



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

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THE SOCIAL AND POLITICAL GOVERNMENT OF SPIRITUAL LIFE.

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN, AT THE CONCERT HALL, LORD NELSON STREET, LIVERPOOL, ON THE 28TH OF AUGUST, 1874, UNDER THE INFLUENCE OF "JUDGE EDMONDS."

After delivering an Invocation, Mrs. Tappan spoke as follows:—

Mr. Chairman, brothers and sisters of the Psychological Society, and friends,—It is now some four months since the spirit who now addresses you departed from earthly life. Since that time, in London, through this medium, I gave an account of my entrance into spiritual life, promising at some future time to give a continuance of my experiences. I have been requested to do so this evening by the guides of the medium for the purpose of eliciting information upon the following subject, "The Social and Political Government of Spiritual Life." You will, doubtless, those of you who are familiar with the history of Spiritualism, remember me as John W. Edmonds, of New York. Those of you who are not familiar with the history of Spiritualism may not know that for a period of twenty years before I left the earth I was in constant communion with spirits through my own brain, as well as through the organisms and mediumship of all those prominent in this movement in America. I have never advocated Spiritualism in England except through my works, but those of you who know them are aware that they are world-wide as far as testimony goes. As far as my individual experience extends I will now take up the thread of the narrative where I left it. I recited in a previous lecture concerning my experience, my sensations while passing away from earth, my entire consciousness during that period, my reception in spirit-life by my beloved companion, whom I once thought dead, but who for many years was still my companion after I became aware of Spiritualism and of the sensations incident upon the full adoption of spirit-life, and of the adaptation of the life to my modes of thought. I only commenced, however, the recital concerning the adaptation of my thought to my new existence, for while familiar in theory with spiritual life and with the testimony of spirits concerning it, and while in visions I had constantly seen, held converse with, and visited spirits in their homes, I had not a full perception of the nature of spirit, and of its methods of communication with spirits in the spirit-life, for I still held some of my earthly conditions, even in those periods of vision. But when separated from my body entirely, I found to my amazement that the sights and things that had seemed most tangible and real upon earth were very shadowy and vague, and that the most solid of earthly substances, when seen by the eye of the spirit, became as vapour or sponge-like, and that within each substantial earthly object and surrounding it also was a primary condition of spirit; that every flower, tree, shrub, rock—all things that I had been accustomed to consider as solid upon earth and as tangible, vanished, and instead I beheld the spirit of the flower, the shrub, the tree, and the rock as being the essential and only vital element in its existence. I found also that that air which had seemed as space, was far more filled with life and with particles of spiritual existence than the solidified substances of the earth; and I found that spirits inhabiting the first stages of spiritual life seemed to me much more tangible than the crowds upon the thoroughfares of New York city, or than the dense throng in the streets of any great metropolis. To my utter amazement I found this space filled with life, and that that life was not only atomic but organised, and that such organisation,

instead of being shadowy and vague, was perfectly tangible to my spiritual senses. After being admitted into my sphere of spiritual life, which I may here explain is not only a locality, but a condition, and after passing through the preparation that my loving companion and guide had prepared for me, that I might be utterly freed from the influence of physical disease and bodily complaint, I found that every thought, feeling, emotion, wish, desire, and aspiration of the whole of my life had shaped itself into form, and that these became the abode of my spirit—that these forms are varied according to the nature of the thought; that in some cases they take the shape of stars, of flowers, of birds, or of other symbolic shapes; that in other cases they are vague and shadowy, representing clouds, and these I understood are my desires that are not sufficiently lofty to shape themselves into spiritual form; but in the innermost parts of the abode to which I was admitted, and where my beloved companion had awaited me, I found that those shadowy forms and shapes did not penetrate, and that only the complete and perfect thoughts had entered there. Those complete and perfect thoughts took the shape and form of absolute geometrical proportions. Some were star-like, some were shaped like triangles, some were spheroidal and globular in their nature, and all were inwrought with the finest mosaic, making a complete temple, but all transparent, and of such quality and substance that no gems could equal them in brilliancy; and whenever I turned for explanation I would find the explanation already entering my consciousness as though the voice and all other external methods were no longer required. Singular enough, whenever my companion was about to speak to me, instead of what was said taking an audible form, as is customary upon earth, it entered my consciousness in its actual spiritual state, and I heard no sound, and the thought was not conveyed by any word, but it was as though I had perceived her meaning. I then discovered that I did not feel, hear, or see according to the usual interpretation of sight, hearing, and feeling, and I concluded, therefore, that I would not require food according to the usual meaning of the term; but I also was aware of possessing a distinct physical organisation, which every hour in my new existence grew more and more transparent and luminous, and each thought that reached me from my beloved guide became a new power of whiteness in my frame, until I found that my whole body was composed of the thoughts, emotions, feelings, desires, and wishes with which my mind had been clothed in its highest and best moments, and that up to the latest day of my earthly life I was adding to this spiritual structure by my prayers and aspirations, and the thoughts that my spiritual guides gave me. Overwhelmed with a consciousness of humility, such as only the soul can know when it enters into the presence of spiritual beings, I felt also a sudden assistance growing out of the thoughts, feelings, and emotions of those spirits that had gained strength by me; and whenever I would shrink from entering this spiritual state, because I considered it too holy, I would find these deeds and words of kindness, such as they were, come out to meet me, and were like flowers cast upon my way in order to give me encouragement in my spiritual state.

At last from this preparation I emerged into the councils of spirits, whose names were familiar to me on earth, and some of whom had been my spiritual guides. I discovered companies of beings assembled on what seemed to be a large plain, or more properly speaking an open temple, for while it had pillars and arches and all forms that belong to a beautifully constructed building, there was a transparency about it that did not accord with any of my ideas of a building. It seemed to be a framework in

which the walls were set like pictures, and extended as far as the eye could reach. Descending from a little height a spirit came to me, and I recognised him as one of my spirit-guides, who through long years had given me instruction. I refer to Lord Bacon, who as a spirit had distinctly communicated with me for twenty years, and who now led me to a little eminence where were assembled a group of people. Instead of the usual habiliments of earthly raiment, or any distinctive evidences of title, I discovered that each of these was clad, as I myself was, with a spiritual transparent substance that took the form of a cloud or vapour, which arranged itself in folds. Whenever a thought came towards me from them, this cloud would grow more and more luminous; and if the thought that they wished to convey to me was perceived by me, the cloud itself seemed composed of absolute light. The shades varied, for there seemed to be colour as well as substance in their clothing, and each shade seemed to correspond to a ruling principle of the mind. When Lord Bacon spoke to me I could distinctly discover a pure blue light emanating from his raiment; and when I sought the meaning of this, I found it meant justice and truth combined; and when other persons spoke to me of whom I had known somewhat on earth, I discovered that the shade of their raiment corresponded in degree to the leading traits of their character, and that the purest and whitest among them were those distinguished on earth by the most exalted motives and purest humanity. I saw a shining light a little apart from us, among a group of others, clad in whiteness, and I said, "Who is this?" and even as I spoke, the answer came, "The friend of humanity—Wilberforce." Around him I saw a group of the friends of humanity, each intent with him upon devising some great and beneficent measure for the amelioration of the condition of mankind. I soon discovered there was no need here for legal jurisprudence, and that while up to the last moment of my life I was intently engaged in revising and correcting what I considered dangerous errors in our legal jurisprudence, and while my latest thought was occupied with the revision of the statutes of my own country on earth, I found here that there was no necessity for statutory laws. On asking—but I did not even need to ask why—I could discover that the laws of mind are in themselves statutory—that they are made conformably to an infinite purpose, and are as inviolable and as constant as the laws that govern the physical universe. "It requires no statute," my guide said to me, "to make the atoms one toward another attractive in proportion to their molecular affinity. It requires no statute to establish the law whereby the sun controls and governs the planets that are within its system by the natural process of inevitable law." I therefore discovered that between mind and mind there was as subtle a law, and as inviolable, as that which exists between atoms and worlds, and that these laws are so final and so primal that no soul can be attracted to one associated with any other soul unless the substance of that of which it is composed is similar; that therefore there can be no need of arbitrary external laws; that all souls are attracted not only to the sphere best suited for the condition, but to the class of minds with whom they naturally assimilate, and to the particular companions for whom they have most attraction. Hence those living upon earth who, like myself and my loved companion, had been divided by death, need have no fear of final separation, since between you and friends you love there, there is a spiritual attraction, and that makes up the law of spiritual life. Those children who are divided from their parents by the law of death need not fear an entire separation, nor parents who remain on earth lament the loss of their children, since, if the love be true that united them together, there can be no more of severance than there could be between two atoms that are drawn together by the inevitable law to which I have alluded. I found, also, that these companies of spirits who are attracted to one another by mutual objects and purposes, such as a great scheme of philanthropy, great systems of legislation and human government, great plans of scientific discovery, are each arranged in what I may term families, the family itself, however, being first the primal centre of the soul in its love—viz., husband and wife, parent and child—the kindred spirits that make an exclusive family group. But we have larger families, and this is the society of the spirit-life. I found society to consist not in a mass of people forced together unwillingly by circumstances and external conditions, nor yet to consist of those superficial methods that constitute earthly society, being built up, first of the family, then of wealth, and finally of social position or intelligence, or as in the case of England and other European countries, consisting first of the monarchy, next of the aristocracy, and finally of the grades of people that circumstances and outside custom have forced to associate together. I found only companies or families of kindred souls. I found only societies of similar minds attracted together for mutual purposes of good, and each gaining strength from associating with the other. I found that these groups arranged themselves according to those laws of attraction in greater or lesser numbers, and that all minds in earth's history that were intent upon pursuing the same line of thought inevitably meet in spirit-life. Plato clasps hands with Confucius. Those in turn clasp hands with great philosophers of to-day, and all meet on the same plain in spiritual life. Those who are considered strangers, and who by a similarity of pursuits and exalted purpose have arrived at the same idea, in spirit-life become members of the same society, and recognise in one another a kindred spirit, although each has never heard the name of the other upon earth. The poets have their especial abode, and associate together; the artists also have theirs; but the chief and ruling

point I wish to impress upon you is that I have found one ultimate law—one inevitable law—that no spirit pursues knowledge for the mere sake of the pleasure which the knowledge itself gives; but that just so soon as any knowledge is gained by a spirit, it has a pleasure in imparting that knowledge to others, so that those who pursue steadily any line of study for the mere selfish purpose of gratifying a passion for study are excluding themselves from the Society of Beneficent spirits, while those who pursue knowledge for the purpose of imparting it to others, gain thereby added strength. I found immediately upon receiving the knowledge concerning these societies of spirits that I had the strongest desire to impart that knowledge to those whom I had left upon earth, and that even after I had passed through the first stages of spiritual growth I could not remain in that world, and in reception of that knowledge without expressing it to some mind upon earth, and thereby reaching my fellow-creatures. I find also each day as I gain new knowledge of the methods of that life into which I have entered, that I have stronger and more burning wish to impart this knowledge to my fellow beings, that I may point out to them how many of the methods of learning, considered important, are not valuable in spirit-life, and that many of the things neglected upon earth are of the utmost importance when you come to enter the shade of spirits. Scholastic lore and the methods of education connected with all kinds of human gifts, are valuable in themselves as a test of the attainment to highest human happiness; but I find legislators, and all persons engaged in building up the human methods, have very little to do in spirit-life, because of the law to which I have previously referred—that there can be no conflict of jurisprudence, since there is but one law in spirit-life, the law of spiritual adaptation, since it is quite as impossible for a spirit to enter a state or sphere for which she or he is not adapted as it is for a horse to become a man, and is quite as impossible for a soul to be comfortable in or wish to inhabit a sphere for which it is not fitted as it is for a bird to change into a serpent. But as knowledge increases, the desire to advance also increases, and then the spirit is aware of a longing to enter a higher or the next degree in spiritual advancement; but so impalpably does this come about, and so gradual the process, that there is not the violent change from one state of spirit-life to another, as there is between what you call the death of your life and spiritual existence, but it is a gradual putting off of the thoughts of yesterday and taking on the new thoughts of to-day. All this while the spirit is not intent on pursuing its own happiness. I find it is a great bugbear in the world, and a great mistake, that mankind must ever be intent on the pursuit of happiness. In spirit-life it is the last thing thought of; those who seek for happiness are persons in the lowest state of spiritual life, who have no knowledge, and do not impart knowledge to others, while those who are happy are chiefly happy through the knowledge they receive and impart to others.

I found bodies of philanthropic spirits constantly engaged in striving to impart to earthly minds the best methods of ameliorating the condition of humanity. I mean those connected with social questions which externally are so difficult to answer, and which to the spirit are so easily solved by its laws and associations,—the difference between wealth and poverty, between virtue and crime; the difference between the higher and lower social strata; all these form most perplexing problems, not only in connection with law itself, but chiefly in connection with moral philanthropy. The solution is simple and plain, namely, lower conditions exist because of the lack of knowledge in the world. Remove the barriers that now divide the lower from the higher classes of society, as you term them, and you will find those to consist chiefly in knowledge in various stages and degrees. I find also that the intricate problems connecting human governments with one another—and the problem itself of human government is in process of solution in this way—that all the creators of governments in the world, from the time of Moses down through a long line of religious rulers, have given the rudest expression of civil power upon earth, having been guided by the simple impulse of material power and strength, whereas the law itself should be kept out of sight—is not to seem to be a power, but wielded and ruled by the same method that the natural laws rule the universe; because no human government can succeed until its methods become like the parent of a family, or like the ruler of a distinct society that love their rulers. Laws should be subservient to the exact requirements and needs of the people; and it comes to be a matter of fact that in spiritual states of existence the law itself is the outgrowth of a state and of a condition, and as there are no kings, no empires, no rulers, no courts, no methods of legislation excepting the one I have named, all those other systems seem to fade and sink into insignificance, since, wherever there is a wrong to be righted there is ignorance, and whenever knowledge comes the wrong ceases instantly. If I could apply these laws to the needs of humanity, as I mean to do at some future time, I could point out that the ancient prayer of the Master, "Thy kingdom come, and Thy will be done on earth as it is done in heaven," is not an idle prayer; that it is possible, practicable, and wholly capable of demonstration that the same laws of government, and of receiving and imparting knowledge, could prevail upon earth as those that prevail in the regions of spiritual life, and that those will take the place of and usurp the forcible governments of the world, and make government itself a spontaneous outgrowth of the thought and mind of the beings so governed.

