter into new combinations, the vital force is dissipated to help animate new organisms, and the astral human form dies with the body.

"There remain four principles. As a rule (we accept the case of the higher adepts) one of two things occur. If the spiritual Ego has been in life material in its tendencies, then at death it continues to cling to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. . . . Suffice it to say, that it passes away, *taking with it no fragment of the individual consciousness of the man with which it was temporarily associated.* . . .

"But if the tendencies of the Ego have been towards things spiritual . . . then will it cling to the spirit, and with this pass into the adjoining world of effects (in reality a state not a place), and there, purified of much of its still remaining material taints, *evolve out of itself a new Ego*, to be reborn after a brief period of enjoyment in the next higher world of causes. . . .

"Now neither during its gestation in the world of effects, nor after its entry on rebirth into the higher world of causes—*can the Ego re-enter this present world.* . . . It cannot, even if it would, *span the abyss that separates its state from ours.* . . . Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, *to all but the very highest adepts*) *the new Ego has become a new person*; it has lost the old consciousness, linked with earthly experiences, and has acquired a new consciousness which will be interpenetrated by its experiences, in that higher sphere. . . .

"Therefore it is that the occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of the *séance* room. To what can appear and take part in these the occultists refuse the name of spirit.

"But it may be said—what is it that can appear? We reply—merely the animal soul or perispirit of the deceased. . . . Immediately on the severance of the spirit—whether at death or before death—the spiritual Ego is dissipated and ceases to exist. . . . Thus, all that can appear are *the shells of the deceased*, the animal, or surviving astral souls, or animal Ego. . . .

"Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, . . . the rapidity being proportional to the purity of the departed spiritual Ego; and we may add that similarly the rapidity of gestation of the new Ego is proportional to the purity of the old Ego out of which it is evolved, *so that it is next to impossible that the reliquiae of the good and pure should ever appear in the séance-room.* No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose proclivities earthwards and heaven-wards were nearly equal, may survive longer and occasionally appear under exceptional conditions in *séance*-rooms, with a *dim-dazed consciousness of their past lives.* But even this will be rare, and they will never be active or intelligent, as the higher portions of their intelligence have gone elsewhere. . . . Broadly speaking, it is only the *reliquiae* of non-spiritually-minded men, whose spiritual Egos have perished, *that appear in séance-rooms, and are dignified by spiritualists with the title of 'spirits of the departed.'* . . .

"To these *eidolons*, occultists give the name of elementaries, and these it is that, by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the *séance*-rooms. If to these shells, these



*eidolons*, which have lost their immortality, and whence the divine essence has for ever departed, the spiritualists insist on applying the title of 'spirits of the dead,' well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses—it is after all merely a case of misnomer.

"But let there be no mistake as to what they are; hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship too generally leads, and we who know the truth should ill discharge our duty if we did not warn all spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidently deal.

"But many objections will be raised. One man will say, 'I have repeatedly conversed with my late father—a better, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and I believe to everyone living, which I subsequently verified.'

"Nothing is simpler—the father's image was in the son's mind. Thus put *en rapport*, the disembodied elementary has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word, and thought, and easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of matter drawn from the medium's body, partly out of half-blind forces of nature which it has attracted, and stands forth the counter part of the dead father, and talks of things known only to that dead father.

"At the same time, in rare cases the ghostly relics of clever, bad, and determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wicked and more material they are in all their tendencies, the longer do they escape disintegration.

"Naturally now some spiritualists will object that this cannot be true, since despite the mass of folly and gibberish, or worse, often heard in *séance*-rooms, the purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

"Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures are proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (*very few mediums, indeed, continue thus after a long course of mediumship*) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies."

Revolt, unjust, and wholly unproved as these teachings are, we have only quoted a small portion, and that simply as a sample of the sorry stuff this Theosophist editor writes, and yet it is with the propagandists of such theories that the correspondent in the first article of this number would have the spiritualists ally themselves! Deeming that the *Theosophist* journal may not even yet be found authority sufficient for the explanation of *true theosophical teachings*, we shall ask permission to cite one more authority before we sum up the relations of spiritualism and Theosophy, in a future number.

SIRIUS.

For one man who can stand prosperity, there are a hundred who will stand adversity.—*Carlyle*.

## SPIRITUALISM IN BIOGRAPHY.

A SKETCH OF THE LIFE AND TIMES OF DAVID DUGUID.  
(*The wonderful Trance and Painting Medium of Glasgow.*)

BY JAMES ROBERTSON.

### PART II.

"CURIOSITIES of an early spirit circle in Glasgow" might well be the heading of a new chapter in the life of David Duguid.

Mr. Whittaker, as before stated, had been sent from London to fill an appointment in the large warehouse in which David worked as a cabinet maker. Having been laughed at, jeered, pitied, and sufficiently ridiculed on all sides for his belief in spiritualism, Mr. Whittaker, confident of its truth, to prove it to his new associates, invited a party to hold a circle at his own house. Amongst the guests was David Duguid, the only one, in fact, who had listened to Mr. Whittaker's avowal of belief with any courtesy, and this is the description of the place, and what ensued, as reported by an eye-witness. The floor was covered with waxed cloth, the furniture consisted of a large oak centre table, surrounded with heavy chairs, a smaller table standing in the corner. On the walls hung several glass cases, filled with little boxes in the shape of coffins, in each of which was placed ribbons or handkerchiefs tied in knots, alleged to have been done at various *séances* by the spirits. There was a glass bell, which the spirits took during the circle that ensued, and rang in various parts of the room. The small table on which this bell was placed was also moved about freely, and that entirely without human contact. The circle consisted of four ladies and three gentlemen, amongst whom there was not a single believer in spiritualism but Mr. Whittaker himself. It would be tedious to relate the accounts of physical phenomena, now so familiar to every reader; suffice it to say they were wonderfully powerful, most commonly without contact, and accompanied by loud knockings—sounds as of wood sawing, hammering, and other mechanical works. All sorts of questions were asked and always correctly answered by signals . . . Although vague and foolish causes for these marvels were suggested, such as magnetism, electricity, etc., astonishment prevailed in every mind, for each one knew *they had not done it*. What then had? At length it was resolved to meet in circle once a week and pursue the investigation thoroughly. At each sitting the manifestations increased in power and intelligence, the room being always brilliantly lighted and every manifestation carefully tested. Still the sitters were not convinced, and David, of all others, held on to the idea that "animal magnetism" or "electricity" must be the author of all the wonders as well as the intelligence that was thickening around them. Meantime, the tidings of these wonders began to be noised abroad. Nothing was talked of at the warehouse where David and Whittaker worked but these marvels. Fresh circles were formed in private families. High and low caught the infection, and spirit circles were now the order of the day.

