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SPIRITUALISM.

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THE SO-CALLED EXPOSURE AT 38, GREAT RUSSELL STREET.

On Tuesday evening J. Burns, O.S.T., was announced to lecture at Quebec Hall, Marylebone. On presenting himself before the meeting he said he had been so much engaged all day, that he had not had opportunity to even think of a subject, and he had lectured there so often, that all departments of the question had been pretty well exhausted. He asked the audience to suggest some suitable topic for remark.

Mr. Dale rose and said he was not aware whether his proposition would be entertained, but he would be glad to hear the views of the lecturer on the account which had appeared in the newspapers of a medium having been caught impersonating a spirit-form at 38, Great Russell Street.

The lecturer at once took up the subject, and spoke on it for upwards of an hour. We can only give a mere outline of his remarks.

The lecturer said: I have not seen any of the newspaper reports. That kind of spiritual literature is to me neither interesting nor instructive. My mind does not appreciate the spirit that pervades it, nor are the facts given, however true, from the writer's point of view, calculated to do anything but mislead in a truly scientific, that is, spiritual sense. I have, however, had the facts stated to me by a gentleman whose relative was at the sitting, and from other quarters I have had various scraps of information on the facts of the case.

My first intimation of it was through a dream. A member of my family has been ill with congestion and rheumatic fever for many weeks, and it is my custom to spend the greater part of the night attending upon her in her critical and painful condition. Early on Sunday morning when I visited her room, she told me she had had a most distressing dream. A small, dark-eyed woman, whom she, in the excitement, thought to be a relative of her own, she had seen caught when acting the part of a materialised spirit; and, when the matter came up for comment, it produced much unpleasantness. This dream destroyed the little comfort, which my patient usually gets, for the whole night, and the impression haunted her next day. It was not till Tuesday that she recognised the dream as an exact description of the scene in Great Russell Street; the medium on that occasion being very similar in person to the lady thought of in the dream. I have been told that this dream or vision was given, that my mind in the consideration of the case might be actuated from a different source from that furnished by the newspapers.

The gentleman who informed me of the facts states that there can be no doubt but the medium was caught in the circle by the sitters. She had been tied and put under "tests" in the cabinet, so as to secure the sitters against any possibility of imposture on the part of spirits, medium, or accomplices. As I understand it, she could not, in her normal state, have got out of her fastenings in the manner she did; nor could she have got back into them unless by some power conferred by the controlling spirits. She declared that she was quite unconscious of anything having occurred, and that she was in the trance all the time.

That the lady in question is an excellent medium for these phenomena there can be no doubt. Her powers have been abundantly proved over a long series of years, commencing in the first instance when she was a mere child without any experience or knowledge to enable her to act the part of a deceiver in such matters. Nor does such an "exposure" as the one under consideration in any degree

explain away the facts of the past, or nullify the pretensions of the medium to genuineness.

It has been further explained to me that the seance in question was one of two that the medium had arranged to give that evening, and it is supposed that the spirits desired to reserve the "power" as much as possible, that a stock thereof might be retained sufficient to enable them to give a second seance later on in the evening.

All intelligent observers of mediumship will agree that, under the circumstances, the medium did not actually commit the act attributed to her. No sensible person would have rushed into a position in the circle from which they could not return to their former position in the cabinet. Had the medium come forth to act the part of a spirit voluntarily, she must have known that she would be detected, either in the circle, or after the seance, in the cabinet, by the rupture or disarrangement of the fastenings imposed on her person as "tests." The theory, then, is not tenable that the medium consciously acted the part of a spirit in order to impose on the sitters.

The only alternative is that some spirit or spirits controlled her, and effected the liberation from the fastenings in the cabinet.

These spirits must have been her own guides, who were, in that case, the real deceivers, using her as a materialisation to save power, and give two seances in place of one; or these spirits must have been alien spirits—foes to the Cause—and having usurped the place of the regular controls, took advantage of the circumstances to effect all the mischief they possibly could on the reputation of the medium and of the phenomena in general.

Before we begin to discuss the merits of spirits let us for a moment speak of the various kinds of mediums that engage in the work of eliciting physical phenomena.

I have observed that there are, of such mediums, two kinds, between whom there is a broad and unmistakable distinction, viz: *Phenomenal* mediums and *Spiritual* mediums.

The "Phenomenal" medium is a person resembling a piece of clay, over whom any spiritual "potter" has absolute power to make it a vessel either to honour or dishonour. Such mediums have abundance of aura, by which spirits can manifest themselves, but they are not developed spiritually—they have no spiritual light within themselves. All the difficulties we have had with mediums have proceeded from this spiritually-blind and helpless condition on their part. I have talked with mediums who have been "exposed," yea, who have been imprisoned, and I have found that they had, at the time of their perilous sittings, no interior guiding light to warn them of the hell in which they were sitting down for manifestations. These mediums are only safe and useful when they are in the hands of those who have the inner spirit-light, which, in the symbology of the Church, is called "Christ, the Saviour,"—and, indeed, a saviour it would be to all who have to meddle with mediumship.

Suppose one of these spirit-blind mediums to sit down with a circle all equally spirit-blind, what result could be expected? Will a number of handfuls of clay make a living organism? And these clayey men and women, whose ruling idea is a mean, sneaking doubt that Spiritualism is all humbug, and that the medium is a cheat and an impostor, what good—what grand spiritual power can be got out of them or come to them? They are in the valley of the shadow of Spiritual Death, and the spiritual mind travelling amongst them must regard them as natural enemies.

And what of the "scientific" fiddle-faddlers who tie, and cage, and lock, and bolt, and screw, and use all the imaginable ap-

"Before I proceed, Sahib, let me inform you of the mighty struggle for ascendancy that is now passing. Oh, Sahib, the old year is now passing away, ushering in the new one, fraught with great changes under all forms. The stern autocratic power ere the coming year closes will be Republican in its form of government, and the Republic afterwards shall form a monarchical empire, and the interest of this closing year shall cease to be of importance when these rapid changes are made."

"Sahib, I have told my countrymen that the memories of 1838 must be strangled in 1879. The victories must be obliterated by the disasters, and the true and rightful power in the ascendant must be realised and truthfully owned."

"I have seen the dark, mole-like working of the last two summers, and I have stood an unseen listener at your most secret cabinet councils; and, had I have had this illiterate instrument at hand, I would have taught to them a policy more just to man and more obedient to God; but the Infinite did not so will it."

"What would I have taught to them, Sahib? I, Dost Mahomed Khan, will tell you: I should have proclaimed my name in a parliamentary manner, mark me, and stranger what I should have told them. Sahib, I should have told them that I was an immortal witness of their injustice and false policy, which, in its earliest dawn, promised victory to them, but in its result—its final result—promised them the loss of thousands of their bravest, for the momentary triumph of replacing him that I had displaced. They afterwards replaced and recognised my former right, and then I would have asked them, Sahib P——n—for I speak to you as one who loves my country, and its natives, as dearly as myself; I speak to you as one in whose bosom burns the purest patriotism; I speak to you as one who, upon any reverse to your country, would mourn just as sincerely as any of her living sons;—I would have asked them what brought the war into my country originally. They had no plausible excuse; they had not the excuse of a murdered ambassador and massacred embassy. I am referring to the just cause of the present quarrel with my country. Oh, Sahib P——n, you must go deeper for a cause than Macnaghten's mangled form; and as I say to you I would have said to them: the same cause then is as surely the same cause now."

"I would tell them, as the representatives of their enlightened empire, that Afghanistan, my countrymen, in fighting for their own country, were protecting theirs, and that the same foe was common to both. I wish to point out to your notice the similarity between then and now. Now, at the close of this present year, how steadily the same game is played out, and by the same players. What two names have filled your editorial columns day after day? *Khiva and Herat*. What two names were common at the commencement of that disastrous war in my time? Why, the very same. Was it ambition that was to be combated; ambition, whose hopes were to be frustrated? then, as now, the same pretences—many and various, but all tending to one goal. The key to India—*Herat*—that small country, so far removed from them that my whole country has to be traversed before they reach it. I would have told them that it would have been just as wise on their parts to have annihilated the brave Turcomans, who lately so gallantly defended their country against the Russian hordes, as was their policy of 1838—a policy unfortunately carried out in this present year, 1879. I would have told them, Sahib, that I, Dost Mahomed Khan, with my brave Cabules and tribal auxiliaries, was prepared, single-handed, to fight for the independence of my country, when, under the false pretence the Russian hordes were marching to the assistance of the Persian soldiery, upon the death of Yar Mahomed Khan, the possessor and ruler of Herat, Persia's pretext being the hideous cruelty of Yar Mahomed Khan towards Persia's subjects, whilst residing in his territory, forcibly seizing them and selling them into slavery."

"You have said, Sahib, that I possessed, and am still in possession of, a keen intellect."

"I may here state that I had said not a word; but I was *thinking* that the sharp, keen-witted "Dost Mahomed Khan," had he been alive, would never have given cause for the present unfortunate complication of affairs. Thoughts in spirit-life are as real and substantial as words or writing in earth-life. The Control proceeded:—

"Sahib, I can agree with you, however painful were the feelings of the present Government, I could recognise and perceive Russian machinations, and that Russia was making but a cat's-paw of Persia. I saw, Sahib, in my mind the fall of Herat, and saw the Russian soldiery triumphant, and then reasoned on their next step; the result, Sahib, being, that I called my soldiers around me, determined, if necessary, to bar the progress of their legions unaided. And then I would have told them this, 'seated ministers' that rule this empire, that is what I would have done in 1838."

"Things had got so far, and no further than this. Herat was trembling; Persia and Russia invading; myself and my levies watching. Then came the British decision. I would have told them then, even as I say now, what they should have done. First, they should have asked themselves the question, Why are the Russian hordes around Herat? and reason would have made the answer: 'The invasion of the Empire of India.' Gigantic as the enterprise might seem, Herat once possessed and used as a base, would give the invader a fair chance of success. I would have remarked to them the keen and subtle diplomacies of the Russ, any cause making a fair or unfair pretext to further their long-cherished dream; I would have told them, Sahib, that England's hospitality and kindly care of the Persian potentate on his visit here, was fully necessary to counteract the insidious attempts to break the alliance

that exists between your country, Sahib, and Persia. I would have asked them, then, Sahib, after glancing at the invader, to turn their eyes on those who were watching—dusky patriots, uncivilised, but free, and unyielding in their patriotism; and then I would have bade them to have asked the world, Why and for what purpose are these soldiers assembled? and reason would have taught them the answer: they are Afghans prepared to defend their own country, a country that lies between Herat, conquered, and your empire; and then I would have asked them to appeal again to their reason to teach them their wisest policy."

"Oh, Sahib, none were so anxious to drive the invader back as myself. But then, Sahib, as now, the easiest road, as it seemed, was chosen, and my country and my countrymen became the enemies of yours. Why not, then, have driven the invader back from Herat, side by side with my countrymen? Why declare war, not against Persia, that has broken alike treaties and promises; not against the invading and ambitious Northern hordes, but against my country, which was as much interested in seeing the common foe depart as your countrymen? Oh, Sahib, it was a policy alike false to both God and man, and ended as all actions that are unjust do end, in disastrous failure; although triumphant for a brief space, yet it made many widows mourn, many children fatherless. Can, or will, my country ever forget this? Are they not human, Sahib, the same as all God's creatures? Think, Sahib P——n, of the fate of thousands of my bravest countrymen! but, Sahib, the remembrance of that grievous folly of your countrymen has ended now. The union of your two brave generals has proved your country's right to rule, and law and order will once more prevail. Do not fear, Sahib, my words that you are recording are for the perusal of many; you cannot conceive how far they will travel or whom they will reach."

"Sahib P——n: Now is the commencement of a great change. The old year is departing, and it takes with it memories of many things, all done mournfully. A calamitous depression of trade, and last, though not least, in its boding out of evil, it takes with it disastrous war, and those that have ruled with it it takes to return to power no more. Oh, then, to those who will read my words, I say: Now that you have conquered and laid low the thoughts of former victories by present disastrous defeats, now, and only now, is your time to begin a policy, sound, secure, and lasting. I, Dost Mahomed Khan, pray to strengthen your country in regaining the love of my countrymen in the might of your victorious power. I bid your country be merciful. Turn rebels into zealous soldiers. Let liberality be the theme, the standard of your actions. Remember the might of forgiveness is indescribable, but the horror of wrong soon passes away. Oh, Sahib, that is what we want to do. Tell them who are the We. I say that the majority are governed and swayed, Sahib, by feelings of revenge. I can read their hearts—the hearts of those who write against Afghan treachery; who write a policy of annihilation merely for revenge. Surely the horror of broken faith (they counsel) must be duly impressed in their memories by signal punishment."

"Do those that join me in my opening remarks speak more of their wounds than of their devastated homes, and of the annihilation of their dearest and most cherished memories. Some of your countrymen counsel to build upon the site of that palace that has sheltered so many of Afghanistan's Khans, a monument that my countrymen may always gaze on as their punishment. Sahib, my country is yet doomed by the Almighty fiat to become the greatest battle-ground upon which will be fought the supremacy of freedom, embodied by western nations against a Government, which, if successful, will be autocratic with its sternest decrees against all liberty, embodied by the northern power—Russia. Oh, then, will your countrymen realise the advantage of having around them faithful soldiers in lieu of watchful enemies!"

"A great work is yet left for him who will rule the dynasty [destiny?] of this nation. I am speaking of one over whose head has passed seventy winters; one whose intellect is as keen as it was in the heyday of his power; one of whom we recognise as the champion or lord of liberty; one, who would hold out his hand in friendship, but grasp and wield his power against treachery; one, the last to cause a quarrel, yet the first to resist oppression; one who, by friendly overtures, would first advance, would then diplomatically demand, and then, if opposed, unflinchingly carry out his purpose by arms; one, who is alike hated and feared by your country's greatest foe. Pray for the rule, pray for the power soon to change, or else that great and wonderful emporium of trade, that granary from which could be fed uncountable armies, will soon fall into the hands of a power, who, if once possessed of it, will never relinquish it. I am talking of Herat."

"I, Dost Mahomed Khan, say, That India is conquered upon Russia's speedy possession of Herat; but I further add that with wise and God-directed policy even upon the future possession of Herat, the power of your countrymen can fully demonstrate itself with my countrymen as friendly auxiliaries. Oh, Sahib, I want you to record my words in their full significance! I would have you let them go to the world as your other records have done. Leave those surrounding you to forward them to those we should wish to read them."