I will also state to you that any direct system of knowledge that is pursued in spiritual life is pursued differently from

what it is on earth. The geologist, the astronomer, the chemist, each intent upon solving the subtle and mysterious connected with his department of nature, does not pursue that knowledge as the outward or earthly man does. You are aware of the process in earthly minds—that the astronomer commences with external observation, that this external observation is limited to vision or the instruments to which he has access. So with the chemist: he commences the solution of his problems by just such processes as are accessible to him externally, going step by step to the point he wishes to attain by the slow repetition of experiment. The reverse is the case in spiritual life. The knowledge of the astronomer is based, not on the external observations, not on mathematical instruments constructed like those on earth, but on the power of mind. Each mind can place itself with its sufficient knowledge in exactly the right position in the universe to discover not only the rays of light and their density, but also the component parts of planets, their structure, and, if need be, their inhabitants. Chemical life is also discovered from within and not from without, and all chemical processes that are studied by man are only approximate chemical processes, while the real chemistry is going on, imperceptible to the eye of any scientific investigator whatever. It is the same also with the evolution of spiritual thought. It is customary to base the hopes of spirituality upon such external observations as are derived from records—from the testimony of spirits, and of those methods adapted from outward comprehension. In spiritual life it is different. The spirit judges from its own state, namely the state or quality of the spirit itself, and it is no more possible to deceive the spirit concerning the intentions, thoughts, wishes, feelings, desires of another spirit than it is possible for you to exclude the light of day when you are in the open air. There can be no concealment, no deception, no fraud, in the spiritual state, for all is clear and plain. With that unveiling of the spirit, however, there is also a quality added to the soul that is rarely possessed upon earth. I mean that of charity, and those who know most of the thoughts and the failings of their kindred spiritual beings condemn them the least, while only the ignorant spirit judges harshly, and only the human and finite understanding condemns, so that when the spirit enters into spirit-life and is unveiled before the eye of those that may see, there is still such an abiding charity and such an all-pervading spirit of mercy that the soul, though abashed at its imperfections, is still not afraid, and when abashed takes its first step towards improvement. I myself, standing in the midst of this concourse of heavenly beings, recognising their beneficent kindness and the godly purpose of their earthly and spiritual lives, felt humbled—felt myself sinking into utter insignificance—and thought—What have I done, what can I do, to merit the companionship of such minds as these? Each foible of my earthly existence, each human folly, every unjust thought of my early life, even every harsh word, came before me, and I seemed for a time to be surrounded with them. Then my higher purposes came to my aid. I saw them like white young beings hovering above me, and I felt that as the whole intent of my life had been eminently honest, and as I had striven earnestly for the truth as high as I possibly could strive with my understanding, that I was not utterly condemned, even in their presence. But I have seen souls entering spirit-life that came out of their earthly existence full of power, and grandeur, earthly fame, and eminence; and I have seen them standing before the eyes of kind but searching angels utterly dwarfed, in spirit, seeming, with all the grandeur they had left behind them, to have no spiritual grace whatever and instead of splendour, and magnificence, and praise, and applause, I have seen them standing in the midst of these silent uncondemning souls like spiritual dwarfs, and I have heard no word of reproach from any of the beings that gazed upon them; but from out the midst of the spiritual concourse I have seen children, clad perhaps in snowy raiment, go quickly to the side of the deformed one and gather their white robes around him as if to shield him from the consciousness of his own deformity, and I have seen them then bestow on him a kind word or thought or recall to his mind some good deed or word of earthly life which would make him more beautiful in the eyes of the spirits and in his own consciousness. And all this time I have not heard from the spirits or angels one condemning voice, not the thought of reproach, but only the same compassion that you would feel for a being utterly deformed in body who might be standing before you to-day. More than this, I have seen these thoughts of spiritual compassion and love take shape and array the external deformity of this unfortunate soul, until in his humility, he was grateful for the kindness thus bestowed upon him, and that humility became the first stepping-stone to his spiritual advancement.

But I have been led into other stages of spirit-life, one of which, for illustration, I will mention. It is the state where the determination, and thought, and will, remain the same after leaving the body that they were before, and I will give an illustration from a shining example in history. An Emperor—whose name I will not here mention, but whom perhaps you can determine by the illustration itself—whose ambition was the building up of a dynasty, whose sole aim and object in life, with unparalleled and gigantic power of intellect, was the hereditary lineal descent of his own name,—I have seen that that mind, entering the spiritual existence, has remained for years intent upon the same thought with which he was occupied on earth—the perpetuation of his own dynasty. I have seen that when his successor in name and his successor in kingly power actually did abide, that he, more than the one who sat upon the throne of

the Empire, governed the nation—that all the thoughts of the earthly monarch were guided, directed, swayed, and governed by the spiritual monarch—that he yet imagined he could gain added glory by the power of his empire to his name on earth. I have seen this going on until the kingdom or empire reached a higher state of refinement, perfection, and glory than it did when the original emperor dwelt upon earth. I have then seen that there came to that spirit a sudden longing for something besides earthly fame—that he became suddenly aware that in his spiritual state he could gain nothing by world-fame, applause, eminence, or even the perpetuation of his name, and I have seen him with remorse turn inwardly to another light that he had rejected in his earthly power, and ask imploringly for a ray of beneficent love and sympathy. I have seen that king desolate, alone, without retinue, titles, courtiers, or companions, more an exile in spirit than when upon earth, first become conscious of his spiritual poverty, the raiment in which he had thought himself adorned—the power of ambition of earthly fame—even the perfect laws that he thought he had framed for his people, fell from him and became as nothing in spirit, and the once-rejected gem and jewel of his life, namely, love, would have clothed him with infinite brightness. But at last, while his dejection and misery came upon him, and he felt his poverty and wretchedness, and felt that he was powerless, there came out of the spheres above him a single white light, and the gift of a snowy lily dropping down at his feet, enshrouding him in its radiance, and breathing for the first time the spiritual life of love, he looked up and was grateful. From that time the empire over which he ruled on earth faded; its destinies changed; its king became an exile and died, and he, who had sought to upbuild it, was caught up to another kingdom, higher, better, and more glorious than any which he could have reached upon earth, namely, the kingdom of spiritual humility and love; and he would not now exchange all its light and beauty for the proudest empire, the greatest fame, or the loftiest estate of earthly ambition, since only through love can the soul enter the kingdom of heaven.

POEM.

By the tomb of the prophet at Mecca
The wandering pilgrim may wait,
While he worships there, speaking to Allah—
Allah the good and the great;
Asking, when earth-life is over,
And its day-beam has finally set,
He may dwell in the paradise grander.
And the pilgrim is weary and wet
With the dew of the evening; yet ever,
As down drops the red orb'd sun,
He falls on his face in devotion,
And the earth and the heavens are one.

At Jerusalem ever the Christian,
With reverent footsteps and slow,
Walketh the way of the Saviour—
Of Jesus so meek and so low,
Asking for ever and ever
When life shall have ebb'd fast away,
That the soul may abide in that Heaven
Where Christ and his blest ones shall stay.

O'er the beautiful vale of Shiloh,
The patriarch-sire journeys slow,
And he watcheth his sheep in the mountains,
And hears them a-bleating so low.
The snows steal away the young lambskins,
His feet are a-weary and worn,
But he wonders if they'll all come homeward
When the stars in the night cease to burn.

And ever while watching the star-beams,
He wonders if morning will dawn,
And one day, his head on his bosom,
He sleeps and his sleep is so long;
For he wakes not with sound of the tinkling
Of bells when the lambskins come home,
And he wakes not with sound of the clarion
Of hunter's horn as they roam;

But he wakes in his soul, and the day dawn
Came sooner than he had dare know.
Behold! how the one at the tomb waits,
Behold! here ye all wait below,
Wondering if Christ or if Allah
Will greet you—what time will appear,
The great dawn of the morn of salvation,
When the Lord's own anointed is near,

When all tombs shall open and free souls
That are fettered in bondage so drear,
As they wait, so wait all souls,
But the day dawns—at last it is near,
On the mountains the first breath of morning—
Come out from your tombs and your altars,
Behold the Christ, Allah, is here—
God, Prophet, Saint, Saviour, and Angel.
Yon tombs that ye sit on are void,
For the morning hath dawned—its evangel
Appareth—the day of your God.

Mr. PERKS, Birmingham, has printed a handbill for circulation. It gives some of the principles of Spiritualism and announces the sittings at his institution. Mr. Perks seems to be making steady progress.

A FAMILY LETTER FROM MRS. TAPPAN.

Dear Mr. Burns.—Our dear friend Mrs. Tappan has just completed a long and interesting account of the tour which a small party of us made with her while in Scotland, and we entreated her to let you have it for publication, so that friends interested in her movements might know how she has been getting along. It is written, as you will see, for friends in America, but will no doubt be equally engaging to friends in our own country.

We will send you in a few days an account of singular and startling spiritual experiences while resting on our cars at Oban, which somewhat brought to light the chief causes of the visit to that beautiful place on the north-west coast of Scotland. Yours in brotherly love,
Salisbury, Aug. 9th, 1875. G. R. HINDE.

Dear Sister and Brother,—I have decided to make this a family letter, for two reasons; first, it will be more or less of a descriptive one, and the scenes will equally interest you all; second, long letters require time and labour, and as I have much writing to do I must economise both.

Since I last wrote I have enjoyed new scenes and made new friends among the interesting and historical places of "Bonnie Scotland," and will take up the thread of my travels from Darlington, where I paused for a few days of rest after leaving Manchester, and from whence my friend Mrs. Hinde accompanied me to Scotland. We first journeyed to Glasgow by North-Eastern Railway, *via* Edinburgh, passing along the eastern coast of England, which is high, but level and uninteresting, save that many of the points are of historic interest; through Newcastle-on-Tyne, a manufacturing and commercial town of some note, the centre of large chemical works and coal mines, whence originated the phrase, "Taking coals to Newcastle" when anything superfluous is proposed. At Berwick-on-Tweed we crossed the line which divides England from Scotland, and, bending around the Firth of Forth, which is a bay, or arm of the sea, and the mouth of the river Forth, we enter Edinburgh, which we had a glimpse of from the station, but which I will describe a little farther on. From Darlington to Edinburgh four hours, from the latter place to Glasgow two hours. The country between the two last-named places is undulating and agricultural, less of grass and more of grain than England. Oats, wheat, rye, and barley in a very flourishing condition, very little fruit either in England or Scotland, except that which grows under glass and by sunny walls. Glasgow is a smoky, dusty city, the chief commercial town in Scotland, and the centre of the manufacture of certain woollen stuffs, besides chemical and other manufactures. It has a fine park, museum, medical and other colleges, and suitable public buildings, but is unattractive as a place of residence, except for business purposes; but Glasgow is the centre from which the tourist or sightseer can radiate to scenes of the greatest interest and grandeur. It is on the river Clyde, about thirty miles from its mouth. Twelve miles higher on the stream are the lovely falls of Cora Lynn (from which my name was derived). They are picturesque in the extreme, and the romantic history connected with them is that a Roman maiden named Cora (while the country was occupied by the Romans) became enamoured of a Saxon warrior, and was imprisoned by her father in the castle near the falls. Making her escape, she attempted to cross the ledge of rocks over which the falls pass, on horseback. Her palfrey lost his footing and they were lost. Near this place is the town of New Lanark, the co-operative and humanitarian experiment started by Robert Owen (father of Robert Dale Owen), and which has grown into a large manufacturing corporation, very thriving materially, but only representing humanity by "value received" in labour or gold.

During our stay in Glasgow, or the period of my engagement there, we remained most of the time in Dunoon, on the coast, really a portion of the Firth of Clyde, but being tidal possesses all the properties of the sea. It is over an hour by rail and steamer from Glasgow, but the scenery is truly magnificent. Passing by rail to Greenock through Paisley (where the "Paisley shawls" are made) we see Dunbarton Castle, an ancient fortified island, which served well as protection to the entrance to Glasgow in ancient times. We also see the Western Highlands, which come very near, and on a clear day the lofty head of Ben Lomond is distinctly visible, though some twenty miles distant. While going from Greenock across the Clyde we pass the mouth of Loch Long, and can see the Highlands close above the waters, as they wind away from our view. The next opening is Loch Goil.

"Now who be ye would cross Loch Goil,
This dark and stormy water?"
'O, I'm the chief of Ulvas Isle,
And this Lord Ullin's daughter."

Dunoon is a sheltered little town, the resort of merchants and people from Glasgow, who have their summer cottages here and bathe in the salt water. There are pretty, high hills and sunny slopes overlooking the water, and one peculiar beauty is that as the sun goes down, the shaded side of the Highlands and hills wears a purple tint, a deep plum colour, which is softened by a delicate mist. On two different days we went to the heads of these two lochs on little steamers which run daily from Glasgow. They are simply large arms of the sea, which the waves have scooped out, leaving the heights brown and bare above them, winding in and out among rocky crags and slopes. Some of the sides of the mountains were already covered with heather blooms, which gave a beautiful amethyst tint to them. These little steamers leave at nine a.m., returning in time for tea, and provide dinner on board for those desiring it.

One of the most enjoyable of these excursions was on the steamer "Iona," the largest of the excursion steamers that leave Glasgow, and which passes down the Clyde and the inland channel near the Isle of Bute, among what are called the "Kyles of Bute." I do not know the meaning of the word "Kyles." Some persons think it is "coils," others "isles," others "waters," but whatever the meaning, it is a winding, watery way, now narrow, now broad, among crags and bold cliffs that slope down to its very edge, sometimes almost perpendicular. We dined on board, and arrived at Ardishaig, where sundry tourists crowded on board who had come through the Crinan Canal from the west coast of Scotland. The week in Glasgow was thus occupied most fully and pleasantly—always excepting on the night of the lectures—returning only to Dunoon, where we slept at the house of a friend.

In Edinburgh we had a no less enjoyable week, differing in almost every particular, the city itself and its surroundings affording the principal scenes of interest. We were entertained by a lady, who is an artist, and has painted nearly every historical and picturesque place in Edinburgh. Chiefest and most prominent is the castle, an ancient fortification, situated on a height of several hundred feet, commanding the city and many miles around. Here the early kings and queens (before Scotland was joined to England) fled in time of war for refuge. A small chapel, called St. Margaret's Chapel, and capable of holding about twenty persons, was built in the 10th century, and the castle itself is as old. Here Queen Mary Stuart gave birth to James the Seventh, and here many of those fearful tragedies were enacted which marked the struggles between the Tudors and Plantagenets. There is a subterranean passage which connects this with Holyrood Palace, the residence of the kings and queens, which is now empty, save of servants and *attachés*, who claim shelter by descent. The streets from the castle to the palace contain no foot that is not historic. The nobility and gentry of the 15th and 16th centuries lived there. Here is the house of John Knox, still preserved in nearly its original form. Holyrood (or the Holy Acre) is the place around the palace, where, at certain hours, criminals and outlaws could come, and if their feet touched the sacred soil they would be exempt from arrest during those hours. Arthur's Seat is an eminence about a mile from the city, which it overlooks, and is the scene of many battles and encampments, from the time of Prince Arthur down, through Cromwell and the Pretender. It is flanked on one side by rocky cliffs, known as Salisbury Craigs, and the whole is very imposing. In Edinburgh were many other places of interest, which we had not time to visit, and the city itself presents a unique appearance. The houses are very high, and are built climbing up the hill sides or in the valleys. Everyone, except the very wealthy, lives in a "flat," which is simply one floor of a building, and which contains kitchen, bathroom, closets, pantries, dining, sitting, and bedrooms. The buildings are some of them eight and ten storeys in height. The city seems to comprise chiefly shops, stores, and universities, with a large number of churches; the former to clothe and feed the bodies, the latter the minds, while the churches afford ample occupation for the younger or imbecile sons of gentlemen who are incapable of following any other calling. The intellectual atmosphere (as well as the physical) of Edinburgh is more like that of Boston than any other city I have visited. But it is the Boston of half a century ago, when reforms and innovations were unknown. Here, however, the audience, if small, were appreciative, and we found a select circle of very congenial minds, who did their utmost to make our visit agreeable, spending the last day of our visit with us in the open air in Hopetoun Park, the grounds near the castle of the Earl of —, who generously allows people to use the groves and deer park for pic-nics and excursions. It is twelve miles from Edinburgh, and our route thither in open carriages lay through estates of —, and homeward through —, in which we were permitted to drive, instead of by the highway, by passes obtained by one of our party.