Amongst the early investigators was a member of the Glasgow Town Council, who, having followed up the subject with various mediums and unequivocal success, proceeded to record the wonderful phenomena he had observed in a pamphlet which soon obtained a wide circulation, and was eagerly read. One of the readers was the editor of the *Glasgow Herald*, who, for reasons of his own, in which of course, self interest and bigotry had no share, treated the subject with such severe and bitter castigation, that it checked, although it could not crush out the prevailing spirit of investigation. At one of Mr. Whittaker's circles a very tall and powerful man was present, who declared that he would and could prevent "the unknown force"—be it what it may—from lifting the table whilst he held it down. By signal raps all present were desired to leave the table but David, who was requested to lay his hands lightly upon the surface, the gentleman himself being invited to hold it down with all his might. This he did for some time, and no motion being made, he began to jeer and declare he had

"mastered the devil." In the midst of his mirth, and whilst displaying to those around the tremendous weight with which he pressed the table down, he was thrown aside, and the table actually drove him to the wall, and for some seconds pinned him against it. When released, instead of waiting to face and defy the enemy, he rushed to the door and hastily beat a retreat without a word. This incident made a considerable impression on David, and induced him to join a circle formed by Mr. Hay Nesbit, the publisher, and held in his own house, some of his family and friends having manifested remarkable medial powers.

After Mr. Nesbit and his family became interested in spiritualism, the manifestations at their circles, through David Duguid, became so wonderful that it was no longer possible for anyone who witnessed them to resist the conviction that strong, wise, and intelligent spirits were the authors of the marvels produced. Of a career of twenty-five years, abounding with more astonishing proofs of this direct spirit intercourse than has ever before been recorded of one individual, I can only collate a few of the most striking points in evidence of David Duguid's mediumship. I will commence by letting him tell his own story. He says:—

"Before beginning our circles we made an arrangement that whatever any of us saw during the sitting we would note down and compare afterwards. Invariably we corresponded in the notes we had taken of what transpired. At this time black shadows were seen moving around. Then Mr. Nisbet, jun., used to say that he saw a tall gentleman standing behind me, dressed in black velvet. At these sittings we used to get a great many things moved about in the room, and likewise a child was suspended in the air before our eyes. While the gentleman in black velvet took his position behind my chair, I knew exactly when he came there, because there was always a cold stream down my spine. This spirit afterwards turned out to be one of my principal guides.

"At one of these sittings, one of the Misses Nisbet put her hand on mine to feel whether it was cold or warm, when immediately my hand seized one of the pencils that were lying on the table and began moving backwards and forwards without any volition on my part. Some of the sitters thought I was going to prove a writing medium, but my hand began to make sweeps and curves on the paper, which, when completed, turned out to be a picture of a basket of fruit. Immediately the young lady lifted her hand from mine the pencil dropped. Then she put her hand on my shoulder, when both of my hands seized pencils and commenced to draw faces, each hand acting independently of the other. When this had continued for a time, the lady was told, through another medium, to take away her hand, when my left hand ceased drawing, but the right continued to work. After a little time it was noticed that I was in some abnormal condition, although my eyes were wide open, and on asking the controlling intelligence if I was in a trance it replied 'Yes;'. 'But his eyes are open,' said the sitters. 'We can soon close them,' replied the spirit, and so ever since my eyes have been closed while in the trance state. . . ."

Resuming my narrative, I may say this was the first appearance of the artistic development, through David Duguid, which has since assumed many forms. When these drawings were continued some asked for the artist's name, but this was always refused, though he said he would give them something by which his identity might be made out. Then the medium was moved to execute in water colours a picture of a waterfall. After this was finished a friend present said that he had surely seen such a picture somewhere, or at least an engraving of it, and on looking afterwards at Cassell's "Art Treasures Exhibition," he found an engraving entitled "The Waterfall," by Jacob Ruysdael, acknowledged to be his best. On comparing the picture executed through David with the engraving, it was found to be almost a *fac-simile*, the only difference being there were some figures in

the engraving not in the painting. On the spirit being questioned at a subsequent sitting, he admitted that his name was "Ruysdael," and said that the figures in the engraving had been put in not by himself, but by a friend. He had given in detailed form his life's history before the execution of "The Waterfall" picture, and on referring to the printed biography in the "Dictionary of Painters," the points were found to agree in every way. When David came out of the trance he was shown a portrait of the artist, which he recognised at once as that of his spirit friend. There now appeared on the scene another friend, Jan Steen, the renowned painter. When the names were given of Ruysdael and Steen, picture galleries were ransacked for tests of the identity of the controlling intelligences with that of the great painters. The appendix to "Hafed" will give in full the evidence that was obtained on those points, evidence which should satisfy the most sceptical minds that the real Ruysdael and Steen were executing work through the mediumship of David Duguid. After the painting in water colours had gone on for some time, it was suggested that oil colours might be tried, and the suggestion was acted upon, and at several sittings there were executed a number of large pictures, the majority of them copies of works which Ruysdael had done whilst on earth. Sittings began to increase as the phenomena got talked about in the outside world, and so tests were adopted to satisfy the minds of the sceptics. One gentleman, a connoisseur of pictures, suggested that David should be put into a dark room alone, where he would be supplied with millboard, colour, and brushes that he had not seen before. The result was that one painting was got while another was sketched out but not finished; but the poor medium was rather taken advantage of when alone in the darkened room. Some mischievous spirits began to play tricks upon him, leaving the impression of a large hand in white on the back of his coat. His whiskers were also well tinted with white paint. The painting was thrown upon the floor with its face downwards. The medium came to himself and shouted to be let out of the locked room. All this time the committee were at the back of the door, looking through the keyhole to see that no light was employed. The utmost satisfaction was expressed by all but David, and after the usage he had received, he determined he would not again sit under such conditions.

*(To be concluded in our next number.)*

## SPIRITUALISM IN MANY LANDS.

AT ONSET BAY, MASSACHUSETTS;

*Or, a bird's-eye view of one of the great American Camp Meetings.*

My spirit band (the Excelsior) have impressed me that a few notes from America, and the camp at Onset Bay in particular, would be of interest to your readers. This spot, Onset, is most pleasantly situated at the head of Buzzard's Bay, and is beautifully wooded with pine trees, oaks, &c. The air is pure and highly electric, and thus conducive to spiritual development. Our camp meeting this season commenced on July 15th, and will continue until August 12th. We have daily, and at times bi-daily, meetings in the Grove or Auditorium, which, as its name indicates, is in the open air. The seats are placed under the shady foliage of the trees, the rostrum being at the rear of the Onset Bay Grove Association building, and a part of the same, and has a wooden top which serves at once as a sound board and protection for the speakers. We have also a fine large wooden building, the Temple, where services are held when the weather proves inclement. All the cottages here are built of wood, as it is essentially a summer resort, though a few families sometimes elect to winter here. The first cottage on the grounds was built in 1877; since then Onset has been rapidly growing, and has always been a favourite camping ground for spiritualists. These open-air gatherings, this free and easy, unconventional life, are wonderful factors in developing and



associating all friends of our glorious cause. Mediums from all parts of the continent gravitate in summer time to the various camp meetings, and there old friends are met, old friendships cemented, and new ones find birth, far more readily than in the necessarily more restricted life of cities. Also, and principally, does the unseen world concentrate its forces here, here where Nature is so helpful in all her purity, and where mortals can be more easily drawn up out of the level of every-day life. Yes, the spiritual power here now is great in its intensity, far more so than the most developed of our sensitives can realize, for spiritualism is on the brink of a great conflict, and all true spirits, whether in or out of the body, need to gather together their forces and to stand close round the ever steadfast standard of truth. For indeed does spiritualism need purging; it needs the touch of the life-giving spirit of all truth, to vivify and renovate it, so that in the trial the gold may come out purified, and shine brighter than ever!

