



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 673.—VOL. XIV.]

LONDON, FEBRUARY 23, 1883.

[PRICE 1½]

TRANCE DISCOURSE.

IS THERE A COMPREHENSIBLE DISTINCTION BETWEEN MORALITY AND SPIRITUALITY ?

THROUGH MR. S. DE MAIN BY HIS GUIDES.

(Reported by Mr. C. G. Oyston, Hunwick, Durham.)

Many men have endeavoured to show that morality is the be-all, and the only course of conduct necessary to produce permanent happiness in the future. They contend that, if man leads a good moral life, it is all that is necessary to land him on the evergreen shores of spiritual existence, after his sojourn on earth is completed; while, on the other hand, certain individuals maintain that morality is not sufficient to accomplish the great object of man's spiritual emancipation. We will strive to portray, as plainly as we can, where Morality will lead man, and where Spirituality will guide him.

Without morality there can be no spirituality, for an individual who is not moral, cannot possibly be spiritual minded. They are both necessary for the proper development of the individual, and one cannot be developed without conferring a corresponding benefit upon the other. We will cite a case in point. The sceptic, who will not acknowledge that man has a spiritual nature which is destined to live throughout a limitless eternity,—he who ignores the existence of a Being who watches over all with a fatherly eye, whether in the human or the animal kingdom, confidently claims that morality is all that is necessary to ensure present and continued happiness to the denizens of earth. Doubtlessly he may be scrupulously moral in his dealings with his fellow men, but how can he hope to ascend the mountain heights of love, when he will not admit that man has spiritual powers to develop or unfold? Morality will only carry man through material life, in fact it is indispensable to the welfare of the human family, but it will simply carry you to the confines of the spiritual world. When the inevitable fiat of death has gone forth, and you stand upon the borderland of spirit life, there will be no bright angelic beings can come and take you by the hand, and lead you into

the higher spheres, because you cannot understand the nature of your position in consequence of your undeveloped condition. Man is an individual who must have a continued existence on a higher plane of life; and, if morality only serves him during his material existence, how will he fare when he crosses the Jordan, as it is termed? He will be like a vessel broken from her moorings, without compass or rudder to guide her on her trackless course, drifting upon the mighty expanse of water, uncertain whither she is bound.

So is it with that spirit who is destitute of that spiritual sympathy and divine love which descends from on high. He finds himself separated from his associations, and he is lonely and helpless in a strange condition. But when morality is linked with the higher function of the spiritual power, you will pass through your material experiences showering innumerable spiritual blessings upon your fellows, and eventually you will gravitate to the supernal regions of ineffable joy. How can that man with no morality to stamp him with firmness of character be enabled to restrain from vice and sin; or how can he apply the power to bring out the latent faculties of his soul. In order to make the best of life, blend the two together, and you will become honoured and respected by your fellows. While passing through this life an individual may be moral as far as morality goes to outward appearances and yet be devoid of the spiritual power. He may receive the goodwill of his fellows, and yet not a ray of spiritual light illuminate his soul. Therefore, you see man must first be moral and then his morality will prepare him to receive the divine essence from above. All good and holy men have been scrupulously moral. Then if you be moral indeed you must of necessity attract by your life and conduct those bright angelic beings who may be imperceptible to you, infuse into your nature the essence of spiritual love, and though not recognised as a holy man, yet you may feel something within you which makes you bid defiance to the threatening voice of a priesthood, and calmly await the approach of the final summons for your translation to the other life.

You may pay every man his due, you may never swear or take God's name in vain, you may presume that you are as good as your neighbour, but this is simply an exemplification of the pharisaical prayer recorded in the New Testament, for you may, perhaps,

do the same as the publican in private. The soul of such a one is like a dreary sterile wilderness, dry and parched, where never a lovely flower rears its beautiful head to gladden the monotonous scene, and relieve the weary gaze. The moral self-righteous hypocrite is more to be detested than the greatest vagrant that walks the earth. Certainly he is moral to all outward appearances, but inwardly he is as impure as he can possibly be. You will meet such an individual in your streets, who wraps his garments closely round him, and should he come in contact with another fellow mortal in an inferior social position, with an air of disdain he will bid the less fortunate one "stand by, for I am holier than thou." He is assuming an appearance of holiness for the purpose of promoting his own selfish interests. See that individual when the eyes of his fellows are not upon him, and he appears in his true colours. He is as wicked as the meanest wretch that infests the cities of your land; for were he possessed of real sterling morality he would scorn to do an unjust action, and he would be the same in private as when brought into association with his fellows.