In Scotland as well as England, but more especially in Scotland, the land is owned by a few "lords" of the soil, and in the latter place the rent or fee for land is often three times the value of the dwelling, especially near large towns; so a man may pay £20 yearly rent for his dwelling and £40 or £60 for fees or land rent. The result is that the poor are very poor, and are dependent often-times upon the rich, who employ them at nominal rates upon their estates, and in those cases provide cottages or dwellings (such as they are). The wealthy are more powerful because of the law of primogeniture, which gives to the eldest son or next of kin the right to the land for ever; indeed, it can never pass out of possession of a family. The law is evaded by hundred-year leases, &c., but the most of Scotland is only valuable to the wealthy, who keep it for shooting-parks and the lochs for fishing, since a very small proportion is suitable for agriculture. But I have wandered from my subject, suggested by the fact that three noblemen own all the land we passed over and saw the day of our pic-nic. Returning home on the banks of the Forth (further inland than Edinburgh), we saw the most gorgeous sunset upon the waters, with the peaks of Ben Lomond (at least thirty miles distant), illumined in a blaze of glory, and the intermediate heights arrayed in purple shade and golden light, while the bay was a blaze of gold, crimson, violet and grey. Our party included a clergyman (Scotch Kirk), a physician, a lawyer, a lady artist, two or three students, ourselves (including Mr. Hinde and his brother, who had joined us), and an incomparable baby, who, although jolted, tossed, and kissed by everybody, never cried the whole day through. We gave him a vote of praise, and at night, though he seemed to

wonder why he was not in bed, he received our thanks and kisses good-naturedly and with every sign of appreciation. His name is John Stewart Smith Gall, and, notwithstanding his name, is the very essence of sweetness.

Reluctantly we left Edinburgh and these kind friends, but glad to be at last free from all lecturing engagements and wander at our own wills. Mr. Hinde had taken "leave of absence" from his business, and we resolved (his wife and I) to take him through the wild mountain passes by a different route from that invaded by the herd of tourists. So we went by rail direct to Orrieff, in Perthshire, a terminus of the railway, and accessible by coach or vehicle to the heart of the Highlands. Passing Stirling, which has a castle, an abbey, and several interesting historical associations, but too much inhabited, in a few hours we reached Orrieff, where we had our tea, and by hired conveyance drove (or rode, as we retained the driver) through the most lovely scenery on one of the most charming of summer afternoons a distance of some fifteen miles, the valleys gradually growing smaller and narrower, the hills higher and higher, until we arrived at the outlet of a small but charming lake, called Loch Earn. Here were a few Highland cottages with thatched roofs and no chimneys, only holes for the smoke to pass out through, and one very excellent hotel—Saint Fillan's, so named from a spring near by, which has some traditional healing properties. Here we sent back our conveyance, ascertaining that the coach would pass next day at one—a suitable time for us to recommence our journey. The long, long twilight (for in that northerly latitude it never seems to get dark in midsummer) was passed in a little boat upon the silvery lake, which really slumbered in the midst of hills and mountains, here and there an islet dotting its lovely surface, and perfect silence, tranquillity, and peace abiding. It was an evening long to be remembered, our first night among the Highlands—absolutely apart from the world.

By coach we journeyed next day, at one, the whole length of Loch Earn, with the silver lake on one side and the towering heights on the other, where many a bramble, fern, and sweet briar clung, with here and there a bed of heather, whose purple bells seemed pouring out enchantment on the air. Sometimes the whole side of a hill would flash into view, covered with this purple bloom, and many a dancing streamlet and cascade came tumbling down to merge itself into the lake. At Loch Earn head we took train for a few miles for Callander, passing Ben Ledi on our right, and Loch Lubnaig on our left. Here again we left the line of travel, and by wagonette and pair, journeyed some fifteen miles to the Trossachs (which means bristly or rough country), and here, if you have Sir Walter Scott's "Lady of the Lake," you can best get a description from that of the scene of Lord Murray's hunt and the loss of FitzJames's "Gallant Grey," while the description of the scenery is absolutely perfect. The Trossachs Hotel, on one of the slopes below Ben A'an, afforded a most comfortable and delightful rest for the night, while the evening was passed upon the small but crystal lakelet in front of it. Thence by coach next day through the wonderful mountain pass which forms the only egress from this sylvan retreat to the foot of Loch Katrine, where, after entering a rustic thatched steamboat landing, the little steamer "Rob Roy" waited to convey us among the fairy isles and mist-crowned hills of this really enchanted and enchanting lake. Here again, since this was the very scene from which Scott's "Lady of the Lake" drew its inspiration, I must refer you to that matchless poem for an adequate description.

We passed Helen's Isle, Rob Roy's Cave, and all places of interest associated with the McGregors, of whom a Campbell was the most daring, named Rob Roy McGregor, "the outlaw," but still possessed of most excellent qualities. Passing the length of Loch Katrine in about an hour, we again disembarked, and by coach were taken across country to Inversnaid, on the shores of Loch Lomond, where another steamer awaited us to take the party to the foot of the lake, Balloch. As we did not wish to go by rail to Glasgow we again returned the entire length of the loch, which, with its many islands and Ben Lomond rising in solemn height above, was truly imposing, the rain descending in torrents all day. Though we were sheltered on the steamer, the coaches were open conveyances, with very wide, long seats, capable of seating five each (twenty on each coach), and simply a box underneath for luggage. The umbrellas somewhat crowded each other, and one gentleman objected to a rivulet running down the back of his neck inside his collar; whereupon, the position of the umbrella being shifted, another objected to his nose being made the point of departure for a miniature cataract. Our waterproofs were drenched, but as it was mild we did not take cold, and it was rather funny to see some two or three hundred individuals "pursuing pleasure under difficulties." Ben Lomond, which had been visible to us from Glasgow, and even from near Edinburgh, now that we drew near, hid his pyramidal cone in the clouds. We stopped for the night at the hotel at the head of Loch Lomond, and in the morning, after a row on the loch, took coach for another mountain drive—this time in a cold, bracing air—and Ben Lomond loomed up behind us in splendid majesty as we turned our faces toward the north and west. Travelling up, up, through narrow defiles, past waterfalls and snowy cascades, along the river, and by the Falls of Falloch; past Ben More, to the little railway-station, Crianlarich, where we took train for five miles, and arrived at Tyndrum, where, after luncheon at a very good hotel, and being again away from the throng of pleasure-seekers, we found a coach waiting, with seats for four, covered in (remainder open) front and sides with large glass squares, commanding a view of all the country, yet protected

from the searching wind, which in the clear air was very penetrating. This time we travelled forty-five miles by coach, and our route was one continual descent from nearly the highest mountain in Scotland, Ben More, down through passes of wonderful beauty and grandeur—narrow steepes—changing the five horses every ten miles, until, passing around the head of Loch Awe, we saw the ruins of Kilchurn Castle on an island therein, and of an ancient monastery on the coast; then along the river Awe, through a wilder mountain pass than the Trossachs, the Pass of Brandon, past Ben Cruachan, until at last an arm of the sea, with its breath of salt air and water, announced our near approach to the western coast; and in the midst of a splendid sunset, and long summer twilight, and before the cold clear waters of the bay, with the island of Kerrera dividing it and sheltering it from the ocean, we entered the town of Oban, and had left the Highlands, the mountain air, the fairy realms of the brownies and fays, the wraiths of Highland chiefs, for the no less enchanting realm of Odin and his recreant sons the Vikings, who must surely have held strange revelry in this crystalline bay.

The head of the bay was once the stronghold of the MacDougal clan, and here are the ruins of a castle, one of their ancient strongholds. The tower is ivy-grown, and seems almost a part of the rock on which it is reared. There is also a strong tower or column, seemingly once washed out of the cliff, and standing prominent and lone, exactly similar to the conglomerate rock of the main cliff, but quite separate from it. It is thought by some to be a remnant of a Druidical temple, but has been undoubtedly caused by the action of the waves, now, however, far below it, even in the highest tides.

Oban is a small watering place, and has several elegant hotels and private mansions. The whole of the western part of Scotland, including all the country, or nearly all, through which we passed, belongs to the Duke of Argyll (whose son married the Princess Louise). The pennons floating from a trimly-built steam yacht in Oban bay bore his family crest, and doubtless some members of his family were there. We remained over Sunday, finding ample need for rest after our long journey of the preceding days, and the sudden change from mountain to sea air affected some of our party strangely. One felt a headache, with strange sickness, resembling sea-sickness; another became melancholy, and I felt quite a relief, as the mountain air had been rather too exhilarating. The Sunday was as quiet as it is possible to be and inhabit a human world. By the bye, in Scotland there are no public conveyances or steamers on Sundays. We were glad to rest, and walked up and down in front of the sea, and dreamed of the ice ships, and the Vikings, and all kinds of weird things.

"The spectral ships of Vikings old,
Who sailed from the western seas for gold;
And mid the silence of death sweep down,
To add to their splendour and great renown.
Doomed ever for their crimes so bold,
To sail in iceberg ships so cold,
From my kingdom wild and free."

("Ice Song of the North Wind," in "Lessons of the Winds," delivered by me many years ago.)

On Monday, after two nights and a long Sunday of rest, we took the ocean steamer "Chevalier" for the coast and Glasgow, passing all the way amid wild barren islands (save where a bay or glen was sheltered from the sea air) and crags—the home of the sea-fowl, and haunted by "Vikings." To shorten the tour a canal has been formed across from Crinan on the coast to Loch Fyne, thus shortening by eight or nine hours the sail to Glasgow; so we disembarked at the canal, going on board the little steamer which plies to and fro from Crinan to Ardrishaig, running on like children, while the boat passed through eight or nine locks, up and then down, to meet the sea level. At Ardrishaig we met our former friend the "Iona," already heavily laden with people returning from their Sunday rest at the sea-side, to which we added some three or four hundred from Oban, Crinan, and the coast.

Three or four dinners—some two hundred sitting down each time—were served on the steamer. We passed again through the Kyles of Bute, which had notably lost some of their grandeur since we had been among wilder scenes, and again to Glasgow, where we took the night train for Darlington, arriving in time to see the roseate morning tints dawn above a perfectly level and tranquil country; fields of grain, hedgerows smiling, sweet scented hay, and song of early birds, all looking as though there was not a mountain pass, Highland craig, or sea island peopled with Vikings in the world. Mrs. Hinde stole a kiss from the four sleeping bairns, that looked so happy and rosy, and we all went to sleep, to dream of mountain passes, wild moors, brown and purple heather, stage coaches laden with people dripping with rain, large men with large red noses taking up all the room on railways and steamers, babies, and bundles over which one stumbles even in dreams, splendid sunsets on splendid mountains, and a new world made of glass.

To wake and hear the children clamouring for the first kisses, and have my breakfast brought by dear Mrs. Hinde—who had to get up because the little ones would not let her sleep. And now, from the land of oatcakes and porridge (which I like much—I mean the cakes, not the land); after nearly a week of rest at Darlington, we are ensconced here for four weeks in quiet apartments, with piles of letters to answer, and the perfect calm of what seems a perpetual Sunday. In another letter I will tell you all about this portion of Yorkshire and Durham, leaving you to take

a breath of relief after reading this very long letter, which you must take up and put by just as your tatting or embroidery, only to be read when you have nothing better to do.

With a few heather bells from the Trossachs (in which you will think I have dipped by pen), and some moss from Oban, I send you all and the children much love and kisses. Your very loving sister,

CORA.

Salisbury, Aug. 5th, 1875.

THE LAST MATERIALISATION OF A SPIRIT.

HIS FAREWELL ADDRESS; AND PRESENTATION OF A CHARMED DIAMOND RING TO THE MEDIUM.

For some months past the public have been reading accounts of the wonderfully perfect materialisations of the spirit "Thomas Ronalds," who entered the other life some three years ago. This spirit, attracted in the first instance by the presence of his brother, Mr. P. Lorillard Ronalds, materialised his face at the cabinet window used by Messrs. Bastian and Taylor. The face was instantaneously recognised. From that time the spirit continued to make almost nightly appearances; at the second or third time materialising a voice, speaking to his brother, and giving him repeated tests of identity. At length a circle was formed under the auspices of Mr. P. Ronalds, for the full-form materialisations. This circle held its regular weekly sittings for a period of some ten or twelve weeks, during which the spirit of "Thomas Ronalds" presented itself in the full form each time, and came to be as well known to the usual members of the circle as any friend of the earth. No materialisation in England has been more complete, and none has afforded such perfect opportunities for identification.

After the departure of Messrs. Bastian and Taylor, he continued to manifest, as opportunity served, through Mr. Arthur Colman at seances held in my rooms. Two of those seances have been described in the pages of the MEDIUM. His brother and myself were looking forward to the happiness of frequently seeing and speaking to him in these embodiments, when, to our surprise and consternation, about a fortnight ago he announced in the direct voice that he had received a call to a higher sphere of life, and would never more manifest to our senses in the materialised form. Just the night previous we had had his most perfect embodiment, when he had appeared to us with a "John King" lamp, fully lighting up his face, moving about the room with life-like activity and ease, and conversing with us with all the freedom of one in the body like ourselves. In short, his return to our midst was so perfect that it did not seem right he should disappear back into that once nameless void from which he had come—that spirit-world peopled to the eye of the clairvoyant with the forms of risen human beings. Now to hear that we were never again to have such a pleasure was like another death, and fell upon our hearts desolately, like an ice-cold freezing rain, killing the tender buds of our newly-awakened hopes.

The spirit requested another special seance, at which he would assume the form for the last time, to bid a final adieu to his brother. This was arranged for the night of the following Tuesday, the 27th of July, and was held at the time appointed. The spirit materialised with unusual power and strength. He brought with him his lamp, and remained with us in continued conversation for the space of an hour, if not more. His voice was stronger than ever before, and he spoke in the most solemn and impressive manner regarding certain things he wished his brother to do for him. Kneeling before us upon one knee, with one hand held by each of us, as we leaned over to draw as near to his face as possible, after earnestly enjoining upon his brother the accomplishment of a certain duty which he wished him to undertake, he made a most startling disclosure to us.