We have here, as may be expected, many and varied forms of manifestations of spirit power—rich intellectual feasts of platform oratory—convincing proofs of spirit identity in test mediumship; names and most minute details being given from the rostrum; the equally wonderful fact of independent writing between closed slates; spirit telegraphy, where an unseen intelligence manipulates the telegraphic instrument, and sends messages to its loved ones on the earth plane; and last, but not least, the stupendous reality of the materialization of the spirit form, frequently rising out, apparently through the floor, in the midst of the circle. Oh, how many are the ways and means which the spirit-world takes to prove to us that indeed “If a man die he *does* live again!” When the spiritualists on the earth-plane are as strongly banded together as are their brethren in the higher life, then may we expect great deeds and wondrous outpourings of the spirit of truth. What we need is a standing out with our principles boldly to the front, at all times and under all circumstances, and we may rest assured that *truth will know its own*. Let us not shrink from acknowledging our convictions and acting up to them in the face of the world, and the more we act thus the easier will it be for us to face the torrent of opposition which at times threatens to overwhelm us, and the better will the spirit-world be enabled to help us in our stand for truth.

Modern spiritualism is more generally recognized in America as an accepted fact than it is in England, but perhaps because of that, the public do not have such a high idea of it as they do across the ocean. The tone of public opinion here, seems to be rather to drag down spiritualism to its own level, instead of placing it on a high altitude, and then making efforts to reach it. They have now for so many years had it in their midst, that they have, as it were, got used to it, and seem to undervalue the great gift, therefore do we need a purifying and cleansing influence in our midst to-day. The political conflict also, which is close at hand, is affecting our sensitives. There seems to be a heavy labouring of the great bosom of the nation, a deep and mighty struggle for more and still more freedom, that the rights of the people may be even more fully recognized than they are at present. May the divine spirit of love, which is over all and in all, hasten the coming of its fuller blessings in the unity of nations, and the peace and goodwill of all men!

EXCELSIOR.

Onset Bay Camp, Mass., U. S. A.,  
July 24th, 1888.

### KINDNESS TO DUMB ANIMALS.

THE following sketch from an esteemed correspondent in New Zealand is one of the thousands of evidences, that each day furnishes, of the noble qualities discoverable in those we so flippantly call the “*brute creation*.” It also affords a striking lesson, which we should impress upon the young,

of our duty towards those generous, loving, and faithful creatures that so often strive to do good to the race that equally often returns their love and fidelity by blows and ill-usage. In the following anecdote we scarcely know whether to glory most in Miss Curtis's gold bracelet, or ‘Floss’s’ silver collar. Let our readers be the judges.

“The following is taken from *The Ballarat Star*, June 30th, 1888:—The sagacity of a spaniel saved the house of Mr. Curtis, of Nelson, New Zealand, from destruction by fire recently. During the night a log fell from the stove on to the kitchen floor, and the dog, noticing it, proceeded to the room of Miss Curtis and roused her. After the animal had returned to the kitchen, and finding his mistress had not followed, ‘Floss’ went to her bedroom a second time, and was so persistent that Miss Curtis followed, and was able to quench the fire, which had already burnt a hole through the floor. The New Zealand Insurance Company had a risk of £1,000 on the building, and in acknowledgment of the dog's sagacity they have presented Miss Curtis with a gold bracelet, with inscription, and ‘Floss’ with a silver collar, with an inscription also.”

## LYCEUM JOTTINGS.

### CHILDREN-VOICES.

’Tis sweet to hear the little children-voices  
Out-burst in merry laughter, as they play :  
The heart is cheered, the very soul rejoices—  
’Tis sunlit morning of auspicious day.

These are the little ones the Master loves ;  
God bless them, be their earth-life long or brief !  
Playful, yet pure and innocent as doves !  
They see no shadow of a coming grief.

Be merry, dears : to laugh is to bring health  
Such as no gloom can touch, no cloud o’ercast ;  
Be glad and gay, heart-laden with true wealth :  
Joys that are joys in childhood long may last !

God bless you, children : bless your simple ways ;  
God free your lives from earthly soil and dross ;  
God keep you pure as now, to length of days ;  
God give the Crown, yet teach to bear the Cross.

—S. C. Hall.

### A HAUNTED BIRDCAGE.

The following incident was narrated in the *Athenæum*, Sept. 19, 1874, A hen canary belonging to the author died whilst nesting and was buried. The surviving mate was removed to another cage; the breeding cage itself was thoroughly purified, cleansed, and put aside till the following spring. Never afterwards, however, could any bird endure to be in that cage. The little creatures fought and struggled to get out, and if obliged to remain they huddled close together and moped and were thoroughly unhappy, refusing to be comforted by any amount of sunshine or dainty food. The experiment was tried of introducing foreign birds, who were not even in the house when the canary died, nor could by any possibility have heard of her through other canaries. The result was the same, no bird would live in that cage. *The cage was haunted*, and the author was obliged to desist from all further attempts to coax or force a bird to stay in it.”

### A PERSIAN LEGEND.

It is related of a Persian mother, on giving her son forty pieces of silver as his portion, that she made him swear never to tell a lie, and said : “Go, my son. I consign thee to God ; and we shall not meet here again till the judgment day.”

The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had ; and he answered, with a candour that surprised his questioner :

“Forty dinars are sewed up in my garments.”

The robber laughed, thinking the boy jested. Another asked him the same question and received the same answer. At last, the chief called him, and asked him what he had. The boy replied :

“I have told two of your people already that I have forty dinars sewed up in my clothes.”

The chief ordered his clothes to be ripped open, and the money was found.

“And how came you to tell this ?”

“Because,” replied the boy, “I would not be false to my mother, to whom I solemnly promised never to tell a lie.”

“Child,” said the chief, “art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God ? Give me thy hand, that I may swear repentance on it.” He did so, and his followers were struck with the scene.

“You have been our leader in guilt,” they said to the chief ; “be the same in the paths of virtue.” And, taking the boy's hand, they took the oath of repentance on it.—*Children's Friend*.