Every individual who passes through this life, striving to obey the highest behests of his moral nature, is not left unattended by loving friends. Though he may fancy himself alone because no visible friend is by his side, but if his spiritual vision were unfolded he would perceive spiritual beings accompanying him of like nature to himself, and these philanthropic souls pour into his nature that spiritual power which may be imperceptible to the glad recipient, and by degrees there spring up the lovely graces of the spirit within. How many are passing among you to-day, who are classed as wicked men, and yet they are the servants of God. They have more conscientiousness and honour in them than those who profess holiness and piety. They allow the fruitful rivers of spiritual power to pass through the garden of their souls, and thus the most delicious fruit is disseminated therefrom. If such a man sees a fellow creature in suffering he is ever ready to pour the balm of sympathy into his soul, and assist to relieve him to the utmost extent of his power, and many, nay, thousands that are unconnected with any creed or church, are richly adorned with the garment of spiritual development. But on the other hand how many, when you tear the mask from their faces and take a careful inspection of the soul, when the torch-light of truth illuminates one chamber after another, are found to be like whited sepulchres, so graphically described by Jesus. We do not class such individuals in the honourable category of morality, for they are simply deceiving their fellows, and of course they are continually in association with spiritual beings like unto themselves. But he who strives to live honestly and humbly among his fellows is inwardly more bright than he is externally. He dwells down in the valley of humility, he thinks little of himself, and, not dependent on his own ability, he seeks aid and power from a higher source. Though his external surroundings be anything but desirable, he possesses a sense of peace and enjoyment within, which is entirely strange to the more fortunate being.

If an individual seek to be moral he can be so, for it is easier than to become spiritually minded. The world will respect a moral man, but no sooner does he step out of his track into the higher condition of the spiritual, than the lip of scorn is upturned, and with withering sarcasm the world will do all that lies in its power to make him swerve from the course he is persistently pursuing. It requires no small amount of courage to be true to the spirit within. He who can bear slander and reproach, is an individual that can be trusted and depended upon. You will sometimes observe an individual who is spiritually unclean, essay to set out because some other influential person has shown him the example. His fellows begin to scorn him, and he cannot bear the excruciating pain. He relapses back again to his original condition because he was destitute

of that spiritual enthusiasm which would have enabled him to withstand the attacks of the giant forces arrayed against him. Therefore, if you would accomplish the highest purpose in this life, and ultimately aspire to a high condition in the future world, do not strive to secure it by morality alone, but seek something higher and nobler, viz.: the spiritual power. Angel beings will then sustain you in the conflict, by imparting the bread of life, which will enable you to overcome all obstacles and influences, and they will at last open the gates of heaven, and admit you into the higher life beyond. Then you will look back down the stream of life, and you will see the many obstructions placed in your way, and you will be assured that, had it not been for the loving kindness of God, you would have fallen a victim to the opposing forces. Seeing then that time is short and fleeting and that eternity impinges upon this life, how it behoves each soul to prepare for that superior condition.

The spiritual teachers of to-day inform you that, if you only have faith to believe at the last moment, you may be saved, but we tell you that we have not a message like this to deliver. Our instructions are not in harmony with such a pernicious doctrine as this. We have never been commissioned to declare that future happiness can be obtained in this way. If you would occupy an advanced position in the spiritual state, it must be by a gradual process of spiritual unfoldment: not by a miraculous change that may come over you, but by a continued and indefatigable exertion to overcome the grosser being. The Apostle declares that every individual must work out his own soul's salvation, with fear and trembling; therefore, if you would enter into the inheritance of the saints in light, strive with every power and energy you possess, to arouse the dormant spiritual faculties within you, and make all material things subservient thereto. Then kind angels will hover round you, and eventually conduct you to that condition where you will bask in the smile of the Eternal One for ever, and the glorious consolation will be presented to an approving conscience, that your life has been a blessing to yourself and a blessing to your fellow compeers on earth.