Here again I thought that my friend, "Dost Mahomed," was unnecessarily severe on the Englishmen generally, and scarcely made due allowance for the irritation felt at the conduct of the Afghans themselves; here again, without a word from my mouth, my thoughts were picked up. The Control went on to say:—

"You should remember, Sahib, that all are not your way of

thinking. There are those in power who, upon the first utterance of a policy of conciliation with my countrymen, would contemptuously say, 'England pampers the murderers of her sons.' It is to those my words are addressed; those kindred of the basely-murdered ones. If England has wrongs to redress, remember also that my countrymen had wrongs in their memories; and the olive branch will be held at first with astonishment, secondly with doubt, but at last with cordial acceptance. To-day my countrymen feel your country's power; they are now flying from the wrath of your levies. Oh, instead of the iron heel, show my countrymen the open path of mercy! Sahib P—n, Dost Mahomed Khan salaams and bids you good day."

This is the third Control by "Dost Mahomed Khan," the second was published some months ago [Nov., 1878], but the first I have not yet published; the first Control was given previous to the rupture between England and Shere Ali, and it came immediately after a Control by his son Mahomed Acbar Khan, who was the instigator of the massacre in 1841, and who gave a vivid illustration of how he was carried away by misdirected patriotism to commit acts of treachery, for which he was suffering bitter expiation. People of the present day see the folly we committed when Lord Auckland, the then Governor-General, was talked over by his four secretaries to enter on that campaign, for which we paid bitterly. Then we had no real cause for war, whatever we may have in the present time. Dost Mahomed was coquetting with both Russia and England, and as John Company only made promises, and the Russian plied him with gold, he affected a Russian alliance; but he knew well enough that he had more to fear from Russia than from England, and that as soon as Herat was taken his country would again have been overrun by Persia, aided by Russia, as Persia was in her then attempt on Herat, where, but for the accidental presence of Eldred Pottinger, she would have been successful. Then Persia was aided by the Russian Simonovich and a regiment of so-called Russian deserters. Dost Mahomed was well aware both as to this fact and also as to the mistake his son Acbar made in his treacherous murder of Macnaghten and the British forces, for in one of the Controls he said that Afghanistan, as an independent State, was doomed. It would fall to either Russia or England, whoever was the most ready to take it.

It is to be hoped that, as we have succeeded so far, we shall neither be lulled into false security—because, notwithstanding all the prognostications of the timid, we have hitherto done our work so easy—nor yet on the other hand, that we should exact too fearful a vengeance on the nation for the foul murder of Cavagnari and his staff. If I might venture to suggest a policy, it would be this: Let us continue to show that we are powerful enough to hold the country if we choose. Let us show for a few years what peace and an absence of internal dissensions will do for the country, and then let them choose their own rulers, and settle their own affairs in their own way, simply keeping, as at Gwalior, a force sufficient to protect our residents from violence in any shape. Whoever may get Herat, Afghanistan will be a splendid buffer against Russian invasion, which is no idle dream either of Russ or Russo-Phobist. The Tartar is as strong in the Russ as ever.

With regard to the eulogy upon Mr. Gladstone I do not agree. Possibly, when he does come into power, he may do exactly what he now deprecates in Opposition. The nation will not allow him to sacrifice the position of his country among nations, and he will not be long before he finds that out.

The Control—believing, as I do, that it comes from the individual himself through the lips of the sensitive—is highly suggestive. The sceptic, and he who ignores spiritual communication, may deem it all a lie or a delusion; but as I scorn either to tell a lie or to admit the possibility of delusion, all I can say is, that the life beyond the grave is closer to the life on this side of it, and takes a greater interest in passing events than is generally believed.

THE LAWS OF SPIRIT-LIFE.

[A husband and wife held sittings together for spirit-communication. Through the lady's hand a number of messages were written, of which the following is one, with which is associated the name of "Swedenborg."]

The spiritual nature of man is a distinct nature—as distinct and separate from the body as are the clothes the body wears. It receives life from the essence of all spirit—the great universal spirit of the Deity. It receives nourishment from the spirit-world in the form of intelligence, ideas, and influence imparted by spiritual beings. It gives rise to thoughts, aspirations, and actions. It grows in love, truth, justice, and purity, also in knowledge of the laws of nature and of celestial things, which I cannot now explain. All noble aspirations, earnest desires, and strong emotions of the human mind for something higher than the present life are emanations from the spiritual nature, and will not be satisfied with terrestrial things. As only food will satisfy the sensation of hunger, and liquid thirst, so only will spiritual things satisfy the emotions of the spirit.

In its present state the mind of man cannot expand beyond the boundary of his human organisation. In the spirit-life it is unbounded; is capable of great expansion; and has other emotions of a far more pleasurable kind and powerful action.

The spiritual nature expands as it gains knowledge and goodness, and as it grows in intelligence it becomes able to impart unto others. The pleasures of the physical life are incomparable with the spiritual. The first law in spirit-life is love, and this gives an earnest desire to do good to all.

Spiritual beings, desirous of progress, have strong aspirations after knowledge, truth, and goodness; their inclinations are not only for spiritual knowledge and laws, but also for the natural laws that control the terrestrial or planetary system. There are natural laws appertaining to your planet not yet unfolded to any of its inhabitants—laws which perhaps may not be demonstrated for ages yet to come—laws which, if promulgated now, in this cosmos, would produce the greatest consternation in the human mind. These laws are studied by the higher spirits—those who have passed into the region purely spiritual. The spiritual laws are still more numerous, and the study of them is a source of delight to those spirits who are capable of understanding them.

It is necessary for all in spirit-life to comprehend in some degree the spiritual as well as the natural laws ere they can direct their communication with any degree of truthfulness to the inhabitants on the terrestrial plane; and it is the requisition of this knowledge that prevents so many from communicating. The natural laws are so dependent upon the spiritual, that harmony between them must prevail. Now, to know and to understand the connection of these laws is the earnest desire of many spirits; the study, although requiring close application, is, indeed, a work of love. The joy experienced by spirits when able to communicate with their friends on earth is great indeed.

There are in spirit-life spirits who, by their superior knowledge, are appointed to instruct and guide those spirits in the lower spheres that are susceptible to their emotions and capable of understanding them.

The law of Affinity, which is one of love, is one of the most powerful in spirit-life, and all knowledge is received or imparted by acquiescence unto it. It expands and elevates the mind, and opens it to spiritual impulses, which enable it to receive knowledge with greater facility.

The next law I will speak of is the law of Sympathy, and the power of this law in spirit-life is entirely beyond human conception. The laws of love and sympathy are as essential to spirit-life as food and raiment are to the natural, and without them can be no spirit-union. Sympathy between spiritual beings far exceeds that which a mother has for her only child. It enables spiritual beings to hold communion with each other in the happiest way; it helps them to communicate with those on earth more effectually, for spiritual communication there must be, first, sympathy, then the affinity which unites and blends mind with mind. Love and sympathy constitute the happiness of spirit-life. When love and sympathy prevail, mind blends with mind, thoughts are interlaced with thoughts, all unite, all are in harmony, actions and emotions are easily expressed, and happiness is attained unto.

The law I will now speak of is Comprehension, and this is one of great importance. Love and sympathy, to be fully realised, must be comprehended, then the spiritual nature will expand, and become able to grasp loftier ideas and a higher region of thought; the senses will become more intense, and the emotions and desires will also be increased; likewise the spiritual sight will become intensified, so as to enable the spiritual being to penetrate into higher spheres of intelligence and usefulness. The mind is drawn by love, to sympathise with the object of its love, and then to comprehend its desires, intentions, and purposes. In terrestrial life it would be vain to teach if the knowledge imparted was not understood. Comprehension in your life gives encouragement to impart more knowledge, and draws forth an increase of energy to persevere. In the spirit-life it is of infinitely more importance; the spiritual mind is being constantly fed by the higher intelligences, and, in accordance with the love and sympathy by which it is received, so is it comprehended.

Now a fourth law, which I intend calling your attention to, is Comparison, and you will, no doubt, be able to see the importance of this, for if you have followed me through the laws of Love, Sympathy, and Comprehension, and studied their importance in your mind, you must be able to compare one state with another, one person with another, and thus establish in your own mind a firm basis of comparison. It is universally admitted that the law of comparison is of great import in logical philosophy—especially in the analytical method—that a right and true conception of things may be ascertained. If it be so important in natural philosophy, it is certainly of greater importance in spiritual. The old writers and great philosophers understood, to some extent, the importance of this law, but not as it is now comprehended upon your earth; but even now it does not exist in so high a degree, or so definite a form, as we have it in spirit-life, for it is by this law, after the others are understood, that a full knowledge of spirit-life is obtained. In your own life you may see a certain object, and comprehend its composition and use, but its beauty, importance, or goodness, you cannot conceive, except by comparison. The law of comparison, as it relates to spirit-life, is still more useful and interesting, and, by his power of comparison, the spirit is enabled to rise higher in spirit-life.

A spiritual being, whose mind has been properly formed in earth-life, is attracted by his love and sympathy into the society of certain angelic beings, and then, by their guidance, he is led on to various stages of spirit-life, and by this means he is able to compare the different states, and to select such society as he considers will be most conducive to his welfare. The law of comparison, therefore, is one of the means to spiritual progress, as it enables spirits, by inference and induction, to obtain knowledge of the different spiritual states, and with the aid of comprehension to see how to obtain such knowledge as is necessary for his spiritual progression. In philosophy, it is by analysis, induction, and comparison, that

pliances of the "rat-trap" school of "spiritual" (?) investigation—what amount of spiritual light and knowledge do they bring to bear upon the experiment? Look at them using their physical appliances and restraints—is it not a logical declaration that spiritual phenomena are only a material, physical matter, and that the spirit-world may be conveniently ignored? In the language of the sacred writer, it may be said of them: "God is not in their thoughts." Such "spiritual" investigation is practically bald atheism—cold materialism. Medium, sitters, visitors alike, are so involved in their little dodges to detect rogues, that they neglect to set a trap to catch even the faintest spiritual sunbeam. In short, the spiritual world is to them practically a negation. Some of them may have seen manifestations, and even conversed with spirits—though doubts will arise as to these being spirits—but is not the whole experiment a confession of ignorance and dissatisfaction—a commencement of the alphabet again *de novo*?

It may be said in reply that some of these sitters were men and women, staunch and experienced in Spiritualism, and that my criticism of them does not apply. I do not know who was present, so that there is no personality in my remarks. "The tree is known by its fruits." If I see how men act, I care not for their professions: all the worse for these if their acts belie them. What should we think of a group of barbarians smashing a watch between stones to see whence the ticking and movement of the hands: no one would believe any apologist who might declare that they were skilled mechanics. Our Spiritual Movement is full of just such barbarians.

The other order of medium I style the "Spiritual" medium, because they have within the mind a guiding light, an intuition, an inner staircase to the spiritual apartments above by which they can be guided. I have sat very frequently of late with such a medium. No sooner do the visitors drop in, than she sees at a glance the spiritual result of each sitter. The circle is formed, and the outcome is promptly estimated by a faculty on the part of the medium, aided by impressions, clairvoyant visions, or clairaudiently heard words from the guiding spirit. Nothing is attempted by the controls unless circumstances be propitious; the circle is promptly broken up: the hard-heads depart, and all they can say is that nothing occurred. The enlightened remnant remain, and have a grand time of it; the spirits are far-seeing and voluble. The report of the success spreads; the hard-heads think; they feel that they, and not the mediums, are to blame; and, after a few mental conflicts, they sit again with success, and become genuine Spiritualists.

With the spirit-blind phenomenal medium the case is different. They sit in the circle having no idea as to the fitness of the sitters to receive manifestations. Their own guides cannot come very near to them. The influence of the visitors becomes paramount, and nothing satisfactory, or, perhaps that which is very unsatisfactory, occurs, and yet the medium is blameless.

And here comes in the most important of all considerations, both for mediums and spiritual workers, viz., what is it that relates the individual to the spirit-guide? There are two ways which I will denominate the inside track and the outside track. The latter is by the physical sphere of the medium, and the spirit can only direct him by rap, or movement of table, or voice, &c. Should the conditions be bad, so that none of these external manifestations can occur, then the power of communicating with the spirit-guide is entirely cut off, or aliens may gain control and just say what suits their purpose best. The "phenomenal" medium, then, is not a complete medium, but requires "conditions"—good sitters—to make up the means of successful communion. With the "spiritual" mediums the case is vastly different. They take the "inside track," and are related to the spirit-world through the mental sphere. Such a medium is a complete circle in himself or herself, and can mentally obtain guidance from the controlling spirit, whether the surrounding conditions be favourable or not.

It has been frequently asked "Why do not the spirits protect the mediums in such cases?" I have just explained why: the outside track is closed against them, and there is no inside track.

I have said that a "phenomenal" medium should be accompanied by some person with the interior light, who can point out the "inside track" for them, such as in the case of Mr. Oxley and Mr. A. F.—, when the casts of spirit-faces were obtained. That mediums might sit with a hundred sitters under similar conditions and not get anything like such results must be constantly borne in mind. It is in the baseless pretension to the public that such mediums can get certain results, that the chief blame rests against them of imposture. Looking at the matter as purely physical, they assume that phenomena which are really *spiritual* in their nature can be obtained without any reference to the spiritual development of the sitter. Mr. Crookes got extraordinary, and evidently most truthful, results with Miss Florence Cook, now under the ban of the Great Russell Street seizure; but these grand results in the past have really never been equalled by any other investigator, because there is only one, William Crookes, F.R.S., &c., and the result was just as much due to him and his influence as to that of the medium. Mediums—I repeat it—err greatly when they attempt to lend themselves to promiscuous sitters to attain results which have been achieved by special sitters.

How many of the thousands who read of Mr. Crookes's scientific experiments could make a radiometer or carry through the delicate experiments necessary to demonstrate the truth of that philosopher's theories? Apply the same principle to the evolution of spiritual phenomena, and then something approaching the

"scientific" method will be arrived at. A set of nobodies lay their heads together and think that their united nothingness will, when summed up, equal the magnitude of one distinguished man. How often must they come to grief to discover their mistake?

I now come to another point, namely, that if the medium and spiritual worker require to have the inner light, so, also, any institution, association, or body of Spiritualists, to be successful, should have, in their corporate capacity, a similar inner light. I venture to say that it would be a remarkable instance of genuine paradox if those who have persistently followed such opposite methods should have much of this inner light. I, indeed, ask, has any good thing, spiritually, ever come out of this kind of effort. And is it not known from Dan even unto Beersheba that not a few mediums have received stains within those same precincts?