## CHRONICLE OF SOCIETARY WORK.

**BIRMINGHAM.** Ashted Row.—Mr. Wollison's controls spoke on "Re-incarnation." They knew no spirit who is conscious of having been re-incarnated, neither can they hear of anyone who does. The nearest approach to re-incarnation was thought-transference, as in spirit control. The same control gave some good impromptu poems, and finished with a few clairvoyant descriptions. The first of the Wednesday public sésances was a good success; everyone received either clairvoyant descriptions or a psychometric reading. They commence at 7-30.—*S. A. P.*

**BISHOP AUCKLAND.**—Mr. J. Eales read Mr. J. Burns's lecture out of *The Medium*. Mr. W. Mensforth gave his own experience of spiritualism, which was interesting. Being a new beginner in platform work, he did very well and was well received.—*E. T.*

**BLACKBURN.**—Mr. E. W. Wallis. Afternoon subject: "Is man a failure?" a question the lecturer, as a spiritualist, emphatically answered in the negative. Evening subject: "Seedtime and harvest; or, What shall the harvest be?" In a masterly manner it was pointed out that the Nemesis of consequence followed every act, great or small; every bad deed would sooner or later cry out for atonement, in tones the guilty soul must hear and obey. It behoved us to bring the query home, and ask ourselves "What will the harvest be?" Ours was a crop that could not fail, but we must cultivate the patient spirit of reform, and bring zeal, courage, and purity of purpose to our work. These lectures made a profound impression.—*A. A.*

**BRADFORD.** Birk Street.—August 19th, Mrs. Jarvis spoke to a good audience, on "Spiritualism: What is it?" which was listened to very attentively. August 26, Mr. Murgatroyd's subject was, "Why is the Christian Church opposed to Spiritualism?" In the evening, on the two great evils of the land, namely—the drink traffic and tobacco. Mrs. Murgatroyd gave clairvoyance at each service.—*A. H.*

**BRADFORD.** Ripley Street.—Mrs. Smith, Leeds, subjects chosen by the audience. Afternoon: "If Spiritualism be true, Christianity must be, to a certain extent, wrong." Evening: Three subjects were chosen and spoken upon in good style, and listened to with great interest.—*T. T.*

**BURNLEY.** Tanner Street.—Miss Cowling was instrumental in delivering two excellent discourses to respectable and intelligent audiences. The afternoon subject was, "What is Spiritualism based upon?" and in the evening she spoke upon "Life here, and life beyond the grave." These subjects were handled beautifully, and highly appreciated by her hearers. Clairvoyance followed both discourses, and a number of cases were recognized each time.—*R. V.*

**COWMS.**—The guides of Mrs. Hellier lectured on "Religion." Evening: "Do spirits return to help humanity?" Good clairvoyance.

**CLECKHEATON.** Oddfellows' Hall.—Mr. Hopwood. Afternoon subject, "Modern Spiritualism." A good exposition of its truths. Evening subject, "Though I speak with the tongue of an angel, I am but as sounding brass and tinkling of cymbals." A good discourse, illustrated with various everyday events.

**COLNE.**—Mrs. Gregg gave two splendid addresses to large audiences. Afternoon subject, "Life in the Spheres;" evening, "Home Rule." Clairvoyance after each address. Sixteen descriptions given, twelve recognized.—*J. W. C.*

**CROMFORD AND HIGH PEAK.**—Our audience asked for a discourse on "The Destiny of the Human Soul." Evening subject, "Love predominant over Death." Men, for want of correct training, had looked upon death as an enemy to be feared, whereas it was one of man's best friends, and came to his rescue when conditions would otherwise be terrible. Man had striven to fill his garner and take rest, then he feared each setting of the sun, and death became a terror. When man worked for the love of his brothers then he would realise his true spiritual position, and view death with complacency. Thus love would predominate. Questions and poems followed.—*W. W.*

**DARWEN.**—Mr. B. Plant gave excellent addresses on "The Effect of the Influence of Planets on Man" and "The Origin of Man." Clairvoyance at each service. Good attendance of the public.—*G. W. B.*

**DEWSBURY.** Monday, Aug. 13th.—A splendid evening with Mrs. Dickinson. The spirit power manifested was of a convincing kind. Psychometry, clairvoyance, and herbal prescriptions were in turn dispensed to an attentive audience. On the 15th and 16th, a number of friends attended private sittings, for the benefit of the funds of the church, when Mrs. Dickinson again gave ample satisfaction. The week's work has been an encouraging success. Aug. 19th, Mrs. Beardshall's guides gave two good addresses, and concluded with a number of clairvoyant tests. Aug. 26th, Mr. Bush, in the afternoon, discoursed upon subjects chosen by the audience, "The Bible, and how to read it," &c., which were treated exceedingly well. Evening subject, "The philosophy of human unfoldment," being a dissertation upon the development of the physical, moral, and spiritual being of man. There was a good audience.—*W. S.*

**ECCLKSHILL.**—We held a meeting at the home of Mr. Aggus, 45, Chapel Street, with Mr. Lusby and Mr. Kitson as mediums. Good sound practical discourses, medical prescriptions, and clairvoyance, with good results, to a full house. Several strangers to spiritualism expressed their pleasure and their willingness to come again. We hope in the near future to form a society, that we may be prepared to receive all comers, and spread the glorious truths of spiritualism to better advantage.—*W. B.*

**GLASGOW.**—Monday, August 20th. Mr. E. W. Wallis answered a number of relevant questions in a most satisfactory manner. Sunday, 26th. Mr. J. Robertson, as chairman, read an original essay on "The Views of Spiritualists Generally, respecting the Bible, inspiration, and kindred subjects," pointing out particularly the duty of faithfulness to conscience and honesty of opinion, no matter what sacrifice had to be made where truth was concerned. Evening: A Mr. Hancock, from London, gave a good treat in replying to written questions connected with spiritualism and the scriptures. The questions were answered in a manner convincing the audience that Mr. Hancock was thoroughly conversant with spiritualism, and a profound thinker in general.

**HECKMONDWIKE.** Church Street.—Miss Illingworth in the afternoon gave a good address to a fair audience, and at night her address

was followed by clairvoyance by Mrs. Hoyle, which was very successful, as it was only her second time of giving clairvoyance. A full room.

**HETTON.**—Mr. Foster opened the meeting with a short prayer, and then gave a short address, followed by 6 delineations, all recognized, and 18 descriptions, 16 recognized. We had a good private members' meeting in the afternoon.—*J. T. C.*

**HUDDERSFIELD.** Brooke Street, August 26th and 27th.—Miss Keeses occupied our rostrum. Her discourses to fair audiences being evidently appreciated.—*F. R. G.*

**KEIGHLEY.**—The spiritualist society meeting in the co-operative building, Brunswick Street, filled their hall to its utmost capacity, on Sunday last, to hear Mrs. Hardinge Britten. Afternoon and evening both splendid meetings. Six subjects chosen by the audience in the evening. Mr. Goldsbrough, of Bradford, in the chair, congratulated himself and the audience on the glorious treat they had enjoyed.

**LEEDS.** Psychological Hall.—On Monday, August 20, Miss Hartley (trance speaker and clairvoyant), kindly gave a meeting in the above hall, for the benefit of the society. The attendance fair. Most of the descriptions were recognized.

**LONDON.** Bermondsey. Horse Shoe Hall, 214, Old Kent Road.—Mr. Walker gave a very impressive address on the subject selected by the audience, "What sacrifice do Christians make upon embracing Spiritualism?" After which, clairvoyant descriptions were given, which were all recognized. We had very good attendance.—*J. D. H.*

**LONDON.** Canning Town.—Harmony good, and fair attendance. Mr. Rodgers addressed the meeting, on "Sectarianism." The earnestness of the speaker seemed to make a deep impression on the hearers, who listened with marked attention. The guides of Mr. W. Wallace spoke on "The Seven Zones," explaining the occupation of the inhabitants thereof, which greatly interested the audience.—*F. W.*

**LONDON.** Garden Hall, 309, Essex Road.—Mr. J. R. Lees delivered an excellent theological address to the satisfaction of all present.