THE SPIRIT-MESSENGER.

THE SPIRIT CONTROLLED BY A HIGHER SPIRIT.

CONTROLS BY "C. H. LLOYD."—No. 3.

Recorded by A. T. T. P., January 5, 1883.

It was a long digression yesterday, but I deemed it necessary. Had it been that I was communicating to any other, I should have withheld what may be but surmising, on my part; but having had experiences of earth differing from tens of thousands of men in form, and receiving at this spiritual judgment a flood of new impressions, I felt it a duty, that, even if it was but surmising, it was necessary to impart these impressions to you; thinking that, perhaps, a little added to a little would gradually build up proof; for my earth experiences have been, that the ideal of to-day is oftentimes the reality of the morrow, and oftentimes the judge of the authority of preachers. This should unquestionably secure them attention; this was a necessary duty to mankind.

"Let us take, then, their main assertion, which is:—'All Scripture has been given by the inspiration of God.' This is a frequent claim, and through this claim the Scriptures are either unassailable or false. If, then, there are parts that are not profitable to man, then that claim must fall to the ground. It is commanded to give a reason for the faith 'that dwelleth in the heart'; and, again, it is commanded that man should 'search the Scripture.' Now, obeying this command has produced armies of heretics, who, through their falling off, have produced pauperism to a power that was once above kings, and has been the cause of establishing differences without number, caused through their protestations against the Church as established; and these bright spirits read the passage with an alteration, saying: 'All parts of Scripture, that are inspired, are profitable;' and that verse, which commanded careful scrutiny, was meant to search all those inspired parts, and to make them profitable; and men have chosen to renounce Scripture rather than renounce their reason.

"To assert that reason cannot interpret the Scripture aright, is to reduce an intellectual man to the level of a savage. All inspired Scripture, to be true, must operate on, and not silence the consciences of men. To hold out that the whole is profitable, has had one result: that is, to bring the whole into discredit, and to thrust men back again into chaos; were it not that God's mercy had sent abundant proofs of immortality to satisfy reason, and revive dying faith. How many have proved the want of harmony in their searching Scripture? and how many have proved the want of morality in many of its portions? It is a matter of rejoicing, and not of scolding, Embodied Humanity, that reason can lay its fingers on the inspired portions, whilst conscience indignantly renounces such portions as credit the Almighty with inciting men to murder, rapine, and lust. Surely reason must recognise that inspired portion, which says, 'God has eyes too pure to behold iniquity;' and reason, through research, questions—first, the claim of the descendants of Israel, as being a favoured people in the eye of the Almighty. They were not good as a people; not well governed; and we have very few examples of good rulers. They were a people who dishonoured the house of their God; a people who made war on unoffending races, and ended with murdering each other. Their patriarch, the very founder of the people, through the aid of his mother, deceived a dying father, and yet is accounted amongst men a favourite of the Almighty. Search the whole of these old records, and how little is to be found of the soul, and of its merciful destiny.

"Then, Embodied Humanity, we come to the surroundings of a newer and brighter message of peace and good will amongst men, but when reason carefully examines all that they have left to posterity, we find that they were bad teachers for the races to come. Their meanings were full of ambiguity, and without harmony; it makes an imperative call on reason in its claim to be examined; and shall self-hood shrink from this task, because followers of creedal systems deem it blasphemy to brand any part of that Scripture as unprofitable, or as a dead letter? None are permitted earthward that are unwilling to acknowledge, that there are words of vital truth contained within this Scripture; but it is not the less a libel on the Almighty to father Him with the whole. Reason raises for itself an ethical standard, and, by and through that standard, it recognises the divine authority, or the inspired portion of it. There has been revision following revision, but what is required as a reformation is the expunging all those portions which dishonour God, and the retaining that smaller portion accredited by reason with divine authority. It is acknowledged, as it was taught by you, Embodiment of Humanity, that conscience and experience is the operation of the Spirit of God within the soul, and that this operation has been carried on within every soul in the earlier ages, receiving the name of the Comforter amidst men; but which in more modern times has been idolised and deified, and to it has been given form.