Allow me to explain: I am not blaming anyone; I am not angry; I am not retaliating. I am as cool as a saint on a frosty morning, *minus* his breakfast of mild herbs. I name these facts for a strictly scientific purpose. It has been the fashion hitherto to malign poor mediums when painful things of this kind occurred, and their self-righteous custodians have been the first to take up stones against them. I much desire to reverse the process, and place the rod on the other back. The medium in all such circles is evidently a passive instrument, who places himself in the hands of the managers, and they alone should bear the consequences. They suggest all the arrangements; they provide the conditions; they act in such a manner as to relieve the medium of all responsibility, and it is utterly absurd that whatever thereafter happens should fall on to the shoulders of the medium. If the medium is to be responsible, let us appeal to the honour of the medium, and not to bands and bars, as if the tribe were all of the vilest character. Let us either have the one thing or the other; but in the name of all that is just and fair, let us not mix matters up by giving the sitters and testers all the advantage and immunity, and the poor medium the censure and responsibility.

But the medium was to give a seance elsewhere that same evening, and, as I understand, did go, found an expectant company, and, in despair, placing herself in the hands of the manager, did give a seance, and a most successful one it was.† This fact must not be overlooked in attributing a cause to the previous disaster. Are we quite sure that there was the utmost goodwill and disinterestedness between the one circle and the management of the other? The fact is apparent, that an orange was to be divided that evening. The first circle got the rind, while for the second was reserved the juicy pulp. *Verb. sap.*

This consideration introduces a very different department of inquiry—viz., how far the will and motive of persons on the earth-plane influence spirits when they approach the mortal sphere, and, for the time, become identified therewith. Let me endeavour to illustrate.

There is a lake. A boy enters a boat on this side with the view of sailing across to a friend, who hails him from the opposite shore. He sets his sail to catch the favouring breeze, but the rudder of the boat is so set that it is impossible for it to sail in the direction desired, and the rudder is so fixed that during that cruise it cannot be adjusted. The effort to reach the opposite bank is abortive; and yet the boat is sound, the wind is favourable, the little navigator is willing, but the rudder so unpropitiously fixed turns all the elements of success into non-success.

May it not have been so in this unfortunate seance? The medium, no doubt, thought somewhat of her second seance, and whether the manager of the second seance knew of the previous engagement or not, the spirits interested in his proceedings would know, and with this mental impression on the part of the medium

* Miss C. A. Burko, the secretary at 38, Great Russell Street, writes to the *Daily Chronicle* of Jan. 15, from which we make the following extract:—

"The association, in seeking to fulfil the objects for which it was established—viz., to assist inquirers into the truths of Spiritualism—had thought that they would be rendering a public service by affording to members and their friends, unable or unwilling to devote the time needful for individual experiment, an opportunity of witnessing, under favourable circumstances, some of those phenomena, and they hoped that they had secured the best and most trustworthy means of so doing in engaging the services of Mrs. Corner, who, as Miss Florence Cook, was so completely and exhaustively tested by Mr. Crookes, F.R.S., and by many other competent investigators, including committees of this association in recent experiments.

"Mr. Crookes' experiments extended over a series of years, and were conducted in his own house, in the presence of his own family, under conditions that seemed to preclude deception. His precautions against error were, indeed, most elaborate, and his testimony as to what he proved is public property.

"The association was not unaware of the fact that the most intricate bonds do not prevent the liberation, by some means, of the medium. They knew, moreover—strange as the fact may appear to many of your readers—that perfectly unconscious persons can be, and frequently are, made to personate and act a part, wholly irrespective of their own volition, just as the mesmeric sensitive obeys the suggestions of the mesmeriser. And they did not under-estimate the extreme difficulty of presenting to uninstructed persons satisfactory results. They, however, deemed it their duty to make the attempt."

The failure of the method, by which it was hoped to "assist inquirers," is unmistakably confessed.

† A gentleman, who had attended the second seance, told me on Wednesday evening that it was quite successful. The medium and spirit-form were seen at the same time.—J. B.

and super-impression on the part of spirits, the unhappy fact might occur without downright culpability on the part of anyone.

After all, the great evil is narrow-minded selfishness. It is the incumbrance that so frequently bends the rudder the wrong way in the voyage of life in other matters besides Spiritualism. The medium is to blame in that she did not consign herself and her gifts to a higher power and purpose than her own personal desires or the importunities of earthly influences. I make no special point of censuring her, but the fact of the coincident appointments remains as a basis for comment.

Instead of blaming the medium, I would propose a testimonial for the suffering she must endure in doing so much good, for this abruptly terminating sitting will do a world of good. It will, I hope, explode the absurd system of seance-holding, under which it took place.

Teaching is of no use to people. They must suffer to learn. No doubt this painful incident has been brought about by the higher powers for purposes of instruction, and we have to be grateful for agencies that we cannot approve of, because they serve a grand purpose in thus demonstrating the undesirability of their methods. I blame no one. There is no tinge of malice in my voice; I only desire to answer the question as Mr. Dale has put it to me, and, as a spiritual teacher, to extract such useful thoughts as I can from the circumstances.

The time is close upon us when all who neglect the spiritual laws will meet with severe lessons. This is not the last case of the kind that we shall hear of. There is no other way of eradicating evil methods which act as an impediment to the adoption of better methods. The materialistic spirit-ignoring forms of phenomenal investigation are a great hindrance to our Cause. The brighter light that is about to be shed abroad cannot shine through such atmosphere. The prime duty of all workers—true workers—is to open the "inner track" to the spirit-world, and then all outer phenomena will be at their command. It is spiritual development that we require—not mere peep-show wonders catered for to satisfy a childish curiosity, a wicked suspicion, or sordid gain. The sooner that all mercenary hucksters in spiritual phenomena are drummed out of the ranks the better, I care not whether they be individuals trading on the power of mediums at a profit to themselves as agents, or associations which, on the "co-operative store" principle, wring their fun out of mediums at a small fee because they give a wholesale order.

Let our mediums be paid—sustained—not traded on by these middlemen. But let the protector of each medium be a truly spiritual man or woman with the Inner Light, who will arrange the sittings with a view to spiritual ends and purposes. Truly we are all too ignorant to do this aright, but the light is at hand to guide us if we are prepared to profit by it. Let us confess our ignorance, ask for guidance from above, begin to try, and assuredly we will be helped. Yes, friends, it must be the prime consideration of every medium, spiritual worker, and circle-sitter:—"In the sight of God and his ministering guide to my soul, am I doing right in this matter?" Do not use pretentious language and long prayers. Do not utter a word; but in secret lift up the soul to the Father in Heaven, and in the secret chamber of thy spirit the reward will be felt. Many a circle is blessed and saved from failure by this step on the part of one or more sitters, though unknown to all the rest.

The person with spiritual development—the Enlightened—should in all cases control in the circle. Then, and with a medium, even who is undeveloped spiritually, it will be impossible for these seizures of the medium to take place. Such sittings will have a tendency to develop our mediums. At present they are drained of their finer elements by sitters, who should not be permitted to enter the presence of a medium. By this abuse the spiritual sight is closed or prevented from development. It is a fact, that when a medium or sensitive sits with a "drawing" person—a "lunarite"—the eyes are weak afterwards, showing the connection between the faculty of sight and the aural fluid; and the spiritual sight uses as a vehicle a finer fluid, which, as a matter of course, is abstracted first!

In the Jewish system there was an arrangement for all classes of development to participate in the spiritual worship. The most holy place, the cabinet—dark, apparently, for a lamp or candlestick was used—was strictly guarded. Then there was a second apartment to which there was greater access. Then came the large enclosure for the "Children of Israel;" but the "Gentile" and the "stranger" had to remain without. The term "Jew" and "Israelite" indicated Spiritualists of relative degrees of development.

The same exists amongst us to this day. There are those who can approach to the inner cabinet and to other subordinate positions. They are, in truth, "Spiritualists." There is, however, a much larger army which cannot be admitted. They are not, in truth, "Spiritualists," but "adherents," "proselytes," or *believers* in what the Spiritualists *know* to be true.

By right we should have a system of initiation, whereby these "adherents" or "believers" might become students and gain knowledge first hand. As they are fit for it, they might be introduced to one or the other medium; for a sitter may with propriety sit with one medium when it would be quite objectionable to sit with another. All sitters must sit with mediums of that degree of development with which they are in harmony.

The circle should always be under the control of an individual, never of a "committee," "society," or delegation. The master-mind should be a self-radiating "solar" mind. The master mind gives light to all in the circle, and under his beams the medium opens out with

spiritual beauty. Hence the philosophy of the family circle, with the Father in his proper place, at the head of his household, the last honourable link which unites his race on earth with those of his race who have ascended to the Upper World. There the developed and Luminous Patriarch stands in his proper place to protect his little flock from the assaults of evil, and to confer on them the blessings of Light, of Goodness, and of Truth. His word is final as to who shall enter that sacred circle. "These are my tender lambs, my dear children," he cries, and I dare aught, spiritual or physical, to approach them to annoy or destroy. Oh, Spiritualists! the grandeur of this Patriarchal blessing, which our Father, God, the Great Patriarch, has conferred upon us: constitute your homes on the divine plan and the power of Spiritualism will at once become a divine power, and all minds will speedily be brought to acknowledge its sway.

Mediums may then visit in safety under your roof. They will bring to you the choice influences that have singled them out to perform great missions, and you will add to their power by your choicest spiritual surroundings, and reward their bodily needs with a due proportion of your substance.

But how perverted is our present system. The "stranger" who should stand afar off, is often at the head of affairs, because he is a "secretary" or the busybody of some "committee." The set enemy of our whole system can, for *5s.*, win his way into our most holy places, and commit his rude riot on our most heavenly manna! We have no spiritual workers ordained by spiritual worth and fitness, or if anyone dare stand up for, and disinterestedly endeavour to do, spiritual work, we malign them, and do our best to pack them off to the spirit-world by sickness and starvation. We allow all of the important issues to slide into the hands of humanly-elected tools of worldly organisations and professional adventurers, who spring up from the most questionable antecedents, happily, for the most part unknown, and when they have done their mission of self, they fly away where there are pastures green, and their past merits, or demerits, are a mystery.

These things are so, which prove to my mind that Spiritualists have not adopted the wisest tactics, and cannot deserve any better results than they have had.

At the conclusion, Mr. Dale expressed, on behalf of the meeting, the great pleasure and instruction he had received from the lecture, and the meeting terminated.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

DOST MAHOMED KHAN.*

December 29, 1879.

Shortly after the medium entered the room he went into trance, and said there was a struggle between a spirit, who gave his name as "Dost Mahomed Khan," and a spirit that he knew well, "Dr. Charles Helvetus Lloyd," who both wanted to control. The latter controlled for a few minutes, explaining a little mistake the medium had made, which would be of interest to no one save myself.

As soon as he left, my old spirit-friend, "Dost Mahomed Khan," the ruler of Afghanistan a few years back, controlled, and spoke as follows:—

"Ah, Sahib P—n, so my countrymen are dying beneath British bayonets, and they come to me, their chieftain, the head of my tribe. You know there is no unity in my nation; we are divided. You have heard of these divisions; I am the representative now of all my people in spirit-life. They come to me with their wounds all open, with the anguish impressed on their spiritual forms, and they ask me why these things are. Oh, Sahib, I answer them; I tell them the cloud is lifting from my country, and they make answer and say: 'O, mighty chief, when the cloud is lifted from beneath, will be seen the mangled forms of Afghan warriors.'

"Oh, what then, my countrymen?"

"Tell us," they say, 'beyond this great misfortune what will be seen—our dismantled mosques—our religious shrines dismantled?'

"And what then?" said I.

"Need we go further, great chief? With the cloud to lift at to-morrow's sun-rising, devastation and ruin would be but then more plainly seen."

"And what then?" I made them answer. 'Can you not see the phoenix rising from this mound of devastation and ruin? I tell you, you shall see it rise; you shall see vast flashes of light, the smallest of them like the fire of the jungle, extending throughout the length and breadth of England's vast empire. We shall stay her power; we shall dare her in her might; and who knows how much beyond all others, how much my country has dared. We can better realise how much our country is prepared to dare to form for herself an Asiatic empire.'

* A communication from the same spirit appeared in the *Medium* No. 448, page 692, published on November 1, 1878.

"Before I proceed, Sahib, let me inform you of the mighty struggle for ascendancy that is now passing. Oh, Sahib, the old year is now passing away, ushering in the new one, fraught with great changes under all forms. The stern autocratic power ere the coming year closes will be Republican in its form of government, and the Republic afterwards shall form a monarchical empire, and the interest of this closing year shall, cease to be of importance when these rapid changes are made.

"Sahib, I have told my countrymen that the memories of 1838 must be strangled in 1879. The victories must be obliterated by the disasters, and the true and rightful power in the ascendant must be realised and truthfully owned.

"I have seen the dark, mole-like working of the last two summers, and I have stood an unseen listener at your most secret cabinet councils; and, had I have had this illiterate instrument at hand, I would have taught to them a policy more just to man and more obedient to God; but the Infinite did not so will it.

"What would I have taught to them, Sahib? I, Dost Mahomed Khan, will tell you: I should have proclaimed my name in a parliamentary manner, mark me, and stranger what I should have told them. Sahib, I should have told them that I was an immortal witness of their injustice and false policy, which, in its earliest dawn, promised victory to them, but in its result—its final result—promised them the loss of thousands of their bravest, for the momentary triumph of replacing him that I had displaced. They afterwards replaced and recognised my former right, and then I would have asked them, Sahib P—n—for I speak to you as one who loves my country, and its natives, as dearly as myself; I speak to you as one in whose bosom burns the purest patriotism; I speak to you as one who, upon any reverse to your country, would mourn just as sincerely as any of her living sons;—I would have asked them what brought the war into my country originally. They had no plausible excuse; they had not the excuse of a murdered ambassador and massacred embassy. I am referring to the just cause of the present quarrel with my country. Oh, Sahib P—n, you must go deeper for a cause than Macnaghten's mangled form; and as I say to you I would have said to them: the same cause then is as surely the same cause now.

"I would tell them, as the representatives of their enlightened empire, that Afghanistan, my countrymen, in fighting for their own country, were protecting theirs, and that the same foe was common to both. I wish to point out to your notice the similarity between then and now. Now, at the close of this present year, how steadily the same game is played out, and by the same players. What two names have filled your editorial columns day after day? *Khiva and Herat*. What two names were common at the commencement of that disastrous war in my time? Why, the very same. Was it ambition that was to be combated; ambition, whose hopes were to be frustrated? then, as now, the same pretences—many and various, but all tending to one goal. The key to India—*Herat*—that small country, so far removed from them that my whole country has to be traversed before they reach it. I would have told them that it would have been just as wise on their parts to have annihilated the brave Turcomans, who lately so gallantly defended their country against the Russian hordes, as was their policy of 1838—a policy unfortunately carried out in this present year, 1879. I would have told them, Sahib, that I, Dost Mahomed Khan, with my brave Cabulese and tribal auxiliaries, was prepared, single-handed, to fight for the independence of my country, when, under the false pretence the Russian hordes were marching to the assistance of the Persian soldiery, upon the death of Yar Mahomed Khan, the possessor and ruler of Herat, Persia's pretext being the hideous cruelty of Yar Mahomed Khan towards Persia's subjects, whilst residing in his territory, forcibly seizing them and selling them into slavery.