**LONDON.** Marylebone.—Morning: Good attendance. Mr. Hawkins employed his healing power. The control of a friend, in a short address, urged that while developing the spiritual nature it is necessary to pay attention to the preservation of the body. A lady medium gave several satisfactory clairvoyant descriptions, together with a few psychometric readings. Evening: Good attendance. Mr. Burns devoted the time to answering seven questions in a very clear and lucid manner. Two strangers (confirmed sceptics) marred the harmony of the proceedings by their cross-questioning, the questions being of an irrelevant nature, and having a tendency to lead to public debate, which we wish, if possible, to avoid.—*Cor.*

**LONDON.** Open-air Work.—**HARROW ROAD** (near the cemetery wall): Here we had a meeting well to be remembered. Numbers good. Addresses delivered by Messrs. Rodger, Veitch, Lees, and Drake. Plenty of literature was given away, also sold. Next Sunday at 11-15. Mr. Lees' subject, "Who was Jesus Christ?"—**HYDE PARK, 3-30:** Unfavourable weather at starting, but after waiting a few minutes we had a great assembly. Mr. Veitch gave an excellent address, and kept the audience together until the last of many questions were answered, and the people were loth to separate. Next Sunday at 3-30.—**VICTORIA PARK:** Fine weather. Messrs. Emms and Burns addressed a large assembly.—**REGENT'S PARK:** Large meeting addressed by Messrs. Darby, Yeates, and Towns. Several inquiries from strangers at close satisfactorily answered.

**LONDON.** Progressive Association, 24, Harcourt Street.—Last Sunday, in a meeting larger than usual, one of the chief promoters implied he would rather see this self-helpful union grow by industry out of little things than start pretentiously with the bigness of capital. Sundays, 3-30.—*Cor.*

**LONDON.** Winchester Hall, Peckham.—Morning: The adjourned discussion on "Spiritualism and Swedenborgianism" was continued by "A. V. B.," several friends also participating in what proved to be a profitable morning's discussion. Mr. T. A. Major delivered a good address on "Spirit Influence" at the evening meeting. We cordially invite friends to our meeting here on Thursday evenings, which are devoted to spiritual instruction and gratuitous healing.—*W. E. L.*

**MANCHESTER.** Downing Street.—The controls of Mr. J. S. Schutt gave two very impressive lectures. Afternoon subject: "For as in Adam all men died, so in Christ are all made alive." Evening subject: "The Bible, what is it?" They dwelt on the first five books of Moses and Job; a splendid lecture. Mr. Spedding, of Halifax, gave character readings, several of which he gave from handkerchiefs, and which were very satisfactory. Large audience.—*W. H.*

**MANCHESTER.** Openshaw.—Mrs. Green's morning subject was "Spiritual freedom." The controls said that each one is a free agent, and ought to be allowed to worship God according to the dictates of conscience, irrespective of creed and dogmas. God is love, and not vengeance. The audience was thrilled, and could scarcely contain themselves, when in touching pathos they described how they had felt His love thrilling through their soul. Evening subject: "The coming of angels;" very well described, to a large and attentive audience. Wednesday, Aug. 22nd, Mrs. Wallis gave her services for the benevolent fund. Subject: "Life, death, and immortality." A very pleasing discourse, attentively listened to, followed by excellent clairvoyance, mostly recognized. A hearty vote of thanks.—*J. B.*

**MANCHESTER.** Psychological Hall.—Mr. Standish's guides discoursed in the afternoon, on "The Future Life." Evening: "There is no death"; both subjects being appropriate to the occasion, viz., the passing to the higher life of one of our Lyceum members, to which they referred in a touching manner. They also gave clairvoyance and psychometric readings very successfully. During the evening a solo was given by Mr. W. H. Smith, being very effective.—*J. H. H.*

**MEXBOROUGH.**—A good day with the guides of Mrs. Eyre, who gave sixteen clairvoyant descriptions in the afternoon, ten recognized. An interesting address, at 6-30, on "The benefits of spiritualism to humanity." After which, ten spirit descriptions were given, six recognized. The name of Mrs. Eyre must have spread rapidly, as the audience was much increased at the evening service, and considerably above the average.—*W. W.*



**MIDDLESBROUGH.** Newport Road.—August 26, 10-30: "Comparative Theology." Mr. Creighton said eight religious systems confronted the student.—Brahminism, Buddhism, Zoroastrianism, Confucianism, Taout-Sze-ism, Judaism, Christianity, and Mohammedanism. The first and last three were each stages of sequential development. Sanscrit and Brahminism antedated Hebrew and Moses. Christianity was discounted in its birthplace. All these religions contained good; but the progressive man claimed something more satisfying. 6-30: "Divine Revelations—what and where are they?" Mrs. Middleton related several touching episodes in her own life and the lives of well-known friends, showing how spirits reveal coming events and illumine the "valley of the shadow."—S. B. S.

**MORLEY.**—The controls of Mr. Espley gave a powerful address on "The Philosophy of Life; or, Is Life worth Living?" showing that life is worth living, and that man is no longer in darkness about the life hereafter if he will only develop his spiritual faculties and prove the immortality of the soul. Closed with clairvoyance. The dawn of a new dispensation is being seen, and strangers are coming to investigate; may they do so in a clear, truthful, and honest way, and then victory is theirs.—J. B. L.

**NELSON.** Bradley Road.—Mr. Thomas Postlethwaite gave two remarkable discourses; from "The Spiritual Basis of Life" in the afternoon, and in the evening on "The World of Sense," being, as I understand, the title of one of the chapters in connection with the work he is about to publish. The discourses were very lengthy, leaving little time for psychometry, which little was done strikingly well.—J. H.

**NEWCASTLE-ON-TYNE.** August 19th and 20th.—Return visit of Mr. Wyldes, who lectured to good audiences. The great interest taken by the public in Mr. Wyldes' psychometric delineations has not at all declined, while the marvellous accuracy attending these is fast uprooting the prejudice of the sceptical. 26th: Mr. Wyldes lectured in the morning on three subjects chosen by the audience. Excellent advice with regard to mediumship was given. Whilst deprecating in the strongest terms the idea of making money out of spiritual gifts, the guides held that when a medium gave himself up to be the servant of the spirit world and sacrificed all earthly positions, it was only right he should be sustained in the work and enabled to discharge the duties of life. In the evening Mr. Wyldes lectured on "God, the Devil, and a Future State," and concluded by giving three psychometric delineations—all highly successful.—F. S.

**NORTH SHIELDS.**—Morning: Mr. Murray, of Gateshead, gave a brief practical address to a small circle of spiritualists, in which he urged the necessity of self-development spiritually, so that, leaving the merely carnal and material, we might by the use of our spiritual functions become angels from the earth, going out to meet the angels of the other world, and thus win truths which our present undeveloped condition did not permit us to understand. The evening lecture on the "Good Effects of Spiritualism" was well received by an appreciative audience. Clairvoyance followed each lecture.