"All nature is dual—good and bad—life and death: all things proclaim that there are two forces at work throughout the whole of the creation of the Almighty. There are two extremes for men to experience: joy and sorrow. A man joys in goodness, and sorrows in sin; it is these two extremes that rouse the soul into activity, and teach it love, gratitude, and sympathy. Had God given one smooth current in which man could softly glide into eternity; where would have been the test of soul virtue? Where would have been the sacred and mysterious dignity of self-hood, if the soul could not gather its strength unless by its experience of weakness and want? Then how absurd is that teaching, which demands reason to acknowledge that original sin fell on all, and that the Almighty was not able to prevent this fall of mankind. That sin was the punishment is the claim of the orthodox; as if the Almighty Creator would torment the purest creation of His hand; hence, many are pressed down by despondency; many are placing their dependence more on doctrinal circumstances than on reason's choice. Instead of man realizing that, in all things his best position is self-hood, that events follow events, that man's whole earth-life is built on them, and that through man's will alone can he govern them, or that through a guilty acquiescence alone can they govern him.

"A great mystery," cries the hard-pressed divine, when original sin is referred to in modern days. All things are and have been known by God from the beginning of time to the end of time. He has met with no disappointments. He realized all things from the beginning, and in all creation there has been no mischance nor misadventure, for God cannot be disappointed in Himself; for, over all things He is Supreme. He knew the soul's struggles when He created it, but he had prepared, before the creation of soul, an eternity to receive it. Man, on earth, is soul in form. Evil are his surrounding animal propensities, fighting against his Deity. Physical nature is infidelity to God, or God-nature; and this was known in the beginning as the struggle of soul with flesh; as the battle of good against evil, and sin, and misery; and he is the only conqueror who strives for spiritual increase; not by the profession of religion; not by the building of churches; but by turning the eye of benevolence to the wants of his fellow-creatures. God realized in the beginning ambitious patriarchs, and reckless kings; He recognised that centuries on centuries must pass, and famine, and pestilence; but He had enhanced

the soul's reward hereafter. The misery of earth, whatever exists, and sin is, among the many, exists through the sovereignty of the Almighty, and through His will. No sagacity, no prayers of any will alter war, famine, or pestilence; a firm will, assisted by reason, may control these laws which are unchangeable. Man's ingenuity may devise means to rob them of some of their effect; but man will never pray away, or do away with that which God has designed as trials for the soul to prepare it for eternity.

"'Christ came,' cries orthodox Scripture, 'to save the world.' Time is too short, as every communication with earth so ably proves, to affect eternity. The All-wise God has created responsible man, he has put him to no useless trials; no mockery of self-responsibility. Orthodoxy may fasten unrighteousness and ungodliness on the new-born babe, and will save that babe by sprinkling it in the name of a redeemer, or will save the soul of maturer growth if he acknowledges the redeemer's power; thus presenting future happiness as a condition of doubt and uncertainty; but the everlasting of the soul is the creation of God from its beginning. God is a God of forgiveness; there is but one sin, and that is when a man commits a sin against Self-hood. A long time is not required for developing the purposes of Almighty God, yet orthodoxy allows thousands of years to elapse ere that purpose is told to men. Where are those who have not heard of a redeemer? Yet there are thousands on thousands who have never heard of a Christ Redeemer, or of Jesus of Nazareth; but yet have no terror of their God. Christianity has made God more taciturn, more vindictive, than ever Paganism was enabled to do. The so-called Pagan made Christianity a by-word, and from the earliest centuries the outward rites and its human suffering made Christianity a by-word for philosophers. Celebrities of the age were made Bishops; old traditions, rites, and usages of other nations were wedded to it, but an Emperor [Julian] chose rather the name of Apostate, than be a believer in the religion of a redeemer.