"You have said, Sahib, that I possessed, and am still in possession of, a keen intellect."

I may here state that I had said not a word; but I was *thinking* that the sharp, keen-witted "Dost Mahomed Khan" had he been alive, would never have given cause for the present unfortunate complication of affairs. Thoughts in spirit-life are as real and substantial as words or writing in earth-life. The Control proceeded:—

"Sahib, I can agree with you, however painful were the feelings of the present Government, I could recognise and perceive Russian machinations, and that Russia was making but a cat's-paw of Persia. I saw, Sahib, in my mind the fall of Herat, and saw the Russian soldiery triumphant, and then reasoned on their next step; the result, Sahib, being, that I called my soldiers around me, determined, if necessary, to bar the progress of their legions unaided. And then I would have told them this, 'seated ministers' that rule this empire, that is what I would have done in 1838.

"Things had got so far, and no further than this. Herat was trembling; Persia and Russia invading; myself and my levies watching. Then came the British decision. I would have told them then, even as I say now, what they should have done. First, they should have asked themselves the question, Why are the Russian hordes around Herat? and reason would have made the answer: 'The invasion of the Empire of India.' Gigantic as the enterprise might seem, Herat once possessed and used as a base, would give the invader a fair chance of success. I would have remarked to them the keen and subtle diplomacies of the Russ, any cause making a fair or unfair pretext to further their long-cherished dream; I would have told them, Sahib, that England's hospitality and kingly care of the Persian potentate on his visit here, was fully necessary to counteract the insidious attempts to break the alliance

that exists between your country, Sahib, and Persia. I would have asked them, then, Sahib, after glancing at the invader, to turn their eyes on those who were watching—dusky patriots, uncivilised, but free, and unyielding in their patriotism; and then I would have bade them to have asked the world, Why and for what purpose are these soldiers assembled? and reason would have taught them the answer: they are Afghans prepared to defend their own country, a country that lies between Herat, conquered, and your empire; and then I would have asked them to appeal again to their reason to teach them their wisest policy.

"Oh, Sahib, none were so anxious to drive the invader back as myself. But then, Sahib, as now, the easiest road, as it seemed, was chosen, and my country and my countrymen became the enemies of yours. Why not, then, have driven the invader back from Herat, side by side with my countrymen? Why declare war, not against Persia, that has broken alike treaties and promises; not against the invading and ambitious Northern hordes, but against my country, which was as much interested in seeing the common foe depart as your countrymen? Oh, Sahib, it was a policy alike false to both God and man, and ended as all actions that are unjust do end, in disastrous failure; although triumphant for a brief space, yet it made many widows mourn, many children fatherless. Can, or will, my country ever forget this? Are they not human, Sahib, the same as all God's creatures? Think, Sahib P—n, of the fate of thousands of my bravest countrymen! but, Sahib, the remembrance of that grievous folly of your countrymen has ended now. The union of your two brave generals has proved your country's right to rule, and law and order will once more prevail. Do not fear, Sahib, my words that you are recording are for the perusal of many; you cannot conceive how far they will travel or whom they will reach.

"Sahib P—n: Now is the commencement of a great change. The old year is departing, and it takes with it memories of many things, all done mournfully. A calamitous depression of trade, and last, though not least, in its boding out of evil, it takes with it disastrous war, and those that have ruled with it it takes to return to power no more. Oh, then, to those who will read my words, I say: Now that you have conquered and laid low the thoughts of former victories by present disastrous defeats, now, and only now, is your time to begin a policy, sound, secure, and lasting. I, Dost Mahomed Khan, pray to strengthen your country in regaining the love of my countrymen in the night of your victorious power. I bid your country be merciful. Turn rebels into zealous soldiers. Let liberality be the theme, the standard of your actions. Remember the might of forgiveness is indescribable, but the horror of wrong soon passes away. Oh, Sahib, that is what we want to do. Tell them who are the We. I say that the majority are governed and awayed, Sahib, by feelings of revenge. I can read their hearts—the hearts of those who write against Afghan treachery; who write a policy of annihilation merely for revenge. Surely the horror of broken faith (they counsel) must be duly impressed in their memories by signal punishment.

"Do those that join me in my opening remarks speak more of their wounds than of their devastated homes, and of the annihilation of their dearest and most cherished memories. Some of your countrymen counsel to build upon the site of that palace that has sheltered so many of Afghanistan's Khans, a monument that my countrymen may always gaze on as their punishment. Sahib, my country is yet doomed by the Almighty fiat to become the greatest battle-ground upon which will be fought the supremacy of freedom, embodied by western nations against a Government, which, if successful, will be autocratic with its sternest decrees against all liberty, embodied by the northern power—Russia. Oh, then, will your countrymen realise the advantage of having around them faithful soldiers in lieu of watchful enemies!

"A great work is yet left for him who will rule the dynasty [destiny?] of this nation. I am speaking of one over whose head has passed seventy winters; one whose intellect is as keen as it was in the heyday of his power; one of whom we recognise as the champion or lord of liberty; one, who would hold out his hand in friendship, but grasp and wield his power against treachery; one, the last to cause a quarrel, yet the first to resist oppression; one who, by friendly overtures, would first advance, would then diplomatically demand, and then, if opposed, unflinchingly carry out his purpose by arms; one, who is alike hated and feared by your country's greatest foe. Pray for the rule, pray for the power soon to change, or else that great and wonderful emporium of trade, that granary from which could be fed uncountable armies, will soon fall into the hands of a power, who, if once possessed of it, will never relinquish it. I am talking of Herat.

"I, Dost Mahomed Khan, say, That India is conquered upon Russia's speedy possession of Herat; but I further add that with wise and God-directed policy even upon the future possession of Herat, the power of your countrymen can fully demonstrate itself with my countrymen as friendly auxiliaries. Oh, Sahib, I want you to record my words in their full significance! I would have you let them go to the world as your other records have done. Leave those surrounding you to forward them to those we should wish to read them."

Here again I thought that my friend, "Dost Mahomed," was unnecessarily severe on the Englishmen generally, and scarcely made due allowance for the irritation felt at the conduct of the Afghans themselves; here again, without a word from my mouth, my thoughts were picked up. The Control went on to say:—

"You should remember, Sahib, that all are not your way of

thinking. There are those in power who, upon the first utterance of a policy of conciliation with my countrymen, would contemptuously say, 'England pampers the murderers of her sons.' It is to those my words are addressed; those kindred of the basely-murdered ones. If England has wrongs to redress, remember also that my countrymen had wrongs in their memories; and the olive branch will be held at first with astonishment, secondly with doubt, but at last with cordial acceptance. To-day my countrymen feel your country's power; they are now flying from the wrath of your leries. Oh, instead of the iron heel, show my countrymen the open path of mercy! Sahib P——n, Dost Mahomed Khan salaams and bids you good day."

This is the third Control by "Dost Mahomed Khan," the second was published some months ago [Nov., 1878], but the first I have not yet published; the first Control was given previous to the rupture between England and Shere Ali, and it came immediately after a Control by his son Mahomed Acbar Khan, who was the instigator of the massacre in 1841, and who gave a vivid illustration of how he was carried away by misdirected patriotism to commit acts of treachery, for which he was suffering bitter expiation. People of the present day see the folly we committed when Lord Auckland, the then Governor-General, was talked over by his four secretaries to enter on that campaign, for which we paid bitterly. Then we had no real cause for war, whatever we may have in the present time. Dost Mahomed was coquetting with both Russia and England, and as John Company only made promises, and the Russian plied him with gold, he affected a Russian alliance; but he knew well enough that he had more to fear from Russia than from England, and that as soon as Herat was taken his country would again have been overrun by Persia, aided by Russia, as Persia was in her then attempt on Herat, where, but for the accidental presence of Eldred Pottinger, she would have been successful. Then Persia was aided by the Russian Simonvich and a regiment of so-called Russian deserters. Dost Mahomed was well aware both as to this fact and also as to the mistake his son Acbar made in his treacherous murder of Macnaghten and the British forces, for in one of the Controls he said that Afghanistan, as an independent State, was doomed. It would fall to either Russia or England, whoever was the most ready to take it.

It is to be hoped that, as we have succeeded so far, we shall neither be lulled into false security—because, notwithstanding all the prognostications of the timid, we have hitherto done our work so easy—nor yet on the other hand, that we should exact too fearful a vengeance on the nation for the foul murder of Cavagnari and his staff. If I might venture to suggest a policy, it would be this: Let us continue to show that we are powerful enough to hold the country if we choose. Let us show for a few years what peace and an absence of internal dissensions will do for the country, and then let them choose their own rulers, and settle their own affairs in their own way, simply keeping, as at Gwalior, a force sufficient to protect our residents from violence in any shape. Whoever may get Herat, Afghanistan will be a splendid buffer against Russian invasion, which is no idle dream either of Russ or Russo-Phobist. The Tartar is as strong in the Russ as ever.

With regard to the eulogy upon Mr. Gladstone I do not agree. Possibly, when he does come into power, he may do exactly what he now deprecates in Opposition. The nation will not allow him to sacrifice the position of his country among nations, and he will not be long before he finds that out.

The Control—believing, as I do, that it comes from the individual himself through the lips of the sensitive—is highly suggestive. The sceptic, and he who ignores spiritual communication, may deem it all a lie or a delusion; but as I scorn either to tell a lie or to admit the possibility of delusion, all I can say is, that the life beyond the grave is closer to the life on this side of it, and takes a greater interest in passing events than is generally believed.

THE LAWS OF SPIRIT-LIFE.

[A husband and wife held sittings together for spirit-communion. Through the lady's hand a number of messages were written, of which the following is one, with which is associated the name of "Swedenborg."]

The spiritual nature of man is a distinct nature—as distinct and separate from the body as are the clothes the body wears. It receives life from the essence of all spirit—the great universal spirit of the Deity. It receives nourishment from the spirit-world in the form of intelligence, ideas, and influence imparted by spiritual beings. It gives rise to thoughts, aspirations, and actions. It grows in love, truth, justice, and purity, also in knowledge of the laws of nature and of celestial things, which I cannot now explain. All noble aspirations, earnest desires, and strong emotions of the human mind for something higher than the present life are emanations from the spiritual nature, and will not be satisfied with terrestrial things. As only food will satisfy the sensation of hunger, and liquid thirst, so only will spiritual things satisfy the emotions of the spirit.

In its present state the mind of man cannot expand beyond the boundary of his human organisation. In the spirit-life it is unbounded; is capable of great expansion; and has other emotions of a far more pleasurable kind and powerful action.

The spiritual nature expands as it gains knowledge and goodness, and as it grows in intelligence it becomes able to impart unto others. The pleasures of the physical life are incomparable with the spiritual. The first law in spirit-life is love, and this gives an earnest desire to do good to all.

Spiritual beings, desirous of progress, have strong aspirations after knowledge, truth, and goodness; their inclinations are not only for spiritual knowledge and laws, but also for the natural laws that control the terrestrial or planetary system. There are natural laws appertaining to your planet not yet unfolded to any of its inhabitants—laws which perhaps may not be demonstrated for ages yet to come—laws which, if promulgated now, in this cosmos, would produce the greatest consternation in the human mind. These laws are studied by the higher spirits—those who have passed into the region purely spiritual. The spiritual laws are still more numerous, and the study of them is a source of delight to those spirits who are capable of understanding them.

It is necessary for all in spirit-life to comprehend in some degree the spiritual as well as the natural laws ere they can direct their communication with any degree of truthfulness to the inhabitants on the terrestrial plane; and it is the requisition of this knowledge that prevents so many from communicating. The natural laws are so dependent upon the spiritual, that harmony between them must prevail. Now, to know and to understand the connection of these laws is the earnest desire of many spirits; the study, although requiring close application, is, indeed, a work of love. The joy experienced by spirits when able to communicate with their friends on earth is great indeed.

There are in spirit-life spirits who, by their superior knowledge, are appointed to instruct and guide those spirits in the lower spheres that are susceptible to their emotions and capable of understanding them.

The law of Affinity, which is one of love, is one of the most powerful in spirit-life, and all knowledge is received or imparted by acquiescence unto it. It expands and elevates the mind, and opens it to spiritual impulses, which enable it to receive knowledge with greater facility.

The next law I will speak of is the law of Sympathy, and the power of this law in spirit-life is entirely beyond human conception. The laws of love and sympathy are as essential to spirit-life as food and raiment are to the natural, and without them can be no spirit-union. Sympathy between spiritual beings far exceeds that which a mother has for her only child. It enables spiritual beings to hold communion with each other in the happiest way; it helps them to communicate with those on earth more effectually, for spiritual communication there must be, first, sympathy, then the affinity which unites and blends mind with mind. Love and sympathy constitute the happiness of spirit-life. When love and sympathy prevail, mind blends with mind, thoughts are interlaced with thoughts, all unite, all are in harmony, actions and emotions are easily expressed, and happiness is attained unto.

The law I will now speak of is Comprehension, and this is one of great importance. Love and sympathy, to be fully realised, must be comprehended, then the spiritual nature will expand, and become able to grasp loftier ideas and a higher region of thought; the senses will become more intense, and the emotions and desires will also be increased; likewise the spiritual sight will become intensified, so as to enable the spiritual being to penetrate into higher spheres of intelligence and usefulness. The mind is drawn by love, to sympathise with the object of its love, and then to comprehend its desires, intentions, and purposes. In terrestrial life it would be vain to teach if the knowledge imparted was not understood. Comprehension in your life gives encouragement to impart more knowledge, and draws forth an increase of energy to persevere. In the spirit-life it is of infinitely more importance; the spiritual mind is being constantly fed by the higher intelligences, and, in accordance with the love and sympathy by which it is received, so is it comprehended.

Now a fourth law, which I intend calling your attention to, is Comparison, and you will, no doubt, be able to see the importance of this, for if you have followed me through the laws of Love, Sympathy, and Comprehension, and studied their importance in your mind, you must be able to compare one state with another, one person with another, and thus establish in your own mind a firm basis of comparison. It is universally admitted that the law of comparison is of great import in logical philosophy—especially in the analytical method—that a right and true conception of things may be ascertained. If it be so important in natural philosophy, it is certainly of greater importance in spiritual. The old writers and great philosophers understood, to some extent, the importance of this law, but not as it is now comprehended upon your earth; but even now it does not exist in so high a degree, or so definite a form, as we have it in spirit-life, for it is by this law, after the others are understood, that a full knowledge of spirit-life is obtained. In your own life you may see a certain object, and comprehend its composition and use, but its beauty, importance, or goodness, you cannot conceive, except by comparison. The law of comparison, as it relates to spirit-life, is still more useful and interesting, and, by his power of comparison, the spirit is enabled to rise higher in spirit-life.