**OLDHAM.**—Mr. J. Somers answered questions in the afternoon, during which he instanced some of his personal experiences. Evening: "What is Man?" so far as the speaker went, was treated logically. Oldham Wakes interfered with our attendance, as most of our good people are away "enjoying the briny." A special week night lecture will be given on Tuesday, the 4th inst., by Mr. T. H. Hunt, to commence at 7-30 p.m.—W. H. W.

**RAMSBOTTOM.**—Two most enjoyable meetings with Miss Schofield, whose gift of clairvoyance was used to advantage, twelve descriptions being given, ten recognized. We had a few Rawtenstall friends down, whose presence was a great lift. Our small notice appears to have attracted a few from the surrounding district. We should be glad to hear from any mediums who are willing to come for their expenses.—J. L.

**RAWTENSTALL.**—Our society is making great progress. We opened a Lyceum on August 19th for the children in a morning, 10-30. Last Sunday we had the lower room full. Two friends from Haslingden, Messrs. Golden and Cowpe, assisted us very much. We are thankful for their help. Mr. Newell gave two trance addresses; that in the evening was a masterpiece. The subject chosen by the audience was "Christianity before Christ." Mr. Newell has high merit as a popular expounder of the philosophy which is breaking the neck of modern Christianity—the double-faced religion of the present century. Many mediums have the ability to expose and pull to pieces the fallacious teachings of the present age, but few indeed have the ability to recommend a thoroughly practical remedy. This ability the guides of Mr. Newell evinced in their discourse, which contained through it many beautiful expressions of advice which one and all would do well to put into practice.

**ROCHDALE.** Regent Road.—At 2-30, Mr. J. Armitage dealt with three subjects chosen by the audience, viz., "The Deluge;" "What think ye of Christ?" and "Lord, what is man, that thou art mindful of him?" At 6, Miss A. Walker gave a short discourse on "Man and his Creator," closing with clairvoyant descriptions, mostly recognized.

**SLAITHWAITE.**—Mr. Taylor's afternoon subject was "Vanity;" and in the evening, "Christianity." Both subjects were fully and ably dealt with. At the close of each address Mr. Taylor gave a few very good and clear clairvoyant tests. This is his first visit, but we hope to have him again soon. Good attendances.—T. B.

**SOUTH SHIELDS.** 19, Cambridge Street.—Wednesday, 22nd: Mr. J. Wilkinson gave phrenological readings of character very ably. Sunday morning, 11: Mr. W. Westgarth spoke on "Did God Give a Perfect Revelation to Man in the beginning of the World's History?" in a very instructive manner. Evening: Mr. W. Westgarth spoke from the subject, "Christianity, Materialism, and Spiritualism," which was chosen by the audience, in an eloquent and spirited manner, being well appreciated by a fair audience.—A. P. F.

**SOWERBY BRIDGE.**—Mrs. Wallis delivered two excellent lectures. Afternoon subject: "Is religion necessary?" Religion and theology were defined; the first being the soul's conception of God; and latter, the expression of that idea. This discourse led up to the night's subject, "Prayer, work, and worship." If God answered all prayers, he would break the laws of Nature; the consequences would be fearful. Imagine a man falling; he prays instantly to be saved. How would it act, think

you, if God for one moment upset the law of gravitation to answer that prayer? We should not like to experience the result. "Prayer is the soul's sincere desire," our daily need, and the asking for help, be it of God, of our neighbour, or spirit friends. It was a splendid lecture, and elicited applause from an intelligent audience. Monday, Mrs. Wallis lectured to a good audience of ladies only, who were much pleased with the thoughts expressed.—G.

**SUNDERLAND.** Centre House, Silksworth Row.—Mr. Davidson, of Tyne Dock, gave a short and interesting address on "Love" to an attentive audience, after which he gave clairvoyant delineations, mostly recognized. Sunday, September 2nd, Morning, 10 o'clock: Committee meeting. Afternoon, Avenue Theatre: Mr. J. S. Schutt will give two of his popular lectures; 2-30, subject, "The Bible—What is it?" and at 6-30, subject, "Man and his Possibilities." Monday evening, Centre House: Mr. Schutt will lecture at 8 o'clock, Mr. Kempster, chairman. Admission to the theatre, owing to great expense, twopence and sixpence each; Centre House, twopence each.—G. W.

**WESTHOUGHTON.**—Mr. P. Gregory spoke in the afternoon on "Thought." After stating the different opinions as to what thought is, and showing how freedom of thought had been retarded by priestcraft; he showed the power it had to elevate humanity, and urged his hearers to free themselves from all dogma and live their own life, with the view to uplift their fellows. Evening: Mr. J. Pilkington spoke on "The Utility of Labour," showing how men by working for each other had won the dominant position in the great world of life to which they belong.

**WEST VALE.** Mechanics' Hall.—Miss Walton gave two very nice addresses. Afternoon subject: "Sow in the morn thy seed;" evening, "What shall I do to be saved?" Both subjects gave general satisfaction.—B. B.

**WISSEY.**—Mrs. Scott was not forthcoming, but Mrs. Ellis delivered two lectures. Afternoon subject: "The Reform of the Age," which was very good. Evening: "Unity is Strength," which was listened to very attentively.—G. S.

**RECEIVED LATE.**—Halifax: Mr. Holmes's guides lectured on "Life beyond the grave, and the consolations accruing from spiritualism," in masterly style, to the delight of good audiences. Aug. 27, Mrs. Hitchin spoke well on "Temperance;" and Miss Lee on "Our responsibilities," especially to children. — Leeds Institute: Mr. Oliver, on Aug. 19, gave able addresses, and related his experiences in crystal seeing, &c. 26th: Mr. Gee's lectures were well appreciated. — Leicester Lyceum: 17 children, 7 officers, 2 visitors present. Usual programme. — Macclesfield Lyceum: Present, 38. Usual programme. — Macclesfield: Miss Proctor's guides spoke well on "Knock, and it shall be opened, &c." to a good audience, and gave satisfaction. — Nottingham: A good meeting, many strangers; one sent up subject, "For God so loved the world, &c." which Mrs. Barnes' inspirers handled splendidly. Messrs. Finch and Burrell were both controlled, and a happy influence prevailed. Open-air work is being engaged in, which is sending folk to the hall. Lyceum: Happy session; four good recitations, instructive lessons, and brisk calisthenics. [Kindly send reports earlier.—E. W. W.]

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—On Saturday last, the members had a picnic to the farm of Mr. Simpson, where coffee and buns were provided, and a happy afternoon was spent in a large field. The children raced for prizes, which many friends had given for this purpose. We take the opportunity of thanking our friends, Mr. and Mrs. Simpson, for their kind hospitality to the little ones. Kindness to the young is its own reward. On Sunday morning Mr. Tyrrell and Mr. Wallis spoke sympathetically to the members, and a collection was made for a fund for purchasing Lyceum literature.