"There is no necessity for teaching, there is no necessity even for the authority from which they teach their Bible. The world, Embodied Humanity, was thousands of years without recorded inspiration, and for hundreds of years these records remained locked up in a language unknown: and when it became known, and literally interpreted, instead of the Book of God uniting men, it had the effect, as all myths and fables will have, of making men believe in a hundred different theories and dividing themselves into sects, instead of what one would rationally suppose would have been the consequence—an universal unity. The great message that was to have done so much, the new revelation, has made men of different minds, even up to the present, and men through its doctrine know not what to believe. Ask one sect, and they believe in natural immortality; ask another, and they say, 'They believe immortality is conditional.' Some believe that there is consciousness of self-hood immediately after the last breath has left the body; whilst others believe that there is a long sleep from the grave to the day of resurrection. Some believe that God will save all men; and some that He will annihilate their being, destroy their immortality, and trample their self-hood out of existence; but the majority believe in everlasting torment, prepared for their fellow-men by a merciful Almighty Father.

"Now this is the work of that one from whom so much was expected: the supposed oracle of God the merciful Father; and that God has permitted millions of men to be born in and pass from the world without knowing these oracles, that have been so dangerously tampered with, until they present a heap of contradictions that can never be reconciled. I do not affirm that it is a book of mere human literature; but for the one gem to be found in it, there is a mountain of worthless stones. There is very little done for self-hood by these the clergymen of modern days. The only time that they are out of harm's way is when they are following outdoor pastimes, and absent from their pulpits. It is doubtless that churches, bibles, and preachers have alike, each and all, failed to inculcate that doctrine: 'Love ye one another.' Each has lacked moral dignity, and each have wanted consistence. Eternal pain for mere formal faults; eternal punishment, to which even annihilation would be merciful, is ascribing merciless despotism unparalleled by the haughtiest of earth's autocrats, and ascribing it to whom? Making a fire and brimstone God of whom? With horror and detestation I feel bound to refer to this doctrine. It is God the Almighty, the Creator, that these unholy souls describe as having prepared a Hell to torment His creatures. But this new doctrine teaches Him as a God alike of justice and mercy. Science awakes, and arouses itself in surprise and disgust. Then comes Free-thought: then man's decision—either a loving God or no God at all.

"I have brought you, Embodied Humanity, down to the last moment of the present time, the struggle of the soul climbing over the narrow wall of irrational theology; the struggle of man from cruel dogma, consequently the increase of knowledge, and with a change of opinion the nature of spiritual substance is now recognised;—for old superstitions are falling before Reason."

LITERARY NOTICES.

AN AUSTRALIAN WORK ON SPIRITUALISM.

EVIDENCES OF SPIRITUALISM: Lectures, Addresses, and Records of Physical Phenomena, culled from the Writings of Eminent Authors, etc. By W. D. C. Denovan. Published by W. H. Terry, 84, Russell Street, Melbourne.

It is usual in giving a literary notice of a work to first have a copy of the same presented for examination. Mr. Denovan is an old correspondent of ours, and having received a copy of the "Bendigo Advertiser" of Dec. 20, 1882, with the following able review, we transfer it to our columns with a few trifling omissions. It would appear that Australia has produced one of the most useful works in our literature. The price of the book is 12s. 6d. and it may be obtained on remitting a post office order for the amount and 1s. extra for postage to Mr. Terry as above:—

Mr. Denovan has been at great pains in the preparation of this work, which he has dedicated to Young Australia, and the lovers of truth throughout the world. Numerous authors have been consulted by him, and quotations from them are freely given, and he expresses the opinion in his prefatory remarks that these "will prove of inestimable service to the Cause of Spiritualism in the Australian colonies and elsewhere, as a powerful weapon in combating the advancing wave of materialism and atheism, which has of late years spread so rapidly over Europe, and even in this young and rising empire of the earth." Mr. Denovan modestly repudiates any claim to literary distinction. He says the work is one "of a leisure hour at night," and asks from his readers a fair and impartial criticism of it in all its parts.