A spiritual being, whose mind has been properly formed in earth-life, is attracted by his love and sympathy into the society of certain angelic beings, and then, by their guidance, he is led on to various stages of spirit-life, and by this means he is able to compare the different states, and to select such society as he considers will be most conducive to his welfare. The law of comparison, therefore, is one of the means to spiritual progress, as it enables spirits, by inference and induction, to obtain knowledge of the different spiritual states, and with the aid of comprehension to see how to obtain such knowledge as is necessary for his spiritual progression. In philosophy, it is by analysis, induction, and comparison, that

right and satisfactory conclusions are arrived at; and according to man's knowledge of this law, so does he attain to higher degrees of terrestrial knowledge. In the natural world things appear to the minds of men according to their capability of using the law of comparison—according to this law can they only appreciate form and things, beauty and ugliness, light and shade, substance and shadow, and the precise attributes of other things with which they may come in contact. Comparison is the magnetic thought which penetrates and permeates every subject under consideration. Now all that can be said of comparison in the natural world can be said of it in the spiritual, and even to a far greater degree, because the spiritual senses are more acute and in a higher degree of development than when confined to the human frame. With the help of those around him the spiritual being becomes able to comprehend the different states open to his sight, and by the aid of comparison, he is drawn by love and sympathy into that sphere most in harmony with his feelings and development, and thus he learns of the beauty, joy, and goodness of spirit-life.

Thus the spiritual being, by his own effort, helped or influenced by those having control over him, educates himself, and by his own will attains to higher degrees of knowledge, love, and goodness; and as he ascends the scale of spiritual society, so his love and sympathy increases, and his mind enlarges, and he becomes better able to receive such truths as are being constantly presented to him: so by his own earnest desire for knowledge, by his power of comprehension and comparison, and by his love and sympathy, does the spirit rise higher and higher in the wisdom, loveliness, and happiness of spirit-life.

AN ANTIQUARY'S GHOST STORY.

The *Athenæum* of Saturday publishes the following extraordinary communication, bearing the signature "Augustus Jessopp, D.D." The Rev. Dr. Jessop is head master of King Edward VI.'s School at Norwich, and is well-known as an accomplished author and editor:—

Little more than two months have passed since my own personal experience of mental phenomena was strikingly enlarged by the occurrence with which the following narrative deals. Yet already I find that round the original story there has gathered a surprising accumulation of the mythical element, and that I myself am in danger of becoming a hero of romance, in more senses than one. As I object to be looked upon as a kind of medium, to whom supernatural visitations are vouchsafed, and, on the other hand, do not wish to be set down as a crazy dreamer, whose disorganised nervous system renders him abnormally liable to fantastic delusions, I have yielded to the earnest request of some who have begged me to make public the following paper. I am told that there are those who busy themselves in collecting similar stories, and if it be so, it is better they should hear the facts from me than after they have passed through other channels. The narrative was written, at the request of a friend, not many days after the event, when all the circumstances were fresh in my recollection:—

On the 10th of October, 1879, I drove over from Norwich to Mannington Hall to spend the night at Lord Orford's. Though I was in perfect health and high spirits, it is fair to say that, for some weeks previously, I had had a great deal to think about, some little anxiety, and some considerable mental strain of one kind or another. I was not, however, conscious of anything approaching weariness, irritability, or "fag." I arrived at four p.m., and was engaged in pleasant and animated conversation till it was time to dress for dinner. We dined at seven; our party numbered six persons. Of these four at least had been great travellers. I myself was rather a listener; the talk was general and discursive, and amused and interested me greatly. Not for a single moment did it turn upon the supernatural; and it was chiefly concerned with questions of art and the experiences of men who had seen a great deal of the world, and could describe intelligently what they had seen and comment upon it suggestively. I have very rarely been at a more pleasant party. After dinner we played a rubber. We "left off as we began," and, as two of the guests had some distance to drive, we broke up at half-past ten.

The main object of my going over to Mannington was to examine and take notes upon some very rare books in Lord Orford's library, which I had been anxiously wishing to get a sight of for some years, but had never been fortunate enough to meet with up to this time. I asked leave to sit up for some hours and make transcripts. His lordship at first wished me to let his valet remain in attendance to see all lights put out, but as this would have embarrassed and compelled me to go to bed earlier than I wished, and as it seemed likely that I should be occupied till two or three in the morning, it was agreed that I should be left to my own devices and the servants should be allowed to retire. By eleven o'clock I was the only person downstairs, and I was very soon busily at work and absorbed in my occupation.

The room in which I was writing is a large one, with a huge fireplace and a grand old chimney; and it is needless to say that it is furnished with every comfort and luxury. The library opens into this room and I had to pass out from where I was sitting into this library and get upon a chair to reach the volumes I wanted to examine. There were a small volume in all. I took them down and placed them at my right hand in a little pile, and set to work—sometimes reading, sometimes writing. As I finished with a book I placed it in front of me. There were four silver candlesticks upon the table, the candles all burning, and, as I am a chilly person, I sat myself at one corner of the table with the fire at my left, and at intervals, as I had finished with a book, I rose, knocked the fire together, and stood up to warm my feet. I continued in this way at my task till nearly one o'clock. I had got on better than I expected, and I had only one more book to occupy me. I rose, wound up my watch, and opened a bottle of seltzer water, and I remember thinking to myself that I should get to bed by two after all. I set to work at the last little book. I had been engaged upon it about half-an-hour, and was just beginning to think that my work was drawing to a close, when, as I was actually writing, I saw a large white hand

within a foot of my elbow. Turning my head, there sat a figure of a somewhat larger man, with his back to the fire, bending slightly over the table, and apparently examining the pile of books that I had been at work upon. The man's face was turned away from me, but I saw his closely cut reddish-brown hair, his ear and shaved cheek, the eye-brow, the corner of the right eye, the side of the forehead, and the large high cheek-bone. He was dressed in what I can only describe as a kind of ecclesiastical habit of thick corded silk or some such material, close up to the throat, and a narrow rim or edging, of about an inch broad, of satin or velvet serving as a stand-up collar, and fitting close to the chin. The right hand, which at first attracted my attention, was clasping, without any great pressure, the left hand; both hands were in perfect repose, and the large blue veins of the right hand were conspicuous. I remember thinking that the hand was like the hand of Velasquez's magnificent "Dead Knight" in the National Gallery. I looked at my visitor for some seconds, and was perfectly sure that he was not a reality. A thousand thoughts came crowding upon me, but not the least feeling of alarm, or even uneasiness; curiosity and a strong interest were uppermost. For an instant I felt eager to make a sketch of my friend, and I looked at a tray on my right for a pencil; then I thought, "Upstairs I have a sketch-book—shall I fetch it?" There he sat, and I was fascinated; afraid, not of his staying, but lest he should go. Stopping in my writing, I lifted my left hand from the paper, stretched it out to the pile of books, and moved the top one. I cannot explain why I did this—my arm passed in front of the figure, and it vanished. I was simply disappointed, and nothing more. I went on with my writing as if nothing had happened, perhaps for another five minutes, and I had actually got to the last few words of what I had determined to extract when the figure appeared again, exactly in the same place and attitude as before. I saw the hands close to my own; I turned my head again, to examine him more closely, and I was framing a sentence to address to him when I discovered that I did not dare to speak. I was afraid of the sound of my own voice. There he sat, and there sat I. I turned my head again to my work, and finished writing the two or three words I still had to write. The paper and my notes are at this moment before me, and exhibit not the slightest tremor or nervousness. I could point out the words I was writing when the phantom came and when he disappeared. Having finished my task, I shut the book and threw it on the table; it made a slight noise as it fell—the figure vanished.

Throwing myself back in my chair, I sat for some seconds looking at the fire with a curious mixture of feeling, and I remember wondering whether my friend would come again, and if he did whether he would hide the fire from me. Then, first there stole upon me a dread and a suspicion that I was beginning to lose my nerve. I remember yawning; then I rose, lit my bedroom candle, took my books into the inner library, mounted the chair as before, and replaced five of the volumes; the sixth I brought back and laid upon the table where I had been writing when the phantom did me the honour to appear to me. By this time I had lost all sense of uneasiness. I blew out the four candles, and marched off to bed, where I slept the sleep of the just or the guilty—I know not which—but I slept very soundly.

This is a simple and unvarnished narrative of facts. Explanation, theory, or inference I leave to others.

A LADY MEDIUM'S SEANCE, AND APPEAL FOR DR. MONCK.

To the Editor.—Dear Sir,—I wish to announce that I shall hold a seance on the 28th of this month in aid of the Testimonial Fund now being raised for my friend Dr. Monck.

I have not only a very high esteem for Dr. Monck, founded upon an acquaintance of several years, but I am also impelled by a fellow-feeling with him as a medium to do what little lies in my power to contribute to that peace of mind and comfort of body so essential to the invalid, and so well deserved by one who has worked ever generously and self-denyingly to bring before society palpable proofs that there is a spirit-world, and the certainty of perpetuated life in that world upon departure from this. Dr. Monck's labours in this field are before the public, and require no comment from me. They have been ably, and with the spirit of a generous, true affection, dwelt upon in your columns by Dr. Monck's staunch friend, Mr. A. J. Cranston.

It is gratifying and consoling to Dr. Monck's sympathising friends to observe the honoured names already appended to the list of contributors. This fact in itself would vouch for the estimation in which our friend must be held, and the value placed upon his work in the past. How eloquently do these mute testimonials of appreciative friends respond to those persecutions and calumnies once heaped upon this uncomplaining martyr to the cause of truth!

You, Mr. Editor, as well as myself and a few others, are acquainted with the fact that Dr. Monck, when better able to do so, has displayed an over liberal charity to fellow-mediums and other suffering friends. His name or anagram has frequently appeared in your columns as contributor to various charitable subscriptions.

I trust that the helpful spirit ever displayed by one now suffering, in his prime, under the heavy affliction of a shattered constitution, will deeply move the generous hearts of his co-labourers all over the country. To these, as well as to all Dr. Monck's friends, I would appeal for contributions (however small) to swell the proceeds of my seance. If friends and fellow-mediums in the provinces will forward me the amount of their contributions, their names may be appended thereto, or not, as desired.

Mr. J. C. Husk has kindly volunteered his services as medium for the occasion, and I hope we shall see many of those whose charitable hearts lead them to lend a helping hand in misfortune to a deserving man. Those who are unable to attend the seance are solicited to send me their contributions, no matter how small. The proceeds of the seance will be forwarded to Mr. Morell Theobald, and duly published.—Yours very truly,

99, Great Russell Street, Jan. 8th, 1880.

C. WOODFORD.

Mr. W. WALLACE gratefully acknowledges the receipt of 5s. a New Year's gift, from G. Starnes, and 3s. from R. Lorimer.—79, Maldon Road, Kentish Town, N.W.

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M.	4	11	2	Gutteridge	0	6	0
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F. F., per Mr. J. Maynard	0	5	0	Mr. J. Tyerman, Australia	1	0	0
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Mrs. Crawshaw	0	10	0	Halifax Spiritualist Insti-			
Mr. R. Burrell....	0	10	0	tution, per Mr. B.			
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Framlingham Meeting,				per Mr. C. Parsons ...	0	3	6
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Mr. J. H. Vigor	0	5	0	—	0	1	3
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—	0	5	0	"Faithful" ... 0	8		
Mr. Thomas Farrall ...	0	11	2	—	0	10	0
G. A.	0	2	6	Total... ..	£63	5	9½
Mr. Livesey, at Quebec							
Hall ...	0	1	0				

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IN RESPONSE TO MR. YATES'S APPEAL.

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For the year 1880 in Great Britain.

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Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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

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

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."

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

TUESDAY, JAN. 20.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY, JAN. 22.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JAN. 23.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 16, 1880.

A NEW MOVEMENT FOR THE DIFFUSION OF SPIRITUALISM.

We thank the Co. Durham friends assembled in conference at Coundon and Binchester for their enlightened proceedings on behalf of the Cause. When we read the reports on another page, we fancy we hear their hearty singing, their devout aspirations, and their well-studied and loving words. How different that open, generous, apostolic Spiritualism is—thinking not of its own things, but of the things of others—to those conferences, where the love of dominion is the ruling impulse, and where balance-sheets and sectarian eagerness are the points of contention! Aye; or of those seances in which men and women huddle together in shady places to be demonised over by deceiving spirits. Thank you, honest miners; you teach our self-styled better class good spiritual morals and consistent duty.

For a long time we have felt that there was to be general attention given to the increased circulation of the MEDIUM, and we are glad that in the first instance this MEDIUM-movement has taken root in such good soil. So much impressed have we been with the importance of circulating the MEDIUM, that during these ten years the Spiritual Institution has circulated from its funds some hundreds of thousands of copies. This circulation has done an incalculable work for the Cause.

During this week a lady communicated to us a striking instance of the importance of circulating the MEDIUM. Some months ago she resided in a town where Spiritualism was unknown, as far as she could discover. One day a member of the family went on a message to the post-office, and inadvertently left the MEDIUM on the counter. As the lady had not read that copy, she had inquiries made for it. She found that someone in the post-office had been attracted by it, and read some of its contents; but with a sceptical attitude of mind, however, the lady continued to lend her copy of the MEDIUM weekly. It passed from hand to hand amidst much unbelief, but ultimately some minds became impressed. A circle was formed; phenomena were obtained; mediums are being developed; the Cause has taken root, and is in a lively and hopeful condition.

We shall be glad to do all that lies in our power to second the work of the County Durham friends, and hereby announce that, for gratuitous distribution, we will supply any one number of the MEDIUM for 6s. per 100, being just half price. We do not desire to make any profit by such orders. It will be necessary that the copies be ordered in advance, that an additional supply be printed, and we will not supply less than fifty at that rate. Orders received on Thursday morning will enable us to print an additional supply of that week's issue.

If there existed 100 centres for this kind of work in various parts of the country, which would circulate each fifty MEDIUMS weekly, it would bring Spiritualism before more people than by any other means. The cost, including carriage, would only be 4s. for each centre. Every place of public resort should have its copy weekly, so that hundreds of thousands would have our gospel preached to them every week, without money and without price, only a little pleasant occupation being necessary to carry out the plan.

NOTES AND COMMENTS.

Mrs. C. WOODFORD holds a seance every Wednesday evening at 90, Great Russell Street, Mr. J. C. Husk, medium. He obtains the usual dark seance physical phenomena, and has the direct spirit-voice. Any lady or gentleman bringing a suitable introduction will be admitted; fee 5s.