"I have to inform you," he said, "that my last life on earth was a re-incarnation. In a former existence I was a Persian prince, and lived upon this earth some hundreds of years before Christ. In that life I was possessed of a quantity of beautiful and valuable jewels. Strange to say, I have become aware of the existence of some of those jewels in this very city of London. They are diamonds of the purest water and brilliancy, and, moreover, they are charmed stones, and would therefore be of inestimable value to their possessor. I wish you, my dear brother, to become the purchaser of those stones. They are for sale in a shop in this city. I know exactly where they are, and the price—a price much beneath their value. They are five diamonds set in a hoop-ring. I can give you the name of the man, the name of the street, and the price. But you must lose no time, for there is a person after them, and if you do not purchase them by eleven o'clock to-morrow you will lose them." He then gave us the most circumstantial directions as to the situation of the shop, the name of the jeweller, the exact position of the ring in the window, even going so far as to tell me what omnibus I was to take to bring me to the spot, that his brother might have my aid in finding the ring. "Be sure," he continued, "that you say nothing to the man as to the value of those stones—a value beyond all earthly price, indeed, for they have been endowed with rare virtues of a spiritual kind. This ring, my dear brother, I wish you to present to our medium Arthur Colman, as a testimonial of my gratitude to him for his services in enabling me to materialise for you. It has given me a very great pleasure to return in this way and confer with you again. You cannot estimate as we spirits can all that a medium gives up for these materialisations, and I feel I cannot thank him enough for giving so unselfishly his life and strength to our service. Therefore I wish him to have the ring. It will be a talisman to protect him; it will

increase his power as a medium, and with that ring he can never want for a friend; indeed, he will bear a species of charmed life. I wish you also to make a formal public presentation to him of that ring. You must ask a few friends to meet you here on a certain evening for that purpose." He then mentioned by name the friends he wished to be present. "You will present the ring to young Colman from me, and I will control Mrs. Woodforde to make certain disclosures concerning myself." Much more was said. Our adieux, tender and affecting, as to one we were never to see again (except clairvoyantly), were made, and again and again were his solemn injunctions repeated. We were only permitted to kiss his hands, his head he would not allow us to touch, and our dear brother, rising to a standing position, slowly retired from us, repeating in solemn tones, "Farewell! farewell!"

It is needless to say that on the following morning the ring was sought, and that we carried out his directions to the letter,—going in, asking to see the ring, purchasing it, and leaving the shop without saying anything to excite the suspicions of the vendor. The power of the flashing gems made itself felt before we left that shop. Mr. Colman had accompanied us, and neither of us could long trust ourselves to look at those stones, their influence nearly sending us into the trance.

Filled with astonishment at the revelation the spirit had given his brother and myself as to his former existence, I could think of very little else, and my mind was full of inquiries. The spirit has become almost my constant companion, and day by day he gave me, as opportunity served, little items of information, his Persian names being given—the first one in my ear, the second by writing,—on two separate occasions. He also arranged to accompany me to the British Museum, to point out to me, by the aid of certain books, his lineage. I repaired to the Museum, utterly ignorant as to what I was to ask for; but I was told when I got there. The books were brought to me, and whilst reading through the several dynasties of the Persian Empire, the spirit pointed out to me the name of his father. That was all the information he could then impart, but he has promised me more.

CATHERINE WOODFORDE.

THE PRESENTATION OF THE RING AND FAREWELL ADDRESS OF THE SPIRIT.

In accordance with the expressed wishes of the spirit at his last materialisation, Mr. and Mrs. Burns, Mr. Linton, Mr. P. Ronalds, and Mr. Arthur Colman repaired to Mrs. Woodforde's residence at eight p.m. on Tuesday, the 3rd inst. After a few explanatory words from Mrs. Woodforde, acquainting us with the object of our meeting, Mr. P. Ronalds, rising, presented the ring to Mr. Arthur Colman, addressing him in the following words:—

"Mr. Colman,—I have much pleasure in presenting you, as a remembrance from my spirit-brother, Thomas Ronalds, this diamond ring. On Tuesday night last, when he materialised for the last time before ascending to the higher spheres, he, speaking with his own voice, requested me to procure this ring and present it to you as a testimonial of his gratitude for your help in affording to him and to me the great happiness of conferring together again, as it were, in the flesh. It has not only been a great personal gratification, and happiness to us both, but my brother, by your means, has been enabled to perform a great work for the cause of Spiritualism. He thanks you through me for your services, and wishes you to carry through life a remembrance of him and this work. My brother was once the owner of these stones, which possess remarkable properties. He will explain how they were once his through Mrs. Woodforde. He told us the other night how we were to find them, giving the most circumstantial directions as to the procuring of this ring, in his own voice, whilst materialised. This is one of the most remarkable things which has ever occurred in our communion with the other world; but my brother has some still more remarkable disclosures to make, which I must not anticipate.

"I beg you will accept this ring, and wear it for both our sakes, guarding it as the most precious thing of your life, as indeed it will prove to be when you know all. I have had much pleasure in carrying out my brother's commission, and feel that this gift will prove a bond of union between us three for ever. I will say no more, leaving it to him to express himself more fully through his medium, Mrs. Woodforde."

After Mr. Ronalds resumed his seat, Mrs. Woodforde was controlled by her guide "Lily," who welcomed the guests in a kindly manner, and then addressed a few impressive words to Mr. Colman. Thomas Ronalds then assumed control, and taking the ring from Mr. Colman's hand replaced it on the third finger of his left hand, with these words:—

"My blessing go with it, Arthur! Never let it leave your finger; guard it as the most precious thing of your existence. You will be made to feel its wondrous virtues throughout your life. My spirit will be near you, love you, and protect you. I thank you for the happiness you have afforded me and my brother, and the work you have helped me to do, by which I hope many may be led to see the truth."

Then turning to us, the spirit continued his address:—

"Friends! In this work of repeated materialisations of my spirit-form which I have just completed—because, being called to a higher plane of existence, I shall never more clothe my spirit in temporary flesh at your circles—I was commissioned by a band of higher spirits. I acted under their orders from the first, when with the kind aid of our dear brother 'George Fox' I began to materialise at the seances of Messrs. Bastian and Taylor. I did not then know I was so near my ascension to a higher sphere of life. I have since my death lived upon the earth-plane, those spheres of spirit-life immediately surrounding your planet. I was occupied in shuffling off what still remained of the mortal coil—all earthliness; fitting myself by every means in my power for that higher spiritual life I have now risen into. One of the fields of progress opened to me was working for the good of mankind at your circles. We always raise ourselves when we try to raise others. I

have to reveal to you, my friends, that I, Thomas Ronalds, the spirit who has so frequently materialised here in London, was a re-incarnation upon this planet. In my former existence I was a Prince of Persia; my name was *Hafiz Hemshapha*, and I was a descendant of *Kai Kaos*, called *Cyaxares I.* by the Greeks, of the *Kaianian* dynasty, some 800 or 700 years before Christ. I was not aware of this previous existence when first I entered the spirit-world after my last re-incarnation, but by degrees I entered into the knowledge that I had doubtless lived before. Within the last few days of your time, since, indeed, I received my call to ascend from the earth-sphere, I have lived through an eternity, and entered upon an eternity's stores of knowledge, principally by the aid of a wondrously wise Jewish spirit, or, more properly speaking, angel, who has revealed to me, and awakened within me, the recollection of former states of existence. They are mostly undeserving of being dwelt upon here; the principal one, and the one before the last, having been that of a Persian prince. Rising from that life to a state of great happiness in the spirit-world, the desire for re-incarnation was not awakened within me for a very long period. At length my soul felt its necessities; the planet had advanced to a state of higher civilisation. I required new experiences of mortal life, new conquests over self and the grossness of matter. This also is too vast a subject to dwell upon this evening. Who can read the secrets of a man's life? who can judge of the unfoldments of a soul, and its necessities? Only God, and that soul itself. I descended to earth again, and was born of American parents. What I gained by that existence I know somewhat, but not yet all, for the soul of man is wonderful, and himself is revealed to himself in the slow progress of eternities. This revelation is a part of the work I was deputed to perform by the higher spirits of whom I have spoken.

"The Jewish spirit, of whom I have spoken, was formerly a priest, possessed of wonderful knowledge of spiritual things, and such powers as might be called magical; but he exercised them with the wisdom of an angel, for he was good. Those diamonds I have presented to Mr. Arthur Colman this evening were endowed by that priest with high spiritual properties, and were presented to me by him. He informed me of their continued existence, and instructed me how to find them. As they were spiritually endowed, it was desired that they might be possessed by one who could appreciate and profit by their virtues. No eye of a sensitive can look upon those stones without shrinking, and feeling the potent influence which emanates from them.

"And now, friends, I can never more materialise. It is not permitted to those who have left the earth-sphere and risen higher, unless by a particular dispensation for purposes of usefulness to mankind. Indeed it is too painful a process for the more etherealised inhabitants of our world to resume those garments of heaviness, as I have so frequently done. And now I will say, Farewell! My blessings upon you all!"

Mr. Arthur Colman then, addressing Mr. Peter Ronalds, said,—

"I hardly know how to express my thanks for this magnificent present. I know not what I have done to deserve it. I think it a great honour to have been Mr. Thomas Ronalds' medium. It has given me much pleasure to sit with you; and I feel that your brother has conferred on me a great privilege in choosing me as the instrument of communicating to you his last request. I cannot possibly thank you (Mr. Peter Ronalds) sufficiently. I shall always wear this ring, and always think of you and your spirit-brother. Possibly we may never meet again; but I pray God to send his blessing on you."

Not the least remarkable incident of this interesting evening is the fact that Mrs. Burns clairvoyantly saw the communicating spirits. In the first instance, "Lily," with whom she was previously acquainted; and in the second instance, "Thomas Ronalds," whom she recognised as the same spirit-form she had on several occasions seen at Bastian and Taylor's circle. But on the present occasion the striking peculiarity was that she saw the same spirit, Thomas Ronalds, presenting two distinct and separate forms at the same time! One was the familiar form she had seen before; the other was richly attired in Oriental costume. But both were Thomas Ronalds,—Thomas Ronalds, the American gentleman, and Thomas Ronalds, the Persian prince! This duality of manifestation, which did not arise from any sympathy which Mrs. Burns has with the doctrine of re-incarnation, must have been occasioned by the power of the spirit to represent itself in two characters at the same time, as it was understood there was only one spirit. It cannot, therefore, be regarded as an argument in favour of re-incarnation, for one of the figures was a manufactured article, and so might be the part of the personal story of experience in a past life. Many other spirits were present.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.—On Wednesday, July 28, an experience meeting was held at the above hall. Mr. Whitlay opened proceedings by giving some of his own experiences, which were of a very convincing character, consisting of conversing with fully materialised forms, direct spirit-writing, and large tables moved without mortal contact. Messrs. Ashman, W. Drake, and G. F. Tilby followed with their experiences. Several points were disputed by persons in the audience, but the chairman answered them all by relating facts, which is the best way to rebut suppositions. After the meeting was concluded, the working men who had guaranteed to share expenses came forward and paid up all debts of the month. On Wednesday, the 4th inst., Mr. Henly gave a lecture at the above hall on "the Christian Faith as Taught by the Churches." Mr. Drake (chairman) introduced the lecturer, who gave a capital discourse, evidently being thoroughly conversant with the matter in hand. Among some other points, he contended that it was not in accordance with the idea of justice in the Infinite to condemn some persons to continual torture and let others go free. Also with regard to spiritual manifestations, there was nothing said in the Bible to warrant the assertion that they had ceased; on the contrary, we were told that by adherence to certain laws there would be a continuance of them. Dr. and Mrs. Hallock spoke a few words of encouragement. They gave the audience a lot to think about. A vote of thanks was unanimously accorded to the lecturer and other speakers of the evening. On Wednesday, August 18, Mr. Freeman will lecture on "the Present Aspect of the Spiritualistic Movement."

DOUGHTY HALL.

The "Katie King" exposure in America, and the insanity of Robert Dale Owen, formed the subjects of consideration at Doughty Hall on Sunday evening last. The chief portion of the evening was occupied by Mr. Burns, who delivered a most exhaustive discourse on these topics, placing the whole matter in its true light. This discourse will be given next week, and, seeing that such widespread fallacies have been set afloat on this subject by the English press, it deserves the careful study of all who are interested in preserving our cause free from the mud with which the leaders of modern thought delight to bespatter it. Mr. Burns's lecture shows that the Press hardly comes with clean hands to the matter. A little more of the pure water of truth might be well used by modern newspaper critics.

Mrs. Hallock fully confirmed what Mr. Burns had stated in regard to the insanity of Robert Dale Owen. She had been acquainted with him from the days of childhood. He had married her eldest sister. For a long period she (Mrs. Hallock) had been the medium through whom he had received communications from the spirit-world. In all that was so revealed he had the greatest confidence. He knew there could be no object in deception, and there was no temptation to fraud. The disclosures given in his work, "The Debatable Land," came through her mediumship. Brought thus closely in contact with him, she could speak with some authority on his condition. For three or four years past, his failing health had been matter of anxiety to his friends. His brain was overtaxed, and mental prostration or aberration was foreseen. With others, she warned him to rest from mental toil. A year ago he promised her to do so. A legacy fell to him, which was an inducement to desist, and he made a resolve to do so—a weak and useless resolve, for the enemy had already entered within and weakened his tenacity of purpose. Allured on by the glare of a false light, he still went on with his mental occupation, with the lamentable result now so well known. Mrs. Hallock feared his brain tissue has broken down, for as his physical health improves, the mental disease gets worse.

As to the "Katie King" affair, Mrs. Owen in spirit-life communicated, saying that she feared that Robert was getting himself into a scrape. Although begged by spirit-friends to go to Philadelphia, somehow they did not go. But it was not the "Katie King" affair that drove her brother into insanity. It was years of overwork.

In regard to mediumship, she would remark that in all these manifestations there are three parties,—the spirits, the mediums, and the investigators. If fraud arises, there is a fraudulent atmosphere, connected, it may be, with all three parties. Certainly, it is difficult for mediums to sit in promiscuous seances and preserve a high standard of disinterestedness and truth. She had seen this with nearly all mediums, who at seances become influenced by the spirit affinities of the sitters as well as by the sitters themselves; and if worldly or low motives instigate them, there is a tendency for that condition to be reflected back upon them. Much that is supposed to be trickery, however, is not of this character. It is at times said that some of the phenomena are produced by the hands of the medium. Now we are informed by spirits that they have the power of throwing out or projecting a spirit-hand or arm from that of the medium. By a careless investigator this is at once declared to be the medium's trickery. But clairvoyance shows the truth of the process as declared by the spirits. Before, therefore, rushing forth with the ugly word "fraud" upon the lip, the possibilities of genuineness should be well weighed.