**BURNLEY.**—Saturday, August 18th, was the commencement of our intended annual field day in connection with the Lyceum. The procession numbered nearly 300, headed by a band of music. This was further augmented by at least another hundred on the field, friends joining us from Colne, Nelson, Rawtenstall, Bacup, Padiham, and Blackburn. Buns and coffee were provided, and the day was beautiful. Mr. Kitson gave his services the following day, addressing the Lyceum scholars in the morning, lecturing afternoon and evening. A substantial amount was raised by collection towards the new building fund. We have at last broken the ice, and are not afraid of being seen in procession through the streets as spiritualists.—W. W. C.

**GLASGOW.**—Another capital attendance with the usual enthusiasm and progress. Mr. Hancock, a spiritualist, on a visit from London, addressed the Lyceum, encouraging all to participate, while opportunities were at hand, in the blessed truths of spiritualistic knowledge and educational progress. The usual programme of recitations, hymns, marching, and calisthenics.—G. W. W.

**HECKMONDWICK.**—Sunday, Aug. 26th: Usual programme gone through very satisfactorily. On Saturday, Aug. 25th, the children, accompanied by friends, had their first picnic to Low Moor Park, which was a good success; about 80 went altogether. I wish to thank all the friends for their presence. Everyone seemed to heartily enjoy themselves. The children were supplied with tea and buns in the park.—A. G.

**MANCHESTER.** Psychological Hall.—Attendance fair. Programme: opening hymn, invocation by Mr. Kellett, silver and gold recitations, chain march, solos and duets by Messrs. W. H. and A. Smith, recitation by Mr. J. T. Standish, both singing and reciting very good. Mr. Standish's guides made a few touching remarks in reference to a member (Miss Emma Bletcher) whose spirit separated from the mortal shell on Friday, the 24th inst., having been connected for the short space of eleven years. Being of an affectionate disposition, she won the sympathy of all. We, the committee, tender our earnest sympathy to the bereaved parents, sister, and friends, in the severe loss they have sustained. We hope the knowledge that their beloved daughter is ever present, will comfort and strengthen them in this hour of grief.

Her brief stay upon the mundane sphere,  
Drew within her circle many friends;  
The spirit, now released from troubles here,  
Sours in the realm of love which never ends.—J. H. H.

**OLDHAM.**—Aug. 18th (Saturday): the picnic to Chadderton Hall was much enjoyed by about eighty-five Lyceumists. Aug. 19th: Mr.

J. Chadwick conducted; readings and recitations as usual. Aug. 26th: Miss Saxon gave a reading. Several Lyceumists were absent, and others late. To accomplish our work efficiently we must be punctual, orderly, and firm in our efforts to improve ourselves. "Heaven is no place for idle souls." A little sprinkling of enthusiasm, and a practical life of goodness, will do much to help. Workers, to the front! If spiritualists are worthy of their name, and truly attached to their cause, they will support it through fire and water, through winter and summer. Progress is the key-note of our teachings, therefore let us note well the following maxim: "If you wish to be wise, be willing to be taught."—W. H. W.

OPENSHAW.—An open session was held; marching and exercises gone through; recitations by the children, and a short address by Mr. Stuart on Lyceum work. A few words by Mr. Boardman and Mr. J. Boys, who promised to give a paper on "Magnetism" next Sunday afternoon.—J. B.

SOUTH SHIELDS. Cambridge Street.—Present: 36 children, 7 officers, and 2 visitors. Silver-chain recitations and musical readings were given very ably. Marching and calisthenics efficiently performed. Readings followed by Masters F. and L. Pinkney. Closing hymn and invocation by Mr. Burnett.

WEST PELTON.—The anniversary, on Sunday, August 19th, was ably conducted by Mr. J. G. Grey, of Gateshead. A lengthy programme was gone through. The following gave recitations—Misses M. E. Alderson, J. A. Davison, Mr. M. J. Carr, M. Wilson, C. and E. Weddle, M. Storey, M. E. Ward, J. Lumsden, and S. Dickenson, Masters J. and R. Davison and J. E. Carr. In the evening, the above-named again recited, also Misses S. Robson, A. Taylor, M. J. Davie, C. Alderson, S. Lyttle, and Thomas Taylor, who one and all performed their part creditably.—T. W. [We cannot afford space to give the names of the pieces recited.]

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR SEPTEMBER, 1888.

BELPER: Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30.—2, Local; 9, Mr. E. W. Wallis; 16, Mrs. Groom; 23, Mr. W. V. Wyldes; 30, Mr. J. S. Schutt.

BRADFORD: Birk Street.—2, Misses Capstick and Bott; 9, Mrs. Clough; 16, Mrs. Bullock and Mrs. Dix; 23, Mrs. Espley; 30, Mrs. Beardshall.

BRADFORD: Ripley Street.—2, Lady Friend; 9, Misses Capstick and Bott; 16, Miss Patefield; 23, Miss Harrison; 30, Mrs. J. M. Smith.

COLNE.—2, Mr. B. Plant; 9, Open; 16, Mr. G. Smith; 23 and 30, Open.

COWMS: Lepton.—2, Miss Cowling; 9, Mr. C. A. Holmes; 16, Open; 23, Mrs. Gregg; 30, Mrs. Connell.

GLASGOW.—2, Morning, Mr. Corstorphine; Evening, Mr. D. Anderson; 9, Morning, Mr. D. Duguid; Evening, Mr. Geo. Walrond; 16, Morning and Evening, Mr. Hopcroft; 23, Mr. G. Findlay; Evening, Mr. J. Griffin; 30, Morning, Mr. A. Drummond; Evening, Mr. Corstorphine. Meetings every Thursday evening at 8.

HUDDERSFIELD: Brook Street.—2, Mrs. Wallis; 9, Mrs. Britten; 16, Mr. Johnson; 23, Mrs. Green; 30, Mr. Hepworth.

OLDHAM.—2, Mr. W. Johnson; 4, Mr. T. H. Hunt; 9, Mrs. Green; 16, Mr. E. W. Wallis; 23, Mr. J. C. Macdonald; 30, Mrs. Gregg.

RAWTENSTALL.—2, Mr. G. Smith; 9, Mr. Swindlehurst; 16, Miss Schofield; 23, Mr. Postlethwaite; 30, Mr. J. B. Tetlow.

SLAITHWAITE.—2, Mr. Hepworth; 9, Miss Patefield; 16, Miss Caswell; 23, Local; 30, Mr. Postlethwaite.

SEWERBY BRIDGE.—2 (2-30 and 6-30), Mrs. Yarwood; 9, Musical Service; 16, Mr. Boardman; 23 (2-30 and 6-30), Mrs. E. H. Britten; 30, Mrs. Wade.

BRADFORD. Addison Street.—The committee of the above place have great pleasure in announcing that they have removed from the above address to a hall situated in Diamond Street, near St. James's Market, which will hereafter be called the St. James's Spiritual Lyceum, and will commence to hold services there on Sunday next, when Mrs. Illingworth will lecture. The hall will be opened shortly by a tea, &c., announcement to follow.—J. H. Smith, Sec.

BRADFORD. Milton Rooms, Westgate.—Monday evening, September 10th, Mr. Moulson will give clairvoyant descriptions; a great number may be expected. We hope to have a full house.—E. Kemp.