FACTS similar to those stated in the "Antiquarian's Ghost Story" are of frequent occurrence to sensitives. Dr. Jeasopp is evidently a sensitive. He is "chilly," and his mental impressibility and vivacity are indicative of a high-class normal medium. The figure was, no doubt, purely subjective, and perceived by the Doctor through the psychometric faculty. We would gladly give him a few sittings, that he might be able to judge of the nature of the powers which he possesses. We know many persons who not only see such apparitions, but communicate with them. In these cases the figures are not so passive, but conduct themselves like ordinary human beings. Such figures are only visible to the sensitive. It would be interesting to know what the book was, and whether a person as described in the apparition had been connected with the authorship or subject. In some states of mind the quality of an individual takes form, instead of being appreciated as thought.

The spirit-communication on "The Laws of Spirit-life" is of a high metaphysical and literary order. Such communications, coming unexpectedly and only at times when mental states are propitious, do more to prove the spiritual theory than crude forms elicited in mystery and gloom. A physical medium surrounded by such intuitively developed minds would get some grand manifestations. Sitters must become more spiritual to arrive at results more definite and satisfactory than the distracting phenomena and mischances that frequently occur. The lying, falsifying, and incongruity must be looked for in the moral condition and spiritual development of the medium and sitters themselves.

SAYS a contemporary: Lord Rayleigh, the newly-elected Professor of Experimental Physics at Cambridge, is an ardent Spiritualist. It is an admirable appointment, though, as he is a scientific scholar and investigator of rare attainments.

WOULD it not be an advantage to all Spiritualists to read the MEDIUM regularly and carefully? A group of visitors were heard on Sunday evening, as they went upstairs at Goswell Hall, asking if anything was going on there that evening. The meeting was prominently announced in last week's MEDIUM. If they had done themselves the favour to look, they would have had all the information they required.

ON Sunday evening Miss Annie Waite conducted a very interesting service at Goswell Hall. Her series of spiritual readings was linked together with appropriate remarks, showing that the lady might very soon become a facile extemporaneous speaker. She opened by reading a poem by Lizzie Doten, then, Mr. Crarstoun's poem, which appeared in the first number of the MEDIUM for this year. This noble, classical, and spiritual poem was well rendered, and then some of the notes were cited, and duly elucidated to the popular mind. Miss Waite then recited "The Famine," by Longfellow, followed by reading selections from Pope's "Essay on Man;" and concluded with "Universal Prayer." The audience was deeply interested. We think a similar course might be struck out in other places, and thus keep up a succession of interesting meetings, and at the same time develop local talent, of which there is plenty.

WE have had many letters asking for reliable information as to the Great Russell Street affair. The facts are as stated in Mr. Burns's lecture. The most important fact is that mediums, circles, &c., should be under the influence of spirits who confess that they brought out the medium in lieu of a materialisation, that there might be power to give a second seance. This is downright spiritual imposition, the responsibility of which must be distributed amongst the spiritual belongings of all concerned. In our view it is a worse case than if the medium had cheated.

MEETINGS FOR INSTITUTION WEEK FUND.

On Thursday, January 22nd, 1880, Mrs. Esperance will hold a seance at 28, New Bridge Street, Newcastle-on-Tyne, at 7.30 p.m. Tickets, 1s. each; to be had of Mr. Armstrong, Cross House, Upper Clarendon, Newcastle; or Mrs. E., 11, Denmark Street, Gateshead. Proceeds to go to the Spiritual Institution.

Mr. W. Wallace, the oldest medium in England, will hold a seance at 45, Jubilee Street, Commercial Road, E., on Tuesday evening, at 7.30, for the benefit of the Spiritual Institution.

MR. P. S. GILMORE, the well-known American *maestro* and organiser of the "Jubilee Festival," has just composed a new national hymn, entitled "Columbia." The thought came to him as he lay in a half-dreamy state, and he rose and noted the melody down. He declares that it is "from God," and that he is only the amanuensis. So writes a reporter in the *New York Herald*, who interviewed the musician.

STATEMENT FROM DR. MONCK'S TESTIMONIAL COMMITTEE.

To the Editor.—Dear Sir,—The Committee formed for promoting the testimonial to Dr. Monck would feel greatly obliged to you if you will permit me to call attention to their advertisement, with the view of enlisting as early a response as possible from several friends and local societies, who are, they hear, interesting themselves in the matter.

The fund has not yet reached the amount necessary to complete what they hope to accomplish, viz., so to assist Dr. Monck as to place him in a position to render his invaluable services to Spiritualism as an *unpaid* medium. It is our wish to close the English list of subscriptions this month; although for the sake of those who cannot get their subscription lists completed by that time, as well as for friends abroad, we shall have a supplemental list subsequently published.

They also wish me to thank many friends who have offered their names as members of the Committee of Reference, and to say it has been their aim to make the committee *representative* rather than numerous, and they have reluctantly left out many names which may, however, be utilised in another way. The only exception after the list was closed has been in favour of Professor Zöllner, who has done so much for our Cause in Germany.

In conclusion, I am requested to ask all local societies to do what they can, and especially in the collection of *small sums*; they return thanks to several friends who have corresponded with the Press recently with this object.

If any require circulars, they suggest application to Mr. Burns, 15, Southampton Row, who has some in type; or, better still, circulate copies of *this number* of the MEDIUM.—Yours truly,

MORRELL THEOBALD,
Hon. Secretary to the Committee.

AN EXTRAORDINARY CASE OF HEALING BY MESMERISM.

To the Editor.—Dear Sir,—I hope you will pardon one who, until very recently, was an entire stranger to the science, philosophy, and phenomena of mesmerism addressing a few words to you.

I only wish to express my gratitude for the great benefits I have received through its application to my long hopeless affliction, and, as an apology for troubling you, I think it may be pleasant to you and beneficial to some of your numerous readers to know the great blessings it has conferred on one whose sufferings, to those unacquainted with my malady, are far beyond belief.

Four years and nine months ago I was attacked with violent pains in my stomach and bowels. So severe and violent did they become, that it is only the sad experience of the succeeding interval that could have made me believe that any human being could endure them and retain reason and life. Often, in the stillness of the night, I have jumped off tables and flights of stairs, stood on my head, lying for hours with my head on the floor, and my stomach resting on the foot-rail of the bed, with many other ridiculous experiments, to try and get a moment's respite from my cruel tormentor, but, alas! to no purpose. I had what was thought to be the best medical aid procurable, namely, twenty-six leading London physicians—amongst them the celebrated Dr. Donkin. I also became an inmate of six hospitals, and at last was pronounced to be suffering from angina pectoris and gastric ulcers; and most consoling it was to hear me pronounced incurable, and the only relief I should ever know would be by the numbing influence of morphia injected into my arms with a syringe. This I have done to as much as a hundred and sixty minims in one day, until my arms became one mass of lumps and sores, but with no permanent effect on my sufferings.

And when all human aid seemed useless, and my sufferings were intensified by mental anxiety for my family's welfare, who have suffered acutely the temporary loss of their bread-winner, a kind neighbour, who is in the habit of perusing your valuable paper, recommended me to try, as a last hope, Dr. Mack. I wrote to that gentleman, and received a reply, advising me to apply to Mr. D. Younger, of 1, Sandy Hill, Woolwich, or 164, Euston Road, as advertised in your paper. I did so, thank God! From him I met with all the sympathetic kindness of a loving brother. When he laid his great manly hand upon me, I felt, for the first time, my pains shift, and, after a few manipulations, they ceased altogether, and I returned home, to the surprise of all my neighbours, apparently with a new lease of life. My pains did not return any more that day. He called on me next day, and brought me a supply of his anointing oil, and made passes over me. This he has done three or four times a week for about two months, at considerable inconvenience and some expense to himself, for, knowing my circumstances, he strictly refuses any remuneration. I am now about to resume my employment, not only released from my enemy, but thoroughly invigorated. This effect I noticed from the first, namely, the wonderful strengthening influence imparted to the nervous system. He has also healed several other minor cases in this neighbourhood with the greatest success.

If this, and other cases with which I have become acquainted since under Mr. Younger's treatment, should offer some inducement for scientists to investigate this useful subject, or other poor sufferers to try this great blessing to man, it will confer pleasure on—Yours respectfully,

WILLIAM WILKINS.

30, Lower Andrew Street, Silvertown, Essex.

We, the undersigned, are witnesses of the truth of the foregoing statement:—

CHARLES JACKSON DRAPER, Silvertown.

SARAH J. MARSH, Silvertown.

CHARLES THOMPSON, 30, Richmond Place, Plumstead.

Numerous other witnesses would be glad to sign, if time or space would permit, or you think it necessary.

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MRS. BILLING'S DEPARTURE FOR AMERICA.—INDIAN MUSIC.

We have just learnt, and with much regret, that Mrs. Billing is about to leave London for the United States. Her presence amongst us will be much missed by a large circle of friends. Her time is completely occupied as far as strength will permit, so she does not leave us for want of patronage—that is one thing certain.

The sittings with the spirits become every week more interesting. The proofs of spirit-individuality and spirit-communion are instructive and increasing. From a conversation with our old friend "Ski," we find that his name has hitherto been mis-spelled. It is composed of three syllables, the middle one sounding "way," so that the spelling "wau" is manifestly wrong. The last syllable should be spelled "kee," and this final syllable should be sounded with prolonged emphasis. The name is indeed three words with a well-defined pause between each syllable, and we think should be written Ski-wa-kee, or using the same letters and omitting the hyphens. "Ski" says all Indian words are accented on the last syllable, and each syllable is clearly and deliberately pronounced thus: Da-ko-ta, Wam-pum. His own name, as was explained in the Christmas Number, means *truth, strength, and swiftness*, an honourable name which "Ski" thoroughly merits.

The other evening this spirit gave a short dissertation on Indian music with illustrations. "Ski" is somewhat diffident in the matter of singing, but he has a splendid voice, and his examples of Indian music would be highly interesting. When he sings his voice is not like a single sound, but more like a volume of tones sounded in harmony. The style of the music appeared to be something after that of the pibroch of the Highlands of Scotland. It is possible that all aboriginal music is of the same nature. "Ski" says the Indian music has never been written down. It would be very interesting if some one skilled in musical notation would wait upon "Ski" and take down some of his singing. In these native strains might be found themes of striking value in the hands of a skilful composer.

Those who desire to visit Mrs. Billing before she leaves, may obtain tickets of introduction at 15, Southampton Row, W.C.

THE MONCK TESTIMONIAL.

Dear Mr. Burns.—As numerous correspondents, in different parts of the kingdom, have recently made inquiries of me, respecting the case of the Rev. F. W. Monck, I.L.D., F.A.S., and his present suffering condition, through loss of health and fortune, in the righteous cause of an unpopular truth, perhaps you will kindly insert my opinion thereon in your next journal, and thus give it wide additional publicity. It was my pleasure and privilege to make his acquaintance personally at a conference of Spiritualists in Liverpool, during the autumn of 1873, on which occasion I attended several public and private meetings with him, as well as being present at repeated seances, to witness his astounding mediumistic powers, the genuineness of which he demonstrated in the most conclusive and irrefragable manner, to a host of sceptics. Even at that time, however, I had reason to suspect some formation of pulmonary cavities, due to bronchial dilatation, and tuberculous growth in the parenchyma, or elastic framework of the lungs, which the nervous exhaustion of mediumship, if protracted, would assuredly break up, induce softening of the dried albuminous materials, concomitant bronchitis, muco-purulent expectoration, recurrent hæmorrhage, and probably SPEEDY DEATH from cardiac syncope. Most deeply do I regret to learn that the prediction, despite its seeming temerity on my part, has been almost literally fulfilled! I advert to these medical details only to render an act of simple justice to Dr. Monck, and to urge his many claims upon every Spiritualist throughout the world, as a noble martyr of human progress, now suffering in soul, body, and estate, who, like the hero of Nestor's youth before Troy, "has rebuked the pigmy chiefs," and solved problems sternly deemed insoluble in the "wisdom" of lawyers, parsons, and doctors, not to mention poets, moralists, philosophers, or statesmen of this materialistic age.

Dr. Monck is, moreover, a baptist minister of acknowledged reputation, prior to his adoption of Modern Spiritualism, a graduate of a foreign university, second to none in Europe or America, alike for distinguished professors, alumni, and patrons, as for what is not unfrequently preferred in this "enlightened nation," stones, bricks, and mortar, together with visible material costly externals! He is also a fellow, *honoris causa*, of the oldest anthropological society in England; and by way of intellectual freemasonry, one may mention, I think, without impropriety, that his spontaneous remark on hearing my account of his physical condition nearly seven years ago, was truly worthy of a man possessed, as he was and is, of a refined mind, brave spirit, and a sensitive heart, viz.—*Ad gloriam per spinas, carissime Amice!*

It is the proper season, dear editor and spiritual brother (I will merely add, for the sake of brevity), for us all to come forth individually from our hiding-places with gold, silver, or copper, and once again, through the blessings of God and angels, present to our country a faithful, honest, wonderful medium, in every way regenerated by severe

trials, and made whole, not alone through empty words, but by our guarantees of sympathy and stability. If this is not to be the destiny of Dr. Monck, who has already done so much, and hopes to do more to spread new ideas of old Spiritualism, based on knowledge rather than faith, simply everywhere, without fee or reward, in the sight of heaven, I declare advisedly, that it will be an irreparable disaster for our common humanity, and a scandal for ever to truthseekers in general, and Spiritualists in particular, if not to our very aspirations for the establishment of national freedom.—I remain, yours fraternally,
Liverpool, Jan. 13th, 1880. WILLIAM HITCHMAN, M.D.

MR. TOWNS IN EDINBURGH.

We have been desirous of making some statement respecting the visit of Mr. Towns to Scotland, but beyond a few most favourable rumours that had reached us, we could learn nothing definite further than Mr. Towns regarded the friends he met in Edinburgh as the best Spiritualists he had ever been acquainted with. We were therefore glad to get hold of the following letter, addressed to Mrs. Towns, which we herewith place on record:—

Dear Mrs. Towns,—We have had a very pleasant and wonderful week with your husband in Edinburgh.

On his arrival at the station, he began describing an ailment from which I have been suffering for some years, and said I contemplated having an operation, which he did not see would be dangerous. His statements as to my trouble and intentions were quite correct. I arranged to meet him at my place of business next day at one o'clock. On my arrival there I found he had been three-quarters of an hour before me, and was revealing my assistant's past life, and giving guidance for the future. All he had said was admitted to be correct, and the suggestions for the future were decidedly good.