Dr. Hallock observed that it is proper to lament that a man like Robert Dale Owen should have come to this deplorable condition of mental imbecility. But it should teach us that individual character and individuals themselves are but straws upon the surface of a movement of this kind. Its vast under-current does not depend upon them at all. The tendency has been to make too much of individuals in some instances, and especially is this true in the case of Robert Dale Owen. From the high reputation of his father, his own position in life, his genius, his scholarship, people have been induced to place too much confidence in his statements, and in his adhesion to Spiritualism. This should teach us to consider the real genius of this cause as independent of names and individuals. Truth never does come within the limits of accredited institutions to conserve it. Jesus was born outside Jerusalem, and Spiritualism was born outside the Church. Its origin was not among scholars, but among simple uncultured women and men, whose minds were open to receive the new ideas. And what occurred? The free gospel of Spiritualism has come to redeem us from our dependence upon each other, to build up our individuality, to remove every obstruction from the soul of man in its pathway to the centre of the universe, to make him independent of tradition and authority, and to make every man and woman who accepts this light dependent on it alone as the leading star for the here and the hereafter. Great names should not be authority for truth, but truth itself should be its own authority. Let us regard it for its own sake, independently of the messenger who brings it, or the casket in which it is placed.

R. L.

SUBSCRIPTIONS to the Fauett Testimonial may be sent to Mr. N. Kilburn, jun., Bishop Auckland.

"LESSONS IN HARMONY."—Miss Ella Dietz and her talented assistants gave their delightful performance at Alexandra Palace on Thursday last week. The restive kind of an audience met with at such places tries to the utmost the merits of a piece and the talents of those who represent it. Miss Emily Faithfull's readings thoroughly arrested attention, and ultimately brought the excitable mass of goers and comers into kindly sympathy with her able efforts. Then followed the "Novelty," adapted from the French by Ella Dietz. The ladylike young widow, her attractive maid, and the dashing *maestro* soon won the applause of all, and the performance closed in triumph. These clever young people have made it their mission to supply the public with a progressive form of entertainment, if we may so designate it. Their aim is to refine, purify, and recreate, and they succeed. This is indeed the most important work of the social reformer. It is not in our religious observances that we go wrong, but in our pastimes and leisurely trifles. Hence a reform in entertainments is almost of greater importance than a revolution in theology. These graceful performers are doing a good work.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " " 4d. " 17s. 4d.
Three " " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 13, 1875.

MRS. TAPPAN'S LECTURING TOURS.

In some parts of the country, where Spiritualism is but little known, and where the prejudice against it is great, there is a difficulty experienced in inducing the proprietors of halls to grant them for the purpose of giving lectures on the subject. Even committees making arrangements for Mrs. Tappan have had this difficulty presented to them. With a view of affording information which will show that Mrs. Tappan has spoken in the best halls, not only throughout the provinces, but in London, we present the following list, which we have hurriedly culled from the MEDIUM. It is not by any means complete, but it may serve the purpose.

In London, Mrs. Tappan has spoken in the following halls the number of times appended to each:—St. George's Hall, Langham Place, 2 Sundays, 1 week-day; Royal Music Hall, High Holborn, 12 Sundays; Cleveland Hall, 19 Sundays; Cavendish Rooms, 30 Sundays; Lawson's Rooms, 6 times; Westbourne Hall, 1; Doughty Hall, 1; Town Hall, Stratford, 2; Milton Hall, Camden Town, 2; Eyre Arms, St. John's Wood, 1.

We will now take a hurried review of her labours in the provinces:—Brighton, Royal Pavilion, 1; Grand Concert Hall, 5; Stockton, Borough Hall, 2; Batley Temperance Hall, 2; Middlesbrough, 2; Leeds, Music Hall, Albion Street, 3; Bolton, Co-operative Hall, 3; Bury Co-operative Hall, 1 or more; Sowerby Bridge, Lyceum, 1; Manchester, Temperance Hall, 6; Rochdale, Public Hall, 3; Halifax, Mechanics' Hall, 4; Bishop Auckland, Town Hall, 2; Darlington, Central Hall, 2; Oldham, Temperance Hall, 10 or 12; Guiseley, Town Hall, 2; Bradford, Alhambra Music Hall, 5; Liverpool Concert Hall, 9; York, De Grey Rooms, 2; Saltburn, Zetland Pavilion, 1; Newcastle-on-Tyne, Nelson Street Lecture Hall, 3; Edinburgh, Waverley Hall, 2; Glasgow, City Hall, 1; City Hall, Saloon, 3.

Mrs. Tappan has spoken in many of these halls on the Sunday, which is a greater concession than letting premises for a week-day lecture. In some cases she has visited the places three or four times. Any proprietor of hall who hesitates as to the advisableness of letting his premises for Mrs. Tappan's meetings may obtain ample satisfaction by corresponding with the managers of any or all of these halls. Not one word of objection has been raised in any instance.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

We hope our friends will not relax their efforts. The year is drawing to a close, and we have yet a large sum to collect. The sums received during the week are as follow:—

	£	s.	d.		£	s.	d.
Mr. W. Strudwick	9	1	6	Mr. John Hampstead	0	1	0
Mr. S. Chinnery	3	0	0	A Working Man			
"F."	0	2	6	(monthly)	0	1	0
B. M., Junr.	0	5	0	Voices from Shields	0	8	0
A Friend, per Mr. J.				Amount acknowledged			
Coates	0	2	6	last week	25	3	8

At present matters are so quiet that we cannot afford to draw upon our own resources, but if our friends do their share it will be better for all. We urge our subscribers to send for books from the library, and use them freely among their inquiring friends. The library could earn enough, if well used, to sustain all the operations of the Spiritual Institution.

THE PUBLICATION OF MRS. TAPPAN'S MEETINGS.

We have produced a fine window-bill for our Newcastle friends, announcing Mrs. Tappan's meetings. It is printed in two colours, and contains Mrs. Tappan's portrait. The price is not high, and if a town and district be well worked with this form of announcement it is bound to make a meeting popular. We advise all who think of inviting Mrs. Tappan to send for specimen and price.

DR. JAMES MACK.

Magnetic healing is essentially a work of love in its source, its operation, its results. It begets a loving spirit in its recipients. Here is a case in point. A patient of Dr. Mack's writes, "I am willing to give a few 'golden angels' to help my less fortunate brother. Will you kindly help me? My proposition is this,—for every sovereign I remit you for a poor patient will it please you to go the other half,—that is, instead of four magnetised letters, will you say eight?"

Need it be said that Dr. Mack's spontaneous answer was, "Most certainly I will"? His door is never closed against the suffering poor. But a man who so freely expends his vitality for others' good, especially needs the ordinary sustenance of life. This must be provided for, and that provision should come from those who have the means of compensation. Dr. Mack's correspondent has the true ring in him. Under such circumstances it is "blessed to give," and we hope the example may be followed by many who thus have an opportunity of realising such conscious blessedness.

BOOKS OBTAINABLE AT COST PRICE BY DEPOSITORS.

Those who become depositors to the Progressive Literature Publication Fund ask us for a list of works offered at special rates. The following may be named.

At present in stock, and available on the terms appended:—

MEMORIAL EDITION OF LETTERS AND TRACTS ON SPIRITUALISM. By Judge Edmonds. In paper covers, published at 2s.; to depositors, six copies for 5s. Handsome cloth binding, published at 3s. 6d.; four copies for 6s. Purchasers of *Human Nature* for August, 1874, may obtain a specimen copy for 2s., post free.

MIRACLES AND MODERN SPIRITUALISM. By A. R. Wallace, F.R.S. Cloth; published at 5s.; to depositors, six copies for £1. A specimen number to purchasers of *Human Nature* for March, price 3s. 10d., post free.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By William Crookes, F.R.S. Illustrated with engravings and diagrams. Cloth, published at 5s.; to depositors, five copies for 10s. 6d. A specimen number with *Human Nature* for April, price 2s. 9d., post free.

WILL ABILITY; or Mind and its Varied Conditions and Capacities. By Joseph Hands, M.R.C.S. Published at 2s. 6d.; to depositors, five copies for 10s.

SCIENTIFIC MATERIALISM CALMLY CONSIDERED; A Reply to Professor Tyndall's Belfast Address. By Dr. Sexton. In paper covers, published at 1s.; ten copies for 5s. In cloth, 2s. 6d.; ten copies for 10s.

IN PREPARATION.

MRS. TAPPAN'S ORATIONS. In one volume. A fine paper edition, in bevel boards, gilt edges, and with portrait, 10s. 6d.; to depositors, 7s. 6d. Ordinary edition to be published at 7s. 6d.; to depositors, 6s., or four copies for one guinea.

THE ARCANES OF SPIRITUALISM. By Hudson Tuttle. To be published at 5s.; supplied to depositors at 4s., or six copies for £1.

PSYCHOPATHY; or the True Healing Art. By Joseph Ashman. A new edition, with photograph of Mr. Ashman, psychopathic healer, showing a large halo of healing aura over his hands. Cloth, 2s. 6d., post free; five copies for 10s.

Other works in preparation. Prospectus published in the MEDIUM of last week, or apply to J. Burns, Spiritual Institution, 15, Southampton Row, W.C.

MRS. TAPPAN'S NEW VOLUME.

The discourse by "Judge Edmonds," which we give this week, completes the volume of Orations by Mrs. Tappan in the Press. We have had from Mr. Bowman a proof of the photograph, which will be inserted as a frontispiece to the fine paper edition. The completion of the work will be pushed on as fast as possible. As the book is not ready, we beg to state that the subscription list yet remains open, but it will only be so for a short time. For particulars see the terms of subscription and list of subscribers in another column.

READINGS AT DOUGHTY HALL.

On Sunday evening a service of a novel kind will be offered. Mrs. Burke will give a series of readings, selected from the following pieces:—

"The Young Mother" ...	...	A. Proctor.
"Rest" ...	...	L. Doten.
"Sir John Franklin" ...	...	Prince.
"Who are the Free?" ...	...	Prince.
"The Pen and the Press" ...	...	Prince.
"Spirit Child" ...	...	Doten.
"What is Glory?—What is Fame?" ...	...	Prince.
"Lenore" ...	...	Edgar Allen Poe.
"Resurrexi," from the spirit of Poe ...	...	Doten.
"Chant" ...	...	A. Proctor.
"The Wanderer's Welcome Home" ...	...	L. Doten.
"Second Sight" ...	...	Catherine Barnard Smith.

Mr. Burns will assist Mrs. Burke in conducting the service and also give some readings. To commence at seven o'clock, Doughty Hall, 14, Bedford Row, Holborn.

The conference on healing will take place on Sunday week.

Dr. MONROE is, we regret to learn, out of health, and quite unable to fulfil his engagements for the present.

MRS. TAPPAN AT NEWCASTLE.

The Newcastle friends are doing their best to make Mrs. Tappan's forthcoming visit a success for the cause. There will be five lectures in all, and we hope the Spiritualists of the district will unite as one man and push on the matter to the fullest extent. We have printed for the committee 4,000 window bills in two colours, containing in the centre Mrs. Tappan's portrait, and bearing the announcement of the meetings and opinions of the press. Friends around should write to Mr. Blake, 49, Grainger Street, Newcastle, and obtain bills for exhibition in their several localities. The following is the programme:—

SPIRITUAL TEACHINGS.

LECTURE ROOM, NELSON STREET, NEWCASTLE.

Five Inspirational Orations will be delivered by

MRS. CORA L. V. TAPPAN.

On Sunday Afternoon, August 29, at 2.30,

Social States in Spirit-life,

By THE SPIRIT OF ADIN AUGUSTUS BALLOU.

SYLLABUS: Earth Spheres—Immediate Effects of Earthly Life upon Spiritual Conditions—The Shadow Land—The Laws of Kindred and Spiritual Families—Association of Beneficent Spirits—The Final Uplifting of all Souls.

On Sunday Evening, August 29, at 6.30,

The Religion of the Future,

By THE SPIRIT OF THEODORE PARKER.

SYLLABUS: Present Condition of Religious Ideas—The Causes thereof—Spiritualism and Religion—The Coming Conflict—The True Religion—The New Messiah.

Admission free. A collection to defray expenses.

On the Evenings of

Tuesday, August 31, Wednesday, September 1,

Thursday, September 2,

The subjects of the lectures will be left to the audience; but they must have some bearing on the subject of Man's Welfare as a Spiritual Being.

Doors open at 7.30. Chair to be taken at 8 o'clock. Admission—Reserved Seats, 2s.; Second Seats, 1s.; Third Seats, 6d.

THE CIRCULATION OF THE MEDIUM IN AMERICA.

It gives us much satisfaction to state that the circulation of the MEDIUM is extending very much on the other side of the Atlantic. We desire our American cotemporaries to bear in mind that it is not our intention to work in antagonism to their interest; even if we made the attempt it would be futile, seeing that our paper is purely British, and could not answer the purpose of an American organ. We do all we can to promote the sale of the American journals in this country; and we must confess that the *Banner of Light* has stood nobly by us in America, and puts our paper in the store for sale every week. Now that the money-order system is so convenient, Spiritualists in any part of the States may have a MEDIUM sent them direct by mail on remitting to us 10s. 10d. for fifty-two weeks' papers. By clubbing together, from eight to twelve copies may be had somewhat cheaper in the way of postage. Post-office Orders should be drawn in favour of J. Burns, on the High Holborn Post Office, London.

THE SPECIAL NUMBER OF HUMAN NATURE.

The August number becomes increasingly popular. Every copy which goes out is an advertisement which recommends it to new purchasers. This is a specimen of the letters we receive:—"Human Nature to hand. I have read it through, and am delighted with it, especially with 'M. A.' and Frank Podmore's productions. Will you be so kind as to send me June and July numbers? and in future I will order it through my booksellers." Other correspondents want duplicates of this August number to introduce to friends. Every Spiritualist should at least have a reading of the issue of *Human Nature* for August. Mr. Burns's Reply to Talmage and *Human Nature* post free 7d. Many correspondents write for a dozen of the Reply at 1s. 3d. post free, being half price, a privilege accorded to purchasers of *Human Nature*.

MR. E. H. GREEN says in regard to his clairvoyant medical practice, 'The very numerous letters bearing testimony to the accuracy of the medical diagnosis are very gratifying.'

A PROGRESSIVE COLLEGE.—An advertisement which appears in another column announces the fact that Mr. P. R. Harrison has determined on commencing an educational career on behalf of progressive views. The cry has been heard for long and oft that the children of Spiritualists are perverted in sectarian schools. This grievance can no longer be said to exist. The situation of the new institution is also everything that could be desired on the score of health and beauty, free from all incentives to vice, a good home, ample board, kindly treatment, a thorough educational training, and economical charges.

A PIC-NIC OF SPIRITUALISTS.—'Tis pleasant at this season of the year to go forth from the pent-up city to invoke the spirit of the woods. Our friends in the East of London, who meet at Mr. Cogman's, have resolved to break loose for a day from the usual round of care and toil, and give themselves up to the delights of social communion amid the beauties of nature afforded by the scenery of High Beach, in Epping Forest. It is described to us a lovely, lonely spot—where the stillness tends to calm the mind, and where Spiritualists beneath its ancient trees may have an unroofed seance, like the Druids of olden times, with visitors from the heavenly spheres. The outing is appointed for Wednesday, August 18th, and all who wish to join the party should communicate to that effect with Mr. Cogman, on or before Sunday, August 15th, as the conveyance to the spot is to be by road.