LONDON.—Canning Town Association's (22, Trinity Street, Beckton Road, London, E.) Third Monthly Ticket Séance, Sunday, September 2nd, when Mrs. Spring, of Primrose Hill, will officiate as medium. Commence at 7-15 p.m. Admittance by tickets only, to be obtained of H. Copley, hon. sec., Canning Town, London, E., price 6d. each.

NEWCASTLE-ON-TYNE.—The general committee appointed to formulate a scheme of organization will meet at 19, Cambridge Street, South Shields, on Sunday, Sept. 9th, at 10-30 a.m., to consider the principles and working basis as published in *The Two Worlds*. Societies in the district are requested to attend or send their views.—P. Sargent, Sec.

OLDHAM. Spiritual Temple.—Tuesday, Sept. 4th, Mr. T. H. Hunt, of Burslem, will give a lecture on behalf of our funds, at 7-30.

Mr. J. S. Schutt, of Keighley, will lecture at North Shields on Tuesday and Wednesday, Sept. 4th and 5th. Subjects, "The Bible—What is it?" and "The Sanctity of Life." Meetings to commence at 8 p.m.

The North Shields Spiritualist Society will hold open-air services on Sunday next, at Whitley Links, in the morning at 11, afternoon at 2-30, and evening at 6. Mr. J. G. Gray and other friends will address the meeting. Tea, without catables, at 3d. each, will be provided. Friends who intend being present will please book to Monkseaton Station; trains leave Shields at 9-30 a.m., 1-26, 2-26, and 5 p.m. The presence and active co-operation of all interested in the spreading of spiritual truths is urgently requested. Should the weather be unfavourable the usual services will be held in the hall.

Mr. D. Younger will return to town next week.

### SPEAKER'S APPOINTMENTS FOR SEPTEMBER, 1888.

Mrs. Britten: 2, Liverpool; 9, Huddersfield; 16, Newcastle-on-Tyne; 23, Sowerby Bridge; 30, Manchester.

Mr. B. Plant: 2, Colne; 9, open; 16, Facit; 23, Rochdale (Regent Hall); 30, Warrington.

Mr. T. Postlethwaite: Rochdale (Blackwater Street); 9, Mexborough; 16, Bacup; 23, Rawtenstall; 30, Slaithwaite.

Mrs. J. M. Smith: 2, open; 9, Rochdale; 16, Manchester (Collyhurst Rd.); 23, Bradford (Addison Street); 30, Bradford (Ripley St.). For dates for 1889 address 5, Colville Terrace, Beeston Hill, Leeds.

Mr. Swindlehurst: 2, Leigh; 9, Rawtenstall; 16, open; 23, Blackburn; 30, open. He will be glad to fill the open dates. Address 25, Hammond Street, Preston.

Mrs. Wallis: 2, Huddersfield (Brook Street); 9, Leicester; 16, Leeds (Psychological); 23, South Shields; 30, Blackburn.

Mr. E. W. Wallis: 2, Bacup; 9, Belper; 16, Oldham; 23, Burnley; 30, Middlesbrough.

## TO CORRESPONDENTS.

LEON EXCELSUS and ALFRED PEACOCK received. Both the above will appear in No. 45. Sorry we are crowded up till then. Kindly be patient. Many articles in advance must have first places.

LUXOR—EVA—H. H. Y.—SABRINA.—Fear we must delay your communications still later. Many candidates for space yet waiting.

ARBACES.—Respectfully declined.

LILY AND EFFIE.—Fear it may be many months before our present carriage load of poems is exhausted. Try somewhere else.

T. R. P.—Reports of lectures are costly. Send your own witten out. If suitable, it shall have its place.

## PASSING EVENTS.

The general committee appointed by the Conference held at Newcastle-on-Tyne, July 31st, 1888, to formulate a scheme of organization, held a meeting on Saturday, August 25th, at 20, Nelson Street, Newcastle, to discuss the resolutions which had been unanimously adopted by a sub-committee held at 6, Camden Street, North Shields. The principles are those adopted by the Golden Gate Religious and Philosophical Society, San Francisco, with a few modifications. Mr. George Wilson occupied the chair, and put the following principles and resolutions to the meeting:—

*Principles.*—1. That a Beneficent Power and Wise Intelligence pervades and controls the universe, sustaining toward all human beings the intimate relation of parent, whose revelation is nature, whose interpreter is science, and whose most acceptable worship is doing good to all.

Mr. W. Ker suggested that there should be a fuller definition of the term nature as applying to both the physical and spiritual world.

2. That all truth is sacred, and its authority absolute to the individual that apprehends it; but, while one may aid another in the perception of truth and duty, no one can determine for another what is truth and duty, hence that each human being must believe and act upon individual responsibility.

3. That all action, according to its quality, results in suffering or in joy by the operation of inherent laws.

4. That all human beings are destined to a continued individual existence in a future state, for which the experiences and attainments of the present life are preparatory; and, hence, that it is the duty of all to perfect themselves in knowledge, wisdom, and love, by making a right use of all the means obtainable, for developing completeness and beauty of character, for aid in which, divine inspirations, angelic ministrations, and spiritual gifts are ever available to mankind.

5. That realized communion with those who have gone before us to the invisible world is practicable under certain conditions, and is a privilege of high value to those who use it wisely.

Mr. Kempster objected to the term invisible world, as it is not invisible to all.

6. That the human race is one family or brotherhood, whose interests are for ever inseparable; hence, that it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious, and the suffering, of whatever race or condition.

7. Believing, also, that the achievement of true lives and a nobler civilization can better be attained by association and by co-operation than by merely individual action, we agree to unite our efforts for the practical application of the convictions, and we do hereby subscribe to the foregoing Articles of Incorporation and Declaration of Principles.

Mr. Gray said he would rather this declaration commenced "knowing" instead of "believing."

*Name.*—That the federation be termed "The North-Eastern Federation of Spiritualists."

*Funds.*—That a tax be gathered of one penny per member per quarter by each society in the Federation, such tax to be paid in advance.

*Conferences.*—That there be a Movable Quarterly Conference, the first conference to be held in Newcastle-on-Tyne, the place of meeting afterwards to be decided by the votes of representatives.

*Representation.*—Each society to send one representative for every twenty-five members, or fractional part of twenty-five, to the quarterly conferences, and that voting by proxy be allowed thereat.

*Executive.*—That there be an Executive composed as follows: Chairman, two vice-chairmen, treasurer, two secretaries, and six members of committee, who shall be elected from the district representatives, retaining office for twelve months, and be eligible for re-election whether returned as representatives or not.

*Meetings of the Executive.*—That the Executive above named be elected by the first quarterly conference, and meet once per month as an executive, and once per quarter with the conference.

On the motion of Mr. Walker, and seconded by Mr. Kempster, it was resolved: "That *The Two Worlds* be asked to publish a report in full of the proceedings up to the present time, with the principles and suggestions which have been made, and that the secretary be empowered to send a copy of *The Two Worlds* to each of the secretaries of the societies in the district, and ask them to report their views to the next meeting.

Mr. Kempster moved, and Mr. Wilkinson seconded, "That the next meeting be held at Cambridge Street, South Shields, on Sunday, September 9th, at 10-30 a.m."—FREDERIC SARGENT, Hon. Secretary.



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