I took him to a friend's house that night, where "Mother Shipton" turned up, and scolded all round in the true "auld wife" style. Then, turning to me, said: "You peel your own potatoes, and have given up paying the good man to do so for you." On asking an explanation, she said I had left the Church, and said my own prayers, and did not pay the minister to say them for me.

She was perfectly correct to say I had left connection with the Church, and I am certain no one there knew that but myself.

Mr. Towns was next engaged in a case of healing a little boy whose shoulder was out of joint. It came upon him after measles, and the doctors believed the ball and socket had grown into one solid mass, and would never again move. The flesh had been pierced to try and relieve the joint, but it proved hopeless, and with all their endeavours they could not get the sores to heal again. After six visits from Mr. Towns, and having the parts magnetised, the arm was so much better that the boy could get the hand up to his head, and those dreadful wounds were some quite healed up, and the others in a fair way for healing. I saw the boy the first night, and saw him again the night before Mr. Towns left, which was just one week, and I was perfectly confounded at the improvement. So much satisfied are his parents at the result, that they intend taking the boy to London to have the cure completed.

What I like in your husband is, he takes no credit to himself for any cures effected through his instrumentality. He says he makes them all a subject of prayer, and approaches each patient in that spirit. Mr. Towns never says, "I can heal this or that trouble." His constant remark is, "I don't know if I can do any good, but will be happy to try." He certainly has all the sympathies and prayers of his Edinburgh friends that a complete cure may be made of that little boy. It will be a further proof that there is a power outside ourselves, which we should seek to understand and cultivate, when mountains of trouble would be removed from among us, and we might then inquire into and learn the philosophy of life and living, which, in its simplicity, might keep us from many of the ills flesh is heir to.

I really cannot recount a tenth part of what occurred in my own presence during Mr. Towns' visit; and I am merely scribbling this note to you during business hours, when there is little time to think quietly over all that passed. I hope to have the pleasure of making your personal acquaintance when in London during the summer months, and will then relate many of the strange things we saw and heard. With kind remembrances to Mr. Towns, in which I am sure all Edinburgh friends will join, believe me yours most truly,
Edinburgh, Jan. 9, 1880. JOHN S. SMITH.

OUR RESPONSIBILITY AS SPIRITUALISTS.

In speaking of the responsibility of Spiritualists, we are venturing into a large field; but the questions I wish to bring before the notice of my readers, are: To what extent are we responsible for the progress of our Cause? What use have we made of the many talents the great Father, God, has blessed us with?

In the first place, how far have we cultivated our individual spiritual faculties, which alone can elevate us to that state to which we so much desire to attain. Instead of depending upon our mediums for our spiritual information, I wish to impress my readers with the importance of striving after that kind of spiritual knowledge which is to be obtained only by personal intercourse with the spirit-world. If we will only open out our minds to receive the impressions from those who are ever ready to convey to us the experiences and knowledge they have obtained in the higher spheres, we may, by intuition, acquire that spiritual insight which none but those *en rapport* with high intelligences can understand or appreciate.

It is possible for all, by developing their intuitive faculties, to hold intercourse with the spirit-world, and receive spiritual instruction. Certainly there are some who are specially gifted with intuition, and, oh! what mental visions of the future state arise up in their mind, what floods of enlightenment pour into their understanding! and they seem to look, as it were, behind the veil, and realise a taste of the pleasures awaiting them on the other side. I would say to those whose mentality is adapted for intuition, to be careful that they make use of such gifts for their spiritual benefit, or else they will find these gifts will leave them when they pass on to the next stage of existence. The responsibility of those in possession of such talents is very great: where much is given much is required.

Those poor, ignorant individuals who are in darkness, who have not yet experienced the dawn of spiritual enlightenment into their understanding, are held responsible, in so far as they can conceive of the light.

But those who are in possession of spiritual enlightenment and understanding, those to whom God has revealed His will, it is they who must go forth and wield weapons of warfare against the darkness and superstition of the age, and explain away the present fallacies of orthodox teachings.

It is not my intention to try to explain what this intuition is, but to impress all with the importance of acquiring it, so that they may arm themselves to fight for the Cause in convincing intelligent men of the reality of Spiritualism, and helping on the progress of Truth. And who is more able to defend the Cause, and explain the why and wherefore of spiritual phenomena than he who receives his knowledge from a spiritual source by intuition? Because he will find, when he is giving information to outsiders and explaining his views of Spiritualism, that new ideas will pour into his mind, and he will put forth such arguments as he never once thought of before. And who can win more on our side than he who lives a life devoted entirely to his spiritual welfare? Those, then, who know the Master's will, and are endowed with the talents whereby to carry out His command, are in a very great measure responsible for the spread of His kingdom.

I would appeal to those Spiritualists who are Spiritualists only so far as manifestations please their curiosity, who are, as a friend of mine describes them—"phenomena mongers"—I would have them to consider their awful responsibility. It is like having the bread of heaven put into their mouths, and they refuse to eat. "He who knows his Master's will and doeth it not, shall be beaten with many stripes." This will appear to them at some time with a great certainty.

My next consideration is, How far are impressional mediums responsible for the communications conveyed through them from the spirit-world? This is a question of importance, which ought to be carefully considered by all such mediums, I mean mediums who are conscious of what the Control is making known through his and her organism. How often have we sat to listen to a controlling spirit through such mediums, who, in endeavouring to convey some spiritual instruction, has tried again and again to give some advice, or to explain some problem, and found that he has succeeded so far as to leave off just where he began? And, again, are we not often told by such mediums that they are controlled by some very eminent spirit? such as John Bunyan, or some great poet, and all they can tell us of Spiritualism is next to nothing. Now, I understand that spirits can convey through such mediums only what the extent of the medium's understanding will permit—just what the capacity of the medium can comprehend, and no more. Where, then, the responsibility? Is it with the spirit or the medium?

I would say to such mediums, cultivate intuition; make yourselves better acquainted with the spirit-world; seek private intercourse with the Angels of Light, make it the one main object of your life, so that your spiritual knowledge may grow, and your mental faculties may expand to receive the instruction which will be imparted unto you.

Leicester.

J. H.

[The Order of Spiritual Teachers base their operations upon the methods represented by the above writer.—Ed. M.]

UPON THE PASSING AWAY OF MY GRANDMOTHER, SARAH SCOTT, TO THE SUMMERLAND.

Nov. 17, 1879.

"Forgive, blest shade, the tributary tear,
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the realms of bliss."

She has left behind for ever time's fleeting pleasures, and has moored her barque safely across the tempestuous and boisterous billows of life's oft stormy ocean into the peaceful haven beyond. Her feet firmly planted upon the celestial shores, are now being kissed by eternity's waves, and, as the crested foam breaks upon the golden sands, each murmuring tone swells with the praise of her Father's love. The odorous blossoms of that lovely country, as they cast forth their perfume on the pure, ethereal air, lifting their exquisitely tinted petals towards the rays of the heavenly sun, bear upon each frail spray and stem the grand, incomparable words: "God is Love." The sweet strains of music escaping from lyres, struck by angelic hands, floating over silvery streams, azure mountains, veiled in sunlight and glory, and even "winging their way amidst starry worlds," re-echo the same glad song. All is harmony, one great, deep flow of harmonious sound; and who upon this revolving globe can comprehend the least of that heavenly beauty? Certainly there are those who, trying to throw off the bands and shackles that would fetter their intelligence down to the narrow and limited scope of thought in the 19th century, inhale some slight breathings of that loveliness, and human minds may weave brilliant imaginations of those jewelled realms; but ah! no pen can tell or mortal paint the gleaming, glittering radiance that pervades the "Summer-Home!"

A short time before the old lady's exit, her pet grandchild passed away, the bright, bonnie boy, whose lively prattle and laughter resounded through the old house, filling it with sunshine and merriment. All around loved him, and were won by his winning ways. Yet, as they looked upon the little form so delicately moulded, they knew he was not long for earth; so, when the bright-robed band brought the message, "Father wants him," they sadly gathered around the dying couch of their darling child; watched tearfully the death-film slowly fall over those dark eyes, shutting out the shining light that had once spiritualised the pretty face, wiped the cold death-sweat from the baby brow, and placed the sunny hair over the seat of purity, saw the rosebud mouth quiver with pain, as the earth-bound spirit strove to free itself; and, lastly, the snowy hands relax, as "Birdie," escaping from its earthly cage, flew away—flew away from earthly love to heavenly love and bliss. Sorely troubled, the grandmother had stood looking at the fair casket deprived of its gem, and looking, had wept. "It is hard to be left behind," she had said; but it was not for long. A few short months she stayed with the bereaved ones, trying to lighten the gloom and relieve them of a part of the heavy burden, until, at last, one clear

winter's morning, the welcome-received angel came and bore her gently away to the "Everlasting Rest."

Now, readers, ere I conclude this short memento of one I love and revere, allow me to place one remark before your notice. How few of us in the present day think seriously of that future which is awaiting us! Enter into some of our public rooms of an evening; there you see beneath the flaring gaslight over 100 or 200 young forms whirling away to the enchanting tones of harp and violin, filling their hearts with the vain flattery and dross of this idle world, forgetting that the Great Omnipotent eye is upon them, ignorant that the forms of loved ones surround—perhaps a mother, whose greatest care while here was to shield her child from the deluding pleasures of fashion's giddy circle, and lead the young mind to something nobler and better. I thank God sincerely from my heart that my father has been led to investigate and discover the truth, laughed and jeered at by society, namely "Modern Spiritualism," and feel a proud girl that I am to sign my name,

MAUD SCOTT, A Young Spiritualist.

[Mr. Scott is an uncompromising Spiritualist, and our correspondent (aged sixteen) promises to be a valuable aid to our Cause. When her father submitted to the Burial Board a motto for her little brother's tombstone, in which the term "Summerland" occurred, he was met with a brutal repulse, the attack being led on by a reverend gentleman. This incident gave rise to an extended correspondence in the local papers, in which the term "Summerland" was defined and defended. —Ed. M.]

SOCIAL CONFERENCE AT COUNDON.

On New Year's Day the hospitable Mr. and Mrs. W. Kipling, of Coundon, kindly invited to their house a number of the leading Spiritualists of the district, in order that a spiritual *r  union* might be held, and matters of importance discussed. Amongst the numerous investigators of Spiritualism who were present on the occasion were Mr. and Mrs. C. Dobson and Mr. and Miss Parks, of Spennymoor; Mr. W. Newton, of Willington; Mr. J. Eales, of Auckland Park; Mr. John Barker, of Binchester; and Mr. and Mrs. W. Winslip, of Coundon. The business was directed by Mr. Newton, and opened with singing and prayer, after which an instructive lecture was given by one of Mr. Barker's Controls.

At four o'clock the assembly adjourned to the festive board, which was heavily laden with the choicest viands by the worthy hostess and her helpers.

After the *outer* man (the body) was substantially helped, the party again assembled in the commodious meeting-room, and sat for spiritual phenomena, when many spirit-friends became visible, and were identified by the sitters. The members afterwards discussed the necessity of being more energetic in propagating spiritual truth among the people in the coming year, also the best means to be adopted to extend the circulation of the *MEDIUM*, that being a paper which should be in the hands of every investigator of spiritualistic truth. It was ultimately decided to hold a special conference for this purpose at the house of Mr. John Barker (Binchester), on Sunday the 11th inst., at 2 p.m., in order that the matter might be fully dealt with. If Spiritualists wish to propagate their teachings among their fellow men and women in this country, it is essentially necessary that they should support their "Institution" and newspaper. These are the pillars that uphold their structure of truth in England. They should remember that "one press is worth a thousand bayonets."

When the adjourned meeting closed, the kind Mrs. Kipling had the tables again replenished with good things for supper, of which all the harmonious party partook before leaving. The happy evening thus spent will be long remembered by every one who was present. After many thanks to the kind host and hostess, the friends separated on their homeward way, determined to spread the teaching that produces such love and harmony among the human family. J. M. G.

BINCHESTER CONFERENCE.

A spiritual conference was held in the house of Mr. J. Barker, Binchester, on Sunday, the 11th inst., to take into consideration the best means of increasing the circulation of the *MEDIUM*, and spiritual literature in general. Crook, Willington, Spennymoor, Coundon, &c., were represented. Mr. W. Newton directed the proceedings. Matters of vital importance to the Cause were discussed by the members, and an instructive and appropriate address was given by Mr. W. Lobley, in which he forcibly illustrated the necessity of Spiritualists supporting the Spiritual Institution, and supplying themselves with spiritual literature, especially their own particular Journal—the *MEDIUM*. The following resolutions were then drawn out and unanimously agreed to by all present:—

"The dissemination of spiritual knowledge is best effected by inducing the people to make free and unbiassed inquiry into its truths. In adopting this course we should use mild language, with kindly feeling to our brothers and sisters who are as yet in a state of mental darkness. We should be careful to avoid angry words, and anything savouring of that dogmatism we condemn in others. Kindly invite all to investigate for themselves. Let them hold their sectarian views until the errors be driven out by the truth. Cause them to understand that it is the duty of all to seek for the truth, and hold fast what they are convinced is the truth.

"That it is the duty of every Spiritualist to obtain and distribute spiritual literature among the people, so that the masses may be led into the paths of reason, science, and truth. That the *MEDIUM* is a journal devoted to true Spiritualistic teachings, and should be in the hands of every investigator. It is the compass that will guide Spiritualists clear of the cesspools of sectarianism that beset them in this world, and enable them to arrive at a place of eternal happiness in the world to come.

"That district monthly meetings be held at Binchester, at which regular subscriptions will be taken, for the purpose of purchasing copies of the *MEDIUM*, tracts, &c., to be given or sent (per post) to selected outsiders. That this fund be regularly kept up, and that Mr. W. Lobley, High Hope Street, Crook, be treasurer."

The Conference then went into other spiritual business—singing, prayer, trance-addresses, &c. During the afternoon each member

present partook of a substantial tea, prepared by the hospitable Mrs. Barker, the major part of whose life seems to be occupied in helping the cause of Spiritualism. To the Spiritualists of other districts where this report may be read, we would say, "Go you and do likewise;" "Now is the appointed time; now is the day of salvation." J. M. G.

A WORD ON BEHALF OF THOMAS PAINE.

To the Editor of the *MEDIUM*, and our Friend, A.T.T.P.

I think it is the duty of all who have had experience in the truths of any controls that A.T.T.P. may give us, to add our testimony thereto, and sustain our noble brother in the grand work he is so fearlessly performing: for I have heard persons that call themselves Spiritualists, cast doubts and slurs, that any person with a large amount of imagination could, by reading up any particular character, do what our friend is doing. To such I would say, that Jesus met with such as them, and were he to come again, they would not receive him with love, but with jibes and doubts. Enough on that.