THE PARIS PROSECUTION.

The few words,—"The sentence on M. Leymarie is confirmed,"—tell their own tale.

It was with no hope of a remission of the previous judgment that M. Leymarie made his appeal to a higher Court of French judicature. It was to protest in the name of Truth against judicial predilections bearing the name of justice. Tacitly to have accepted the monstrous verdict would have appeared as a surrender of all that Spiritualists hold most dear. All honour to the man, who, at the risk of bringing down upon himself the terrible consequences of Jesuitical malignity, dared thus bravely confront the administrators of French law. As the prison-doors close upon Leymarie they will for a time shut out from the world one of its lights, let us hope to shine only the more brightly in the future. Prison walls cannot incarcerate Truth. The French people seem to profit little by the lessons taught them in all the inhuman persecutions which disgrace history. What but almost universal infidelity (as it is called), and religious as well as political anarchy, came of the ecclesiastical policy of their Louis XIV. and other Sovereigns? The truth of the new Spiritualistic philosophy and religion will no more be stamped out by such contemptible casuistry now than other truths have been in times past. It is now as it always has been Truth feeds on persecution.

The whole question of SPIRIT-PHOTOGRAPHY is by this famous trial brought to the surface. M. Leymarie has published a detailed account of the entire trial in a work entitled,

"PROCES DES SPIRITES." EDITE PAR MADAME P. G. LEYMARIE.

The brochure runs to upwards of 250 pages, and contains not only a verbatim report of the trial, but the evidence, attestations, and affidavits which were rejected by the French Court of Justice. Some of these were sent by eminent persons in various European countries. The book comprises a body of evidence on the phenomena of Spiritualism, the like of which has never yet been placed before the public. The diffusion of truth is the object of the work, not profit. It is issued at a price which cannot cover the cost of production. A number of copies have been sent to us for distribution, and, seeing that M. Leymarie needs, and ought to receive aid in the matter, we propose to leave to the generosity of purchasers the amount to be paid for the book, ourselves merely throwing out the suggestion that in no case should it be less than the small sum of two shillings. The entire proceeds will be handed over to M. Leymarie.

As an answer to misrepresentation, to attacks public, and private, on Spiritualism, and as providing the possessor with an impenetrable battery of facts, it should be in the hands of all who value the progress of the cause. As such we are expecting an extensive demand for the book.

THE SPIRITS' BOOK,

Containing the Principles of Spiritist Doctrine; collected and set in order by ALLAN KARDEC. Translated from the Hungarian and Twentieth Thousand, by ANNA BLACKWELL. 1875. London: Trübner and Co. 7s. 6d.

This volume, the first of a series of translations from Kardec by Miss Blackwell, is highly creditable to all concerned. The literary execution is perspicuous and easy in style. There is not the slightest difficulty in understanding what is intended, while the exercise of reading is agreeable and fascinating. The mechanical department is also in keeping with the literary portion. No paring down has been indulged in to render the get-up economical; and the purchaser cannot complain that he does not receive carefully prepared value for his money. The effort bears on the face of it the work of a generous enthusiasm, rather than an adventure of the mercenary speculator.

The matter contained in the work is for the most part extremely familiar, and even commonplace, to the investigating Spiritualist. The chief divisions are prefaced by preliminary observations, but the greater portion of the work is in the form of question and answer, each heading or subject being discussed in a series of interrogations which logically succeed each other. That it contains a vast amount of matter of interest to the spiritualistic reader there can be no doubt; but we question much the ultimate advantage of such a form of instruction. There is too much dogma and too little speculation. The mind is cramped rather than expanded. The student has all done for him, and he is induced to settle down into a state of belief rather than exert himself to acquire genuine knowledge. He is instructed, not educated; and has his effort at mental enlargement met on every side with some form of didactic limitation. Such a work as an exponent of Spiritualism is only possible in a country in which a mock trial like that of Leymarie could take place. There is no scope left for individuality. Remorseless fate stands over us with the pall of annihilation; let us content ourselves as best we can, or follow King Mob in his wild caprices. The dominant over-soul absorbs everything; the individual man is not worth a moment's consideration. Indeed, the chief tenet of the work is that man has no personality; and, to be consistent with such a theory, respect for individual rights and privileges need not be looked for. The re-incarnation theory is an embodiment of the vilest form of Gallic deterioration and effeminacy. There is in it a denial of all that is lasting or permanent; a continuous tumult of births and revolutions such as for the last century have agitated and torn the French people. What unphilosophical

sophical folly it is to attribute such doctrine to the spirit-world; it is French all over, and typical of the worst phase of the national character. Change, not development—caprice, not principle—is the keynote of this disgusting superstition. The meaningless term "Spiritism" fully characterises it, for it is not a philosophy, which Spiritualism is. What has it done for humanity? It has produced a number of books, mostly doctrinal. They are read: does the reader know that they are true? No; he accepts it on the authority of the book. Did the editor or various writers know that these things embodied in books by them are true? No; they penned them on the authority of spirits. Did these spirits know that the teachings thus given by them were true? Some said they did, and some did not, but other spirits assured them of the fact. It is all dogma, all authority. No demonstration. Some spirit has to be believed at last, and the reader's judgment, common sense, and individuality in the coming eternity has to be given up at the instance of a spirit or supposed spirit, through the mediumship of a man who found it convenient not to be known by his proper name. The man "Kardec" was not a man to begin with. He was a renegade from his own personality, and no wonder that his fabric built on such a lying foundation should be as rotten and flimsy as he was himself.

The career of this Kardec bookmaking has been in keeping with its nature and origin. What have the "Spiritists" done? Where is Leymarie? Under sentence. What help does he derive from the hundreds and thousands of Kardec books which have been sold? He may rot in prison for them. One live man who believes he is a man, and will in his proper person live for ever, would be worth the whole batch. Such a man is just what the French nation wants; somebody who is endowed with a life power just the opposite of the death power of re-incarnation, which is itself a symptom of the national prostration which afflicts unhappy France.

Again we ask, what have the Kardecians done? Published many books; that is all. Kardec and his books and his doctrines are everything, and the millions who read them, and are bound hand and foot by them, literally dare not call their soul their own. There is no free thought, no manhood, no social reform, no progressive movement, no religious impulse, no redeeming truth; all is damning, annihilating error.

It was no doubt a happy stroke of a professional bookmaker to start such a fine business as the extension of a work into the 120th thousand. False prophets always find an easy road to riches.

When the whole bulk of the Kardec publications are read, nothing scientific is arrived at, but the reader is interminably involved in series after series of dry doctrinal disquisitions, which might just as well be called Calvinism as Spiritualism. The short visit of Mr. Williams to Paris did more for real scientific Spiritualism than tons of this kind of literature would do. The Kardecian Spiritualists do not investigate Spiritualism at all, any more than do the members of the Bible Society. In the one case the works of Kardec are pushed through numerous editions, and translated into various languages; and in the other case the Bible is similarly rendered a god-send to the printer. It may be said that re-incarnation explains many anomalies in human life, and we reply that is because those who require such an explanation are intensely ignorant of the science of human life. Ignorance always requires a theory, but nature is not in any of its forms to be thus explained but by facts. It was a Frenchman, however, who is said to have observed, "All the worse for the facts," when they were found to militate against his theory. The "belief" in re-incarnation or any other form of belief can be rendered possible by the mind pondering on it. By that process the musing fool becomes negative to an idea, and gets psychologised thereby. That is why the most atrocious nonsense has been believed in during all ages of the world. Belief in theories forms no part of genuine Spiritualism, which is a reaction against credulity and intellectual suicide of all kinds. Facts, and the freedom to speculate in search of new facts, which true Spiritualism supplies, is just the opposite of this French theory, giving a joyful elasticity to the mind, whereas re-incarnation is a cut and dried inflexion, depriving the searching soul of its very essence. Far more healthy and buoyant is the mind after reading such a work as the "Penetralia," by A. J. Davis, or any other volume on the "Harmonial Philosophy," or on Progressive Spiritualism, than in pondering over the dreary dogma of annihilation which awaits the student of the works of Kardec.

If the "devil" had desired to impede and frustrate the liberalising influences of Spiritualism, he could not have succeeded better than by the promulgation of re-incarnation.

We are thoroughly disappointed in these famous books. We had heard so much of them during the last few years, that we expected a great treat in being able to peruse them in English. We are rather glad at the result. We would not like to see Spiritualism put into a Jesuitical straight-jacket. While Kardecianism may be a slight advance upon Popery, of which it is a form, we have confidence in the good sense of the Anglo-Saxon race that they will be able to read, as far as their time will permit, such works, and rise from the perusal without being subjected to the cramping mental limitations and personal annihilation which it is their aim to inflict. After all, let us burn books, if necessary, of every shade of opinion, and let us encourage investigation. Progressive Spiritualism and its literature have alone led the mind of the Spiritualist to the grand resources to be derived from this, the only profitable method of studying the subject. As we have

already observed, scientific observation of the phenomena is entirely unknown in Kardecian countries, and hence, applying the well-tried criterion, "By their fruits you shall know them," we dismiss the Kardec literature as very useless, and equally harmless.

We give in another column the contents of the volume, which will afford the reader a good idea of the structure of the book.

ANCIENT WORKS ON OCCULT SCIENCES.

To the Editor.—Dear Sir,—Being a pupil of "Lex et Lux," whose letter upon the above subject I see in the *MEDIUM*, I would say to "M.A. (Oxon)" that the British Museum will pay him well to spend some time in, only the great pity is that books cannot be taken outside to read, for even when supplied with the key to the Hermetic Process, time is required by those who would fathom the depths of this mystery.

This philosophy is of an entirely spiritual nature, and there are two distinct grades or lines of it. One is for the highest knowledge that can be desired for man's purest spiritual interests, without reference to worldly gains of any kind. When passing through this path, the mind becomes so lucid and clear upon what is good and bad, right and wrong for man, in the past, present, and future, and that, too, so strictly mathematically exact, that it not only savours of divining or prophesying, but it really is so to the outer world; whereas the adept may be merely giving the result of a very simple and easily understood (to him) natural law, as easily comprehended as the law of gravitation.

I need not say that the highest aims and ambitions of man—as agreed on both planes of thought, the material and spiritual—are embodied in doing the maximum good to the greatest number. Now this Hermetic Philosophy accomplishes this, for it gives such powers of mind to the adept, that if he will but bend or turn it into any unknown or undiscovered channel of thought, there it enters, and unravels, and unearths to light the deep-hidden truths of science that have been covered over by the lapse of thousands of years of tyranny, dogmatism, and superstition, and their twin-brother, materialism, all of which are consequences of impure, that is, untrue or perverted thought. Therefore it is that these Hermetic philosophers all attempted, and with considerable success, to solve the great sphynx enigma of human life and its prolongation to the utmost limits, and by these means giving health and happiness to all who anxiously desired it. Of course the masses everywhere are so ignorant and depraved, and the jealousy of potentates of these very philosophers so great (knowing their power over the minds of the people), that special laws were made for their destruction, under the name of witchcraft, &c., and hence became the necessity of so much mystery in their writings purely for self-protection, and at the same time it would not fail to attract similarly disposed minds towards the mystery itself.

The other line I speak of is the commanding of the spirits of deceased individuals or ghosts to do you material services. This, it is said, is not attended without danger, and we have glimpses of it in our ordinary manifestations, but then these are more of a benign character in themselves than are most so conjured to do our bidding. Spirits of low grades, it seems, have been thus compelled to bring forth hidden treasures and take messages to great distances, as previously arranged upon by the separated adepts. This process no doubt requires a great exercise of will-power to accomplish, and one that I would hesitate to set upon, as one must then become, I conceive, certainly partly a debtor of the lower order of spirits, and as such I would class it as black or poisonous magic, while the other would be the white, because of the purity of its purpose.

I would recommend Sandivogius's "New Light of Alchemy," which "Lex et Lux" will be pleased to send "M.A." as a first book, and then decidedly I should say, see those in the British Museum at every opportunity.

In Paracelsus's works there is much to be learnt, but you require to read others before him, to open up the way to understand his most abstruse allusions.

I found in Count Gabalis's works a good deal pretty plainly referred to, but the "Hermetic Mystery" alluded to by "Lex et Lux" is a modern book, and the writer, the Rev. — South, has spent much time and pains to elucidate, so far as he has gone.

Trusting "M.A." may derive much benefit from this divine study, I am yours, very respectfully,

L. CHANDOS.

Unteres Bad Hotel, Liebenzell, Wurtemberg, Germany,
August 1, 1875.

ON THE OCCULT OR HERMETIC PHILOSOPHY.

To the Editor.—Dear Sir,—In reply to the letter of "M.A. (Oxon)," in the *MEDIUM*, I beg to say that the work I have in preparation is on the origin and absolute eradication of organic disease, hereditary or acquired, the knowledge of which has been gained through an initiation into the hermetic mystery about sixteen years ago.

Many are doubtless aware that from the most remote antiquity it has been circulated in all countries and nations, amongst the highest planes of thought, that an art has existed of so enigmatical, if not awe-inspiring nature, as to entirely baffle the most acute apprehensions, from the various ingenious methods adopted to preserve its secrets from the vulgar or outer world. These consisted of the allegorical language of the heathen mythology, names of planets, as understood in the Ptolemaic system of astronomy, the names of the then-known metals, scriptural parables, &c. Besides, every initiate had to take a most solemn oath not to divulge, by letter, sound, or sign, part or whole of these mysteries, except to one found worthy in every respect to receive them. This worthiness consisted in the initiate undergoing severe and prolonged labours of mind and body, to prove his earnestness, strength of will, and adaptation for the work.

A very common notion prevails, and which is very hard to dissipate from a certain class of minds, i.e., that the great secret of all is the transmutation or changing of the baser metals into our gold of commerce; and certainly the abstruse ingenuities of language invented by the adepts give a strong colour to this presumption; but on a close analysis of the words it will be found that other ideas of quite an op-

posite nature came in and destroy the metallic theory, so that we must look for the solution in quite another channel, and if we examine into the spirit of these works, the prayerful expressions of joy and thankfulness for the great gifts their philosophical gold bestows upon them, we are driven to the conclusion that nothing but a truly exalted and inexhaustible spiritual mine, a fountain of living waters, is at the bottom, back, front, and head of this hermetic mystery, and so it is. The transmutation referred to by these ancient philosophers was something infinitely superior to gold, or anything the earth affords. It was the transmutation, in a perfectly scientific or absolute manner, of the soul, spirit, and body of erring, animal man, from dread, doubt, darkness, disease, and death, to that of absolute truth, knowledge, wisdom, joy, light, life, and healing power, and through which he lives and moves, as it were, in another world, with infinitely increased perceptive and reflective powers, which enable him very quickly, from apparently contradictory phenomena, to recognise the laws and motive powers which govern man's actions and aberrations; just as a good mental calculator would tot up a simple arithmetical calculation, and with a result at least as absolute.