At a grove meeting held in the neighbourhood of Crusoe Gully on Sunday, 3rd November, 1872, the address which forms the opening chapter was delivered by the author in the presence of upwards of 2,000 people. The question treated of is the infallibility of the Bible. On this subject he states that "though Spiritualists do not believe the infallibility of either the Church or the Bible they believe there is much good in both, and as civilization and education advance the good will remain—truth being eternal." He exhorts every one to be honest and just in all their dealings, and lays down a moral code, a perfect observance of which would, as he says, establish peace and good-will amongst men.

In treating of the Evidences of Spiritualism, Mr. Denovan shows himself to be a thorough enthusiast. He relates how he was converted from scepticism to thorough belief, and tells some marvellous stories of his experiences of communication with the spirit-world; and, he contends that these instances "in conjunction with a mass of evidence from all quarters of the globe, and from all sorts and conditions of men and women," prove that "Spiritualism is not a thing to be laughed at." "At all events," he continues, "the most learned men of our opponents, such as Dr. Carpenter, Professor Thompson, and the great body of the clergy, have not been able to account for the phenomena occurring at thousand of circles in England and America upon any other reasonable or rational hypothesis than that claimed for them by the Spiritualists."

Having devoted a chapter to the consideration of scientific objections to Spiritualism he invites his readers, calmly and deliberately, to give the "new science" a fair and patient investigation. The leading Christian objections are also examined.

Next we have "An appeal to the people in favour of Free-thought and Spiritualism." The author says: "I am aware that it requires some moral courage to step out of the beaten track of old associations with the certain prospect before one of ridicule, abuse, and slander being heaped on him; but in a just cause, such considerations will not for a moment weigh with anyone actuated by an honest desire to learn the truth and follow whithersoever it may lead." The views given are supported by a number of extracts from Spiritual periodicals and lecturers of eminence. A record of phenomena experienced at different times and in various countries, occupies a considerable portion of the book, and to believers will doubtless prove highly interesting. As sceptics, we do not venture to offer any opinion with regard to them, and we must leave it to those who make such matters a study, to form their own judgment with regard to them. All we need say is that they are firmly believed in by the author, by numbers of learned and scientific men, and by quite a host of other persons of nearly

all nations. Descriptions are given of "The Spirit Rap," which the author says he has "heard hundreds of times when seated in the circle with every hand joined including those of the medium, and both near and at a distance from him." He has heard raps also "on the walls and roofs of houses, on the tables and floors, and repeatedly in his own parlour and bedrooms, where no medium was near." On such occasions, he says, "reflections would flit across his mind of certain things which had happened or were about to happen, and, generally speaking, these impressions would turn out to be correct."

The tying of mediums is treated of, and Mr. Denovan confesses that the Davenports greatly disappointed him. Leaving this subject our author proceeds to deal with an interesting phenomenon—that of stone-throwing by unseen agents. This will be considered a playful amusement for the spirits to descend to; but we are assured that they do indulge in the pastime "in every country under the sun, disturbing the peace and rest of the occupants of houses, destroying their property in some instances, and inflicting bodily injuries in others." These Spiritual exercises Mr. Denovan characterises as "pranks played by elf-like spirits from the other world." As a mass of evidence is adduced to prove their occurrence in ancient as well as modern times we must refer our readers to the book.

In the sixth part of it we find the subject of "matter passing through matter" lengthily discussed. We all understand how a sword may be run through a man's body or a cannon-ball fired through a stone wall; but these leave traces of their passage. Not so, however, with such delicate things as flowers, and many other things of greater substance which have been conveyed by spirits through all sorts of solid matter, without making a hole big enough to admit a needle of the finest size, and also without doing the smallest damage to the articles precipitated through barred doors and shuttered windows, slated roofs and thick walls of stone and brick. Those who doubt the occurrence of such marvellous events should read this part of "The Evidences of Spiritualism."