Words cannot convey the pleasure I received from reading the various controls, but more especially those with whom I have previously had the pleasure of hearing and conversing with—viz., "Dr. Williams Harvey" and noble "Thomas Paine." I have conversed with these spirits many, many times in a country 3,000 miles away. Nearly six years since I had the pleasure, and I can assure you that if their names had not been published, I should have been able to have told the names of the controls for their language and mode of expression are so impressed on my mind that I shall never forget them.

I would not be surprised if you were to get a Control from "Theodore Parker," and well do I remember the remark that he, "T. Parker," made while speaking at a lecture through a blind man, that he would yet stand on the platform beside his medium, and lecture again, as in earth-life, by materialisation, and then he said "What will your sceptics and doubting Thomases say? They will say I am an india-rubber man." And after what has taken place, through the organisation of our brother, Dr. Monck, in broad daylight, who, with any knowledge of the truth of spirit-communion, can doubt its becoming a fact?

I would like to make a suggestion to those who admire the writings of Thomas Paine. I must confess that I have not been able to buy but one of his works; I have found booksellers so bigoted. They have told me that they destroy his works as fast as they get hold of them. Can any person inform me where I could obtain any of his works, if only to read? for I admire the man that had the manhood and courage to proclaim the noble, fearless truths in defiance of the clergy, faggot, fire, and death; it proves that he was made of the true metal, a noble, grand reformer, and his late control proves to my mind that he is still working, trying to open the eyes of the blind. Would it not be a grand idea to publish his works in a cheap edition, like Shakespeare's plays, and Scott's novels, and let them be broadcast to the world? for I know plenty of persons who have read my only volume, the "Age of Reason," and have pronounced it to contain more truth than any book they ever read, and if a cheap edition were published, I for one, would aid it in any way that a committee would approve of, and I hope some abler pen than mine will take it up.

I think it is the duty of all to assist our kind spirit-friends who are ever working for the good of those who are in darkness.

Returning you, Mr. Burns, for publishing, and A.T.T.P. for recording, my humble thanks, I am, with respect, JOHN J. NORMAN.

Portsea, Jan. 10, 1880.

[The works of Thomas Paine have been in the Progressive Library from the commencement. The works, "The Age of Reason" and "The Rights of Man," have been published in shilling editions for many years. We can supply them in any quantity.—Ed. M.]

WHY HAS T. M. BROWN AND FAMILY NOT GONE ABROAD?

To the Editor.—Sir,—It would seem that a few friends feel somewhat disappointed that we have not gone away at the time we expected, while in a few instances Miss Brown and myself have been pained by the taunting manner in which the question has been put to us, "Why, not gone yet?" "Strange to say you would go, and not gone!" just as if we could control events. But it is just to say, at the same time, that the most of our friends are pleased that we are here yet, and advise us to stay. Now, as I never intended to deceive anyone, I will still be honest to the public, and try at least to satisfy those who may be anxious to know why we are still in England.

First, then: I have made two attempts to get away, and have failed each time. When about to make another attempt, sickness crossed our path, which detained us; then the winter set in, which blighted our hopes at least for this year.

Lastly: let me say that I cannot state the time when we shall go. One word concerning my testimonial, which amounted to £20. Should circumstances prevent us from getting away eventually, I will readily return all the contributors their money back again. In conclusion, I beg to state that Miss Brown and myself are preparing for our journey South, and will call on our old friends once more. T. M. BROWN

Howden-le-Wear, R.S.O., Durham.

MY-CANNY-ASS (Liverpool).—Go into the subject, investigate for yourself. There is no power to prevent your attaining to just as much truth as you have the capacity for. Think for yourself, and do not pin your faith to the dictum of strangers. At present you are hugely mistaken on all points.

J. F. G.—You evolve a "Cambor" from your inner consciousness and violently dash him to pieces on the jagged pinnacles of false logic. That is not the "Cambor" we know, nor the treatment he deserves. He has done ten times more than noisy professors, and has modestly kept the one hand in ignorance of the doings of the other, and he still retains a position of usefulness to enable him to do more in the future. He does not recommend "sloth," but *prudence*. What have you done or gained for the Cause by the rashness against which we warned you when in the North? Think the whole matter over, profit by your sufferings, and adopt a different policy.

MR. GLADSTONE ON COMPULSORY VACCINATION.

To the Editor of the MEDIUM.

Sir,—The recent communication from Mr. Gladstone in the *Echo*, deprecating the enforced silence of the metropolitan press on all public utterances and official documents which are adverse to vaccination, is no less surprising than true. An illustration of this was the total suppression of all notice of the registrar-general's return, entitled "Vaccination Mortality," No. 433, Session 1878, as by a conspiracy of silence. This unimpeachable document reveals the startling fact that, since vaccination has been made compulsory, the death-rate from diseases induced or excited by vaccination, per annum (after allowing for increase of population), has increased 26,000 per annum, although more than one hundred millions have been spent within that period in sanitation. The exact figures, as relates to infants only, are as follows:—

Average number of deaths per annum of infants under one year, from fifteen specified diseases, which are inoculable, or intensified by vaccination:

Prior to Vaccination Act, 1847-53—

Infants died, 1847	62,619
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Out of a population of 17,927,609.

Vaccination obligatory, 1854-67—

Infants died, 1854	73,000
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Do. 1867	92,827
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Out of a population of 20,066,224.

Vaccination enforced—1868-75—

Infants died, 1868	96,282
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Do. 1875	106,173
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Out of a population of 22,712,266.

Thus, while the population of England has increased from 18 millions to 23 millions, the deaths of infants from 15 diseases had risen—in the same period—from 63,000 to 106,000. Had the mortality kept pace with the population the deaths in 1875 would have been only 80,000, that is to say, in 1875, there perished in England 26,000 infants who would have lived had vaccination been as little in vogue as in 1847.

Out of 80,000 small-pox deaths given in this return, 43,000 were under five years of age, when vaccination (enforced by law) is held to afford perfect protection. The *Glasgow Herald*, commenting upon this Parliamentary return, says:—"It is no new theory that poisonous matter can be conveyed from one person to another in the vaccine lymph employed in the process of vaccination, but it has never yet received such confirmation as the figures which we have now before us. It is, indeed, a most serious matter to find that the deaths of all ages from the fifteen specified diseases have increased in England and Wales from 124,799 in 1847 to 217,707 in 1875, whilst the population has only risen from 18,000,000 to less than 23,000,000." It is to be hoped that the Medical Vaccination Conference, now in session in London, will take cognizance of the facts revealed by this document, and recommend the Government to take steps to prevent the further spread of so serious an evil.

WILLIAM TEBB.

7, Albert Road, Gloucester Gate, N.W., Jan. 10, 1880.

AMERICAN ANTI-VACCINATION LEAGUE.

(From the *New York Daily Sun*.)

The "First Anti-Vaccination League of America" was formed in the Lecture Room of the United States Medical College, Thirteenth Street, on Oct. 3rd, 1879. The movement was brought about mainly by the presence in the city of Mr. William Tebb, an Englishman, who lives in London, and who has stubbornly resisted thirteen prosecutions for refusing to have his children vaccinated. He was prosecuted twelve times, but on the thirteenth the British Government got tired and did not molest him further. His attention was first drawn to the subject by taking his second daughter to be vaccinated after one effort to vaccinate her had failed. The physician said, "Take your daughter home and let her alone. Vaccination won't prevent small-pox, and it may do the child an injury." Soon he made up his mind that the Compulsory Vaccination Act was tyranny, because it made people liable to take inoculable diseases, and did not insure them against taking small-pox. He hunted up books and statistics, and ascertained that at least 80 per cent. of those who died of small-pox in England were those who had been vaccinated. The more he read and investigated the more he became determined to resist the vaccination laws. He published tracts, got up lectures, established an anti-vaccination journal, and paid his fine every time rather than permit his child to be vaccinated. His case was carried to a higher court, where it was decided against him. Still he would not yield, and he has not yielded to the vaccination of his child. Wherever he goes he carries his anti-vaccination tracts, and preaches resistance to the law as the chief means of effecting a change in public sentiment. He announces that in two Yorkshire towns the opposition to vaccination is so strong that in each of them there are 6,000 children not vaccinated. He numbers among the leading public men who oppose compulsory vaccination, John Bright, Jacob Bright, P. A. Taylor, Sir Thomas Chambers, J. W. Pease, Thomas Burt, C. H. Hopwood, and other M.P.'s; Professor F. W. Newman, Herbert Spencer, Mr. D. Conway, Dr. Garth Wilkinson, Dr. C. Pearce, and Dr. J. W. Collins.

Mr. T. M. Brown is on his journey South. He will visit York, Selby, and Leeds next week. Address letters up till Tuesday—T. M. Brown, General Post Office, York. Mr. Brown will visit Rochdale and Manchester shortly. Particulars will be given next week.

QUEBEC HALL, 25, GREAT QUEBEC STREET.—On Saturday, seance at 8 o'clock, Mrs. Treadwell medium, Mr. Hancock will be present at 7.30, to speak with any who may be unacquainted with the subject. On Sunday morning, 11.15, the usual meeting for conversation, &c. On Sunday evening, 6.45, a paper will be read entitled "Spiritual Dynamics," after which the usual seance at 8.15. On Tuesday evening next, a vocal and elocutionary entertainment will be given, and during the evening, J. M. Dale will offer for sale sixty highly-perfumed sachets at 6d. each, and will present a pair of vases with flowers, shade, and stands to the purchasers as a premium. Admission free. J. M. Dale will explain the object of the sale during the evening. Doors open at 8, to commence at 8.30 prompt.—J. M. DALE, Hon. Sec.

MR. J. J. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, Jan. 18. Perth Hall, West Derby Road. Morning, at 11; subject, "Churches: their Nature and Use." Evening, at 6.30; subject, "The World's Saviours."
WALSALL.—Jan. 25.
NEWCASTLE-ON-TYNE.—Feb. 1 and 2.
GLASGOW.—Feb. 8 and 9.

KEIGHLEY.—Feb. 15.

LONDON.—Feb. 20.

CARDIFF.—March 26, 29, and 30.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address all letters to him at Elm Tree Terrace, Uttoxeter Road, Derby. A few Sundays are vacant for this year. Early application is requested.

MR. E. W. WALLIS'S APPOINTMENTS.

BEWICK MAIN COLLIERY.—At Mr. Burns. Saturday, Jan. 17, at 6.30.
NEWCASTLE-ON-TYNE.—Wells Court, Jan. 18 and 19. See Society's notice.
NOTTINGHAM.—Special Meeting in aid of Dr. Monck's Testamental Fund, Jan. 21. See letter.
LONDON.—Goswell Hall, Jan. 25. Arrangements pending.
CHARD, SOMERSETSHIRE.—Jan. 27. FALMOUTH.—Feb. 1 to 13 inclusive.
DEVONPORT.—Jan. 28. TRURO.—Feb. 16 to 27.
PLYMOUTH.—Jan. 29 & 30. CARDIFF.—Feb. 29, and March 1.
NOTTINGHAM.—March 7. Arrangements pending.
GLASGOW.—March 14.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom, and is arranging for a tour into the southern countries. Apply by letter, to him at 92, Caroline Street, Nottingham.

A few Sundays are vacant for this year; early application is requested.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.
On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit circle. Patients attended at 11, Denmark Street, Gateshead, on Sundays, 3 to 5 p.m. During the week by arrangement. Patients to give what they can afford. Sunday proceeds devoted to buying food and medicines for those who need assistance.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, WEIR'S COURT, NEWGATE STREET.

President: Mr. John Mould, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec.: Mr. H. A. Kersey, 4, Eslington Terrace, "

LECTURES FOR JANUARY.

Sunday, Jan. 18, at 2.30. "The Higher Life." ... Mr. E. W. Wallis.
" 18, at 6.30. "How to be Happy in both Worlds." "
Monday, " 19, at 7.30. "Life's Battle." ... "
Sunday, " 25, at 6.30. Trance Address. ... Mr. S. De Main.
Admission free. A Collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
" 2.30 p.m.—Children's Lyceum.
Tuesday, Seance, 8 p.m.—"Physical Manifestations," Miss C. E. Wood.
Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).
Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE. No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

MIDLAND DISTRICT COMMITTEE.

The next Quarterly Conference of this Committee will be held at Walsall on Sunday, Jan. 25, at 2.30 p.m. An Executive Meeting at 10.30 a.m. Mr. Morse will deliver a trance address at 6.30.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JAN. 18.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and seance at 11 a.m. Trance Address through Mr. W. Wallace at 7 p.m. Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.
Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

TUESDAY, JAN. 20.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, JAN. 22.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 18, ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
OLDHAM, 128, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
MONDAY, JAN. 19, LIVERPOOL, Perth Street Hall, at 8. Lecture.
TUESDAY, JAN. 20, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, JAN. 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, JAN. 22, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Menaforth's, St. John's Road, at 7.

BURNLEY.—On Sunday, February 1, Mr. Thomas Walker will give two spiritual orations in the Church of England Literary Institution, previous to his leaving England for Africa.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

HALIFAX.—We beg to inform the public in and around Halifax that Mr. John Lamont, of Liverpool, will give two orations on Sunday, January 18, in our meeting-room, Peacock Yard, Union Street. Subject for the afternoon: "Visions." The evening is set apart for the benefit of Mr. John Blackburn, our good old medium, who is blind, and much in need, because of the present crisis. Subject for the evening: "Lessons by the Way." A collection at the close of each service.—B. DOWNSBOROUGH (see.)

A SPIRITUALISTIC NOVEL.—M. de Fonvielle, says the *Glasgow News*, a sworn foe to superstition and imposture, has conceived the idea of combating Spiritualism by means of a story entitled "Neridah." It relates to how a widowed nabob was deluded by a medium, almost going the length of disowning his daughter as a changeling, and with what difficulty he was undeceived, the scene being mostly laid in England. The tale is somewhat highly coloured; for, according to those behind the scenes, the staunchest believers in Spiritualism do not allow it to influence their daily conduct, nor even to draw appreciably on their purses, but M. de Fonvielle may certainly appeal to several well-known episodes in justification of his picture, and his notes cite chapter and verse for the detection of mediumistic frauds. [The public is so ignorant of what Spiritualism really is that any pretentious humbug may, for a time, gull it; and no doubt this "writer of fiction" is just as mercenary in his motive as any charlatan who ever pretended to mediumship. The *Glasgow News* shows a laudable acuteness in discounting the merits of the Frenchman. Tales exposing Spiritualism are the veriest rot imaginable. *Brief* gave one in its *Christmas Number*, to which the editor was fool enough to give a prize. No point of mediumship described was true to fact. With such editors moulding public opinion, how can we expect truth to have any chance? Their highest motive is a catchpenny sensation, and how much worse is the most unreliable of mediums? Scribblers, take the beam out of your own eye.]

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