Man, the microcosm on earth, according to the cabalists or hermetic philosophers, was originally in a state of purity, and innocent of sin or disease, when all his thoughts and actions were guided by the Holy Ghost or Spirit of God, and to err in this state was impossible; for he confided in the special providence thus surrounding him; he was linked to the Astral Light, and what we would call his intuitions or soul's action, which would correspond with our involuntary powers, were in him living, active, and perfect. This is what the hermetic philosophers call our "First Matter," and in their work of transmutation the object which they all sought after. I trust I have so far made the ground-work clear, and shall return to it again.

LEX LUX.

To the Editor.—Dear Sir,—Noticing in the last few numbers of the MEDIUM that attention is being awakened to the long-lost sciences and arts of the ancients under the name of Occult Science, I am induced to send you a few lines expressive of the satisfaction I feel in observing the interest it has begun to produce.

I have for a number of years spent many a leisure hour in the study of the subject, which I have found of a highly instructive and interesting character, but requires great study and patience. I do not recommend any student to commence experiments as I am sure they will meet with disappointment.

It seems that the earliest races of men to, a certain extent, were well acquainted with its value, and it is not unreasonable to suppose that the great ages ascribed to the antediluvian patriarchs in the Jewish Scripture, may have arisen from its early application in prolonging the present existence. It has been said, "that through the long, dim vista of bygone ages of the human family, the tradition of one lost science or art has been circulated, but so dark and profound as to evade the comprehension of the vulgar entirely, and to baffle the apprehension of the wise." But it appears never to have been entirely lost sight of, and in the present day the progress of knowledge and science will, I am of opinion, contribute to its re-establishment at some remote date. The time may come again when it will become known and practised—not publicly, but only by individuals endued with such suitable powers and inspirations as some of the mediums of the present spiritual manifestations, and to which I believe the lost art is closely allied.

Birmingham, August 10, 1875.

DELTA.

MR. ARTHUR COLMAN'S SEANCES.

SPIRIT AND MEDIUM VISIBLE AT THE SAME TIME.

To the Editor.—Dear Sir,—Our dear friends having accomplished a very marvellous manifestation yesterday evening, I will avail myself of your kind offer to publish further accounts of our seances.

We sat for materialisations of faces, the cabinet used being only a small box, twenty-four inches square, which was placed over the aperture of our dining-room table, the medium, Mr. Colman, sitting at the side of the table in full view of us all, about 2½ feet away from the cabinet.

We did not wait long. After singing a few hymns, a small star-like light appeared, which slowly expanded into a kind of vapour or cloud, and gradually assumed the form of a most lovely female face. It was that of a dear friend who passed away about two years and a-half ago. Our friend Mr. Thearin was permitted to approach the cabinet and kiss her. There were the well-known features, the beautiful oval face, lovely blue eyes, and golden hair, all perfectly materialised, and the slightly parted lips gave full view of her pearl-like teeth; the head was draped with filmy-looking lace. After re-appearing several times, she floated out of the box for a few seconds before finally disappearing.

I would call your attention to two remarkable points in this manifestation. First, the spirit-form positively materialised and dematerialised herself before our eyes; and secondly, the medium was, as I have already stated, in full view of us sitting away from the cabinet, not, as is usually the case, entranced, but was conversing with us the whole time,—the light, a blue one, being sufficient to allow every object in the room to be distinctly visible.

These unusual conditions necessarily afford the greatest satisfaction to all, and effectually carry home the truth even to the most sceptical mind.—Believe me to remain, faithfully yours,

BERTHA FRIEDERICKS.

138, Adelaide Road, South Hampstead, August 9th, 1875.

PASSED from earth-life to the Summerland, on Wednesday, the 4th inst., at Hainford, Norfolk, Mr. Samuel Sexton, father of Dr. Sexton.

MR. R. H. FRYAR, Bath, is effecting beneficial results on sufferers by sending them magnetised papers.

WHO SEIZED "SENeca"?—Under this title Professor W. A. Anthony, of Cornell University, writes to the *Danner of Light*, from which we quoted the circumstance in our last issue in the article "The Compton Transfiguration," denying that he was the person who ruthlessly laid hands on the spirit-form. It was done by a sitter next to him. He, however, corroborates the statement that blood was found on the medium's face, collar, and hands, but puts his own construction thereon.

MISS BAKER'S MEDIUMSHIP.

Dear Mr. Burns,—Some time ago you kindly inserted a letter from my friend Mr. Taylor in reference to Miss Baker's mediumship. Will you permit me to add a few facts which have come under my own observation. I became acquainted with Miss Baker in May, 1874, and from that time have sat with her twice or three times a week regularly, and I shall ever look back with a mixture of pleasure and regret to the happy hours I have spent in conversation with her spirit-guides. But it is to her powers as a clairvoyant that I wish now to say a few words. While sitting together one evening last winter she told me that a spirit was standing beside me, and proceeded to describe the appearance of an intimate friend of mine, a clergyman, who had not long passed over. A few days afterwards, in order to test her accuracy, I took a number of photographs of clergymen and others, from which she at once selected the portrait of my old friend, whose spirit stood beside me on the previous evening. Subsequently I placed some of his writing on her forehead. She then related to me several remarkable traits in his character, adding that she could not understand why the word "theology" should be running in her mind in connection with the letter. Finally she gave me an accurate description of his church and parsonage house, from which she described him as emerging. I have every reason to believe that Miss Baker had seen neither church, parsonage, or clergyman in her life any otherwise than clairvoyantly.

On another occasion I placed on her forehead a letter from Miss T., an intimate friend of mine, whereupon she proceeded to describe her character, and after travelling as she said across the water, gave me a full description of the lady in question as she appeared, sad and dejected, on her arrival in another city. Indeed, when I gave Miss T. a description of what had taken place she declared that the delineation was simply perfect. I may add that when some time afterwards Miss Baker was taken by me to a house where some half-dozen ladies were present, she readily recognised Miss T. as the lady she had formerly seen clairvoyantly.

As a further test of Miss Baker's powers, the lady just referred to gave me a letter from a friend of hers, but without telling me the name of the writer. On placing the letter on the medium's forehead, she proceeded to describe the character of the writer, and having done so, said, "I appear to be on a large sheet water; it's the sea. I'm in a large ship; it rocks fearfully! O! I don't like this—I'm afraid of the water; but what are they going to do? They are throwing a man overboard; but he is dead. Now I see signal lights, and now I've left the ship. I seem to be standing in a very wide street. The pavement seems to be made of wood, and the shops have awnings over them. They are not like English shops. A policeman is passing me, but he is not dressed like our policemen; and now I see a man coming up the street in a red coat, with a kind of brass or gold helmet on his head, but he isn't a soldier, &c." On mentioning these circumstances to my friend, she said that to her they appeared perfectly astounding. The writer of the letter was an Englishman by birth, but had left England for America some time previously, and she well remembered his telling her that on the voyage a man was actually taken ill, died, and was thrown overboard as described. These descriptions are sometimes supposed to be the result of mind reading, but this could not be the case in the present instance, as I did not know any of the circumstances. Moreover, if the medium had read my mind, she would have been infallibly wrong, as I imagined that the writer was a Mr. H—, whom I had formerly met, whereas it really came from a Mr. P—, whom I never knew, and whose name I had scarcely ever heard before. Trusting that these facts may be interesting to your readers, I have the honour to be your obedient servant,

C. J. SNEATH.

Herbert Road, Birmingham.

MR. RUBY'S LIVERPOOL BENEFIT.

To the Editor.—Dear Sir,—I am glad to observe that our friend Mr. Ruby has turned out to work again. Herewith I send you 9s., the balance due to him, making in all £4 1s. I tender my thanks to all who kindly assisted me in this matter. I believe I had the good wishes of all but the Liverpool School of Psychologists (whose members were conspicuously absent) and Newton Crosland, Esq., of London, who wrote me a letter with a halfpenny stamp on, containing a sneering remark on the poem by Pope, which you admired so much. I also beg to thank you for your agency in the matter.

Radical progress is the most interesting development here at present; in all departments of life it is manifesting itself, especially in the Magna Charter Association, which is doing a good work here. I had the privilege of presiding at a meeting here last week, which was attended by a thousand working-men, who were most enthusiastic on the matter of Kenealy's noble efforts. Spiritualism, Phrenology, Physiology, and Vegetarianism are among the topics discussed in the debating class of the association. The temperance movement is also in a very lively condition. The independent "individual effort" men are doing much more than the elaborately-organised Templars. All "letter" and no spirit, you know; like the highly respectable B.N.A. of S. Yours for free progress,

J. REGINALD OWEN, M.C.A.

Liverpool, Aug. 7th, 1875.

PIC-NIC.—The Bishop Auckland Association of Spiritualists held their first pic-nic in the Belburn Fox Rush on Wednesday, August 4. It was the intention of the committee to have held it three weeks earlier, and circulars were issued, but in consequence of the weather proving so unfavourable it was postponed until the above date. It was a matter of deep regret to the committee to see such a small muster of Spiritualists present, and the number would have been less if a disconsolate lover in search of his Patty had not been observed wandering through the lonely and intricate bye-paths of the dark wood by at least two different parties, whom he directed to the rendezvous. We hope to be able to make better arrangements for the future. Tea was partaken of. Various games were carried on till the day was far advanced, when a seance was held round a hay-cock by a select few, amongst whom was Miss Fairlamb, one of the Newcastle mediums, when Mr. Tom Fawcett and Mr. T. Hull were entranced, and gave short but suitable addresses. As we wended our way home we made the old wood re-echo with our singing, everyone being delighted with the fine day.

"JOHN KING" AT THE SPIRITUAL INSTITUTION.

On Tuesday evening of last week, Mr. Herne's special seance was attended by a very select audience, who were favoured with a high order of manifestation.

Mr. Herne sat in the back room, and the spectators in a close circle in front of the curtain. There was a good light from a gas burner, sufficient to allow the time to be seen from the watch. The voice of "John King" was soon heard speaking in his characteristic accents, not in the least modified by the peculiar tone of voice of Mr. Herne. The face of the spirit soon peeped from beside the curtain. His turban, hair, features, and beard were strikingly characteristic of his appearance at the circle of Mr. Williams. From around his neck a white cloth, like a towel, depended, covering his breast. Mr. Burns observed, "John, you have not made your body; it is only the head you are showing." The reply was, "That is right, there is not power to materialise more than the head." To confirm this statement, he went to the other side of the curtain and gave a very good test. He stretched himself up till near the top of the door, holding the edge of the curtain to the side of the door as he went up, thus showing only his head. Having attained a height much above that of a man's stature, he commenced to descend, and did so by uninterrupted movement till his chin touched the carpet, continually asking whether we saw him and recognised the manifestation. The experiment was thoroughly satisfactory. It would have been impossible for any person to have simulated such a manifestation as the head of "John King." He spoke at every stage of the descent, and the face manifested an upright position, the crown of the head not stooping forward as would have been the case had any person attempted the feat of producing the manifestation.

"Katie King," the elder, also peeped out at both sides of the curtain. Her peculiar whisper was heard repeatedly. "Peter," in whining tones, deprecated the fact that the "Boss," as he terms "John King," had been allowed to take precedence and show himself, while "Peter" was obliged to remain in obscurity for want of power. The gracious interference of "Katie" pacified the peevish "Peter," and the seance ended to the satisfaction of all, on both sides of the curtain.

NEWS FROM HOLLAND.

To the Editor.—My dear Sir,—We have had with us for some time Mr. Williams, your well-known medium, and last night we had at Oromase a very good seance with him. I hope it will be so to-morrow night again at a private seance at the house of one of my sceptic friends. Perhaps I shall find occasion to let you know; but this is said *en passant*, for I wanted to beg you to ask in your most valuable paper if any of your readers know anything about a certain Mr. Greatrakes, who lived in Ireland about 1665, and seems to have been a healing medium. I just read in the *Astronomical Register*, No. 152, August, 1875 (London: J. D. Potter, 31, Poultry) concerning a biography of your first Astronomer-Royal, Flamsteed, or, as he was then called, "Our Astronomical Observer," I read, I say, page 186:—"John Flamsteed was born at Derby. . . . In 1665 he visited Ireland for the purpose of consulting Mr. Greatrakes, who professed to cure disorders by the touch, and of whose experiments in London a curious account exists."—Believe me, yours truly,

A. D. B.

The Hague, Holland, August 4, 1875

[A sketch of Greatrakes appeared in the *Spiritual Magazine*, Vol. V., New Series, page 529.—Ed. M.]

To the Editor.—My dear Sir,—Last night we had a most successful seance with our dear medium Williams, under the strictest test conditions. Materialisations, hands, spirit-lights, and other wonderful things took place, too many to number. In fine, our sceptic's unbelief in our cause has been thoroughly shaken.—Believe me, yours truly,

The Hague, August 6th, 1875.

A. D. B.

ANOTHER HEALING SEANCE.

Dear Mr. Burns,—I have been pleased to notice week after week the great interest which has been manifested in the *MEDIUM* with regard to the healing of the sick. Had my health permitted, I could have written a volume containing accounts of remarkable cures which have been done by our spirit-friends, both through the mediums and without them, and to them alone are the patients indebted for the good they have received.

But my object in writing to you is to inform you and the public that we have opened our seance-room for healing purposes on Sunday afternoons, from two till four; no charge made.

The first of the meetings took place on Sunday, June 27th. Since then we have had fair attendance. The results have been good. I will forward testimonials soon.—Yours faithfully,

HANNAH FAUCITT.

10, Herham Street, Bishop Auckland.

"HEAL THE SICK"

To the Editor.—Dear Sir,—As the mouthpiece of many who are deeply interested in the question of spiritual healing, revived in your columns by Mr. Linton's recent article, we feel rejoiced at the opportunity you are about to afford us of having a conference at Doughty Hall, on the 22nd inst., to consider if any measures can be taken to utilise the large amount of healing power that exists among us. As Mr. Linton said, "healers are cropping up" everywhere around us. Of this we have had ample proof at our rooms at Islington. A few weeks ago it was decided to open our room every Sunday morning, for the double object of developing healers and curing the sick. It was soon found that in our midst, walking daily among us, were many who had this useful endowment of healing, but who before were unconscious of its possession, and not a few, when the faculty was exercised, were found to possess it in a high degree. The curious circumstance is that after a very few meetings there were more healers than patients. Possibly this was the intention of our spirit-friends, who suggested to us these Sunday morning occupations; that it should be, as it were a little school, from which healers made conscious of their power, might go forth into the wide world of suffering to carry out the injunctions of the great Master.

This being the result of our small effort, may we not infer from it

the great blessings that may accrue to our fellow creatures by the establishment in this metropolis of a number of such centres, with perhaps one in particular as head-quarters? The world of afflicted humanity is a large one. Few houses may be without a sick-bed, but the power that can be brought down from the spirit-world, through healing mediums, is more than equal to the demand. We look forward to the coming Conference with earnest hopes, and trust that the room may be crowded with God-endowed healers, anxious for spheres in which to work.—Yours, &c.,
E. BULLOCK.
19, Church Street, Islington.

PRESTON.—Mr. E. Foster writes a pungent letter to the *Guardian* on the question of the insanity of R. D. Owen. We extract therefrom a message received by Mr. Foster from his spirit-friends:—"The path of the leader of his race is neither strewn with flowers, nor flows with milk and honey. As in the past, those whom he would die to serve, cry out, 'Crucify him! crucify him!' Fear them not. The more hate they feel, the more love they need. The more ignorance they exhibit, the more wisdom they require. The joys of the bright celestial spheres await the spirit of him who lives for the good of others."

AMERICAN correspondents wonder why so much breath has been wasted over Talmage, who is regarded in his own country as a mountebank. That is just the opinion we had of him from a peep at his photograph, as stated in the preface to Mr. Burns's Reply. It is certainly no compliment to modern Christian flocks that they make so much traffic of the words of such a worthless advocate. If people will be swayed by folly, all the more reason that some steps should be taken to enlighten them, not on account of Talmage, but for the truth's sake. Fool as he is, we regard Talmage as having done a good work for Spiritualism. Mr. Burns's Reply contains a repertory of arguments eminently useful to certain minds, and the onslaught which provoked it has been the means of introducing the question to some thousands of new inquirers, who would otherwise not have had their attention called to it. A very worthless peg may exhibit a valuable garment.

MRS. HARDY AT LIVERPOOL.—Mrs. Hardy's unique seances during her stay in Liverpool gave undoubted satisfaction. Her private seances, which were attended by some of the most prominent Spiritualists in this town, as well as many who were avowed sceptics, were equally satisfactory. Many of the sitters stated they were touched by hands in broad daylight; no one present but the investigator and the medium, both with their hands on the table. Ample tests were also given. The public sittings were attended by over seventy persons, some of whom were never at a circle in their lives. These especially got something to think about for some time to come. Hands, large, small, &c., appeared at the aperture in the cabinet table, accepted rings, flowers, books, handkerchiefs, and returned them again to the donors. Every person seemed to be pleased. Mr. and Mrs. Hardy sailed for Boston in "Batavia" S.S. on Tuesday, the 3rd inst., and were accompanied to the vessel by the representative of the Psychopathic Institute. They (Mr. and Mrs. Hardy) won the esteem and respect of everyone who had the pleasure of making their acquaintance.

HULL.—James Rowe, 10, Bryant's Court, High Street, Hull, says he has sat in circle four years, and yet he has not received such evidence as would convince him of the truth of Spiritualism. It is said he is a medium, but he thinks he is more useful in the development of others. The table tips, his hands are moved, his body is twisted and shaken, but no intelligence is manifested. He would be glad if his brother investigators would grant him an opportunity of sitting with them, and if the friends of the cause would fraternise more together, irrespective of wealth or class distinctions. He would be happy to see any spare literature placed at the disposal of a few working-men, who have not an opportunity of being otherwise supplied. [Our opinion is that Mr. Rowe requires to sit in a circle where there is a higher degree of development. At present, in his case, the outer or muscular sphere can only be controlled, and that sphere is too positive to permit the entrance of the higher fluids. The manipulations of a medium entranced by the more mental influences would aid in his development. The working-men in Hull may have the use of books from the Progressive Library, if they like to pay carriage.—Ed. M.]

In a review of the "Unseen World" in the *Nonconformist*, the following paragraph occurs: In an introductory chapter the authors give a very rapid sketch of the various beliefs regarding the unseen world which have been held at different times and places: the belief of the ancient Egyptians, Hebrews, Greeks and Romans, Eastern Aryans, and Christians—coming at last to Swedenborg and Spiritualism. And on this last we venture to utter a word of protest. There was no need to introduce Spiritualism at all in a book which takes such a purely scientific standpoint as the one before us. But if the existence and present action on society of the unseen world is to be discussed as a question of fact at all, the claims of Spiritualism certainly cannot be dismissed in about a page of very unceremonious and needless contempt. If Spiritualism has any foundation in fact it doubtless presents evidence for an unseen world that is quite *sui generis*—not to be replaced or superseded by any other kind of evidence. For all evidence derived from the past, or from the spiritual nature of man, or from speculation of any kind, is, to use a convenient mathematical expression, a function of the mind that accepts it. It depends for its force on personal or subjective conditions. The alleged facts of Spiritualism, however, are not of this kind, and the evidence for an unseen world which it brings dispenses with this personal factor altogether, and depends simply on positive and external evidence, like any other facts in natural history or science. It does seem, then, very remarkable that all this evidence should be either quietly ignored, or summarily dismissed as valueless. There is no doubt that a calm, scientific discussion of these assumed facts, from men of such eminence as the authors of this volume, would have added immensely to the value of their work; and it would have been well worth doing on its own account. Their treatment of it is absurdly brief, and contains about as much critical injustice as could well have been condensed into the space assigned to it. It is really time that this strange phenomenon called Spiritualism should be calmly and rationally treated. At present men of science seem incapable, with rare exceptions, of talking good sense about it at all.

TO THE MEMBERS OF THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

Friends,—I am requested by Mr. Cowper (president of the above association) to inform you that there is twenty-five shillings due to Mr. Burns for lending books to the association during the last three months, and you are invited to pay your subscriptions at Tarlington Hall, 90, Church Street, Paddington, any Wednesday evening. Books may be returned to Mr. Maynard, 103, Lisson Grove.—Yours faithfully, G. F. TILBY.

BIRMINGHAM.—The debate on Spiritualism, opened by Mr. Mahony, among the secularists, at their Hall in Upper Dean Street, and continued these last few weeks, will be concluded on Tuesday next, August 17, by Mr. Mahony's reply. Spiritualists invited to attend.

OLDHAM.—Mrs. Scattergood will speak in Oldham on Sunday next, August 15, afternoon and evening. I am sorry that this arrangement will interfere with the Bury Conference, but it was an oversight at the time, and I hope that the Bury friends will excuse the Oldham friends if there is not as many there as they expect.—THOS. KERSHAW.

A SPIRITUALIST (?)—What can be a greater "humbug" than a nameless correspondent, and what a greater fool than the dunce who cannot understand the playful witticism of a spirit? Do you really require to have it explained to you that "Lenore's" experiences in flying are simply a humorous invention? That the letter was written by a spirit is the "fact" to be accepted.

PIC-NIC AT MARSDEN.—On the last Saturday in August there will be a social gathering of Spiritualists, or pic-nic, at J. Hirst's, Blake Lee, Marsden, and no doubt some of the best mediums in England will be there. All the Spiritualists in the surrounding districts are invited. All are welcome to come and breathe the pure air near the Marsden Moors. Mrs. Hirst's charge for tea is 8d.; parties can bring their own; a charge of 3d. each for water and pots. The place is fifteen or twenty minutes' walk from Marsden Station.—J. SUTCLIFFE, *Linthwaite*, August 11th, 1865.

A CONFERENCE AT CHOPPINGTON.—To the Editor.—Dear Sir,—A conference on Spiritualism will take place at Choppington, in the Unitarian Chapel, on Saturday, August 21, to commence at half-past one o'clock p.m. All Spiritualists in this district are cordially invited to attend. The object of this conference is to take into consideration how to utilise the discoveries of Spiritualism, and how to extend the same to others. All those Spiritualists who intend to be present, and who can give utterance to their thoughts before an assembly, had better prepare a short address on the subject. Tea will be provided at the close.—GEORGE FORSTER. *Seghill*, August 8, 1875.

SEEKER.—You will discover if you are a medium by sitting at a table with say half a dozen friends, placing your hands lightly on the top, and engaging in singing or pleasant conversation for an hour or so. The sitting may be repeated till phenomena are obtained. In some instances the table is moved, or one or more of the sitters influenced in a few minutes; sometimes not till after many trials. Read Emma Harding's "Rules for the Spirit-circle." The other tracts advertised under the title of "Information for Investigators" will give you what you desire. Those meetings published in our weekly list are free which have no terms of admission attached thereto. You should become a reader at the Progressive Library. Your many difficulties can alone be met by much reading and a long series of investigations.

SPIRITUALISTS' MEETING ROOM, QUEEN STREET, OSSETT.—Mrs. Butterfield, of Morley, will deliver a temperance lecture in the above room on Thursday evening, August 19, at half-past seven p.m.—subject, "Alcohol, Opium, and Snuff." On Friday evening, August 20, Mrs. Butterfield will deliver a lecture—subject, "Christ and his Teachings;" and on Saturday, August 21, the Spiritualists will have their Second Anniversary. There will be a public tea provided. John Scott, Esq., from Belfast, Mr. and Mrs. Butterfield, Morley; Mr. and Mrs. Scattergood, Bradford; Mr. Armitage, of Batley; and other local friends will be present. After tea the children will recite their pieces, and other friends will speak on behalf of the cause of Spiritualism. On Sunday, August 22, in the afternoon at half-past two, Mrs. Scattergood, of Bradford; in the evening at six o'clock Mrs. Butterfield, Morley. John Scott, Esq., in the chair.

DR. SEXTON AT CAVENDISH ROOMS.—On Sunday last, Dr. Sexton having been suddenly called away to attend the funeral of his father, who passed into spirit-life on Wednesday, the 4th inst., Mr. Thomas Shorter occupied the platform at the above rooms with a masterly discourse, in which he pointed out the differences between piety, religion, and theology, and showed the uses of particular forms or ceremonies, stating that when a certain course of conduct was taken, even though it were at first only pursued for the sake of outward show, it would, in all probability, make a permanent impression on the mind. The audience, though small, was very attentive, and appeared greatly interested in the lecture. Next Sunday Dr. Sexton will deliver the discourse announced for last week, entitled "Sacred Things." Service at seven o'clock.

CONFERENCE AT BURY.—On Sunday, August 15th, 1875, a conference of Spiritualists of Bury, Bolton, Oldham, Woodhouses, Hyde, Rochdale, Manchester, and district will be held in the Temperance Hall, Henry Street, Bury, commencing at 2.30 p.m. Order of proceedings.—To receive the reports of the friends from the various districts; to take into consideration the best mode of spreading the truths of Spiritualism and bringing the same before the public; to arrange for the holding of quarterly conferences, and other business. At the close of the conference a tea will be provided at a charge of 8d. each. After tea (commencing at 6.30), a meeting of friends will take place, when the following mediums and friends are expected to take part therein:—Mr. Jackson, of Newton; Mr. Quarby, of Oldham; Mr. Johnson, of Hyde; Mr. Sutcliffe, of Rochdale; Mr. Rowcroft, of Hyde; Mr. Wood, of Halifax, and others. A collection will be made to defray expenses. As it is impossible to send special invitations, all Spiritualists are respectfully invited to attend and take part in the proceedings. Any further particulars can be obtained from Mr. Shepherd, Bury, or Mr. W. Johnson, Hyde, near Manchester. "Come over and help us."—Paul's vision.

SUNDERLAND.—A young man, a Spiritualist, who has recently removed to Sunderland, is desirous of joining a circle in that town.

Just as we close our columns we have received from Mr. McKellar a very interesting account of last Sunday's proceedings at Mrs. Bullock's hall.

WALWORTH.—We are glad to find that the want of a resident medium in this locality is now supplied by Miss Baker, who holds a developing circle at 87, Inville Road, Walworth, S.E., at eight o'clock every Tuesday evening.

LIVERPOOL.—We understand that Mr. J. Coates, principal of the Psychopathic Institute, Liverpool, is about to take a hall in the South-end to carry on the services begun by him in the open air as soon as the weather closes in.

Mrs. OHLESEN, clairvoyant medium, will attend at the spiritual centre, 33, Russell Street, Liverpool, every Tuesday and Friday from four to six o'clock in the afternoon, to answer business questions and to heal the sick.

Mrs. WOODFORDE will leave town for several weeks on Monday next. We invite attention to the change of her London address, as per advertisement. All letters should, after this week, be addressed to No. 10, New Ormond Street, Bloomsbury, W.C.

Mrs. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—On Sunday next, August 15, the quarterly tea meeting will be held at five o'clock. A conference will be held the same evening at seven o'clock to discuss important questions on the promotion of Spiritualism in that portion of the metropolis. Dr. Hallock will preside.

SOWERBY BRIDGE.—On Sunday, August 15, Mr. Robert Harper, of Birmingham, will give two addresses in the Lyceum; collections to be made at the close of each service in aid of that institution. On Sunday, August 22, Mrs. Illingworth, of Bradford, will speak in the evening only. Service to commence—in the afternoon, half-past two; evening, half-past six.

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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, AUG. 15, Readings, at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, AUG. 16, Mr. Herne's Seance, at 8. Admission 2s. 6d.
WEDNESDAY, AUG. 18, Mr. Herne, at 8. Admission, 2s. 6d.
THURSDAY, AUG. 19, Mr. Herne, at 8. Admission 2s. 6d.
FRIDAY, AUG. 20, Miss Edgar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, AUG. 14, Notting Hill, at 11, Blechynden Mews, at 7.30. 3d.
SUNDAY, AUG. 15.
Dr. Sexton, Cavendish Rooms, at 7.
Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.
Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.
Malda Vale, H. Warren's Developing Circle, for Spiritualists only, Kilburn Park Road, Carlton Road. Room for a few more sitters; at 8.
Notting Hill, 11, Blechynden Mews, at 7.30, Trance Addresses, 3d.
MONDAY, AUG. 16, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
TUESDAY, AUG. 17, at 87, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.
Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. 1s.
Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.
WEDNESDAY, AUG. 18, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.
Notting Hill, at 11, Blechynden Mews, at 7.30, for Development Members only.
THURSDAY, AUG. 19, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.
Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
FRIDAY, AUG. 20, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 1s.
Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 15, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Well Street Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 8 and 6 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 8 and 7 p.m. Trance-mediums from all parts of England, &c.
Mr. Coates (open air), London Road, at 11.30.
DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 8 p.m.
SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30.
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
HECKMONDWICK, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. E. Station), Service at 2.30 and 6 p.m. Local mediums.
OLDHAM, Spiritual Institution, Waterloo Street, at 6.
NEW SHILDON, Mr. John Mensforth, 38, Hildyard Terrace, at 6.30.
TUESDAY, AUG. 17, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums Mrs. Lucas and Messrs. Wright and Shackleton.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
NEW SHILDON, at Mr. John Sowerby's, 35, Strand Street, at 7 p.m.
At Mr. John Mensforth's, 38, Hildyard Terrace, at 7 p.m.
BIRMINGHAM, Miss Beattie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.
LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.
WEDNESDAY, AUG. 18, BOWLING, Spiritualists' Meeting Room, 8 p.m.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
Mr. Perks's, 312, Bridge Street, at 7.30, for development.
LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.
THURSDAY, AUG. 19, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
FRIDAY, AUG. 20, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
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