But "of all the interesting phenomena of Spiritualism," writes the author,—"There is none more so than that of the Direct Writing, as it is called, nor any, however wonderful it may be, so convincing to discerning and reflecting minds." Every one, of course, has heard of this phenomenon before, but they will learn a great deal more than they probably knew before from a perusal of Mr. Denovan's paper on the subject. Specimens are given of writing, which are held to be convincing proof that they were produced by spirits, and the author contends "that writing in several languages found within sealed boxes, slates, and letters, produced under such conditions as rendered fraud impossible, must have been the work of conscious agents, having the power to penetrate matter by invisible methods known to them, and with a skill and wisdom beyond the ability of man." "In the presence of such proofs, then," it is asked, "how or in what way do the opponents of the spiritual theory propose to get over them." The author maintains that they must not be despised, or attributed to fraud.

Concerning Spiritual photography, it appears that Mr. Denovan is unable to speak from his own experience of "this phase of the Spiritual phenomena," and therefore lays before his readers a number of those of others. Some successful experiments are said to have been made in Sandhurst about 5 or 6 years ago, and we are told that the variety and weight of evidence from many different sources and countries are such as to be overwhelming in favour of the fact that photographs of deceased persons have actually been taken.

At page, 379, 418, 438, 510, we are presented with illustrations which are pronounced to be actual pictures of disembodied spirits. "Painting pictures by spirit agency is another phase of the Spiritual phenomena, as well attested as any others have been," says the author. An engraving is given, which he tells us is the portrait of a girl who died in childhood, painted by a celebrated medium, Mr. David Duguid, of Glasgow, who is described as "a worthy man and respected by all who know him." Mr. John Carson, J.P., Clutha, furnished Mr. Denovan with particulars of visits paid by him, to Mr. Duguid. He states that when having a quiet chat together of an evening, "often after a time he would relapse into silence, become entranced, and then I would have a pleasant hour or more with his controls. Amongst them 'Ruisdal' and 'Jan Steen,' the two painters, often favoured me with one or more little pictures, given direct in oil on a card that I had to examine before they started to work on it. Two or three of these pictures would be finished in as many." Some other similar instances are given.

The next subject treated of is "Healing Mediumship," with regard to which Mr. Denovan writes: "The power of spirits to aid mortals in their efforts to cure disease through the mediumship of humans being as well established and attested by sound evidence as any other phase of the Spiritual phenomena," and he cites the cures effected by Mr. Milner Stephen and others in proof of the assertion. He then goes on to give his readers information with respect to dreams in connection with Spiritualism, and some very interesting stories are told under this head.

The subject of Materialization is dwelt upon at great length. The author says, "Whether mankind believe or not in the

ability of spirits to return to earth again, and, for a brief space of time to clothe themselves in mortal garments, to be seen and recognised by their friends still in the body, to shake hands with them, address them, and write messages to them, it is, nevertheless, a fact. Hundreds and thousands of men and women still living have seen them in 'propria persona,' and unless all evidence is to be set aside, and pre-conceived opinion set up in its place, I do not see how it is to be got over or rejected. The truth of such manifestations has been attested by men of the highest intellect and culture in every civilized country on the face of the earth. They have in the most unqualified manner testified that psychic beings, called spirits, have appeared to them in all the ways already stated, before crowds of respectable witnesses whose word would be taken by any court of justice in the world, and often under such circumstances and test conditions as rendered fraud or illusion an utter impossibility."

He then proceeds to record evidence culled from many reliable resources—including his own—and says: "It is of such a glaucous character that even the very walls will cry out in its favour." Of course this may pass as a figure of speech, but as miracles are about, some might read the passage literally and be induced to linger inquisitively too long around works of masonry and dead walls especially. The best thing to be done is to take the book and read it through, and if its readers are then convinced, they will not want the testimony of bricks and mortar. If they should still remain sceptical, they will have enjoyed much interesting and entertaining reading. There will be a strong temptation on their parts, perhaps, to turn a good deal of it into ridicule as being much like a revival of the old beliefs in witchcraft, fairydom, and devilry generally, which have long since been blown to the winds. But they should remember that there are really "more things in heaven and earth than are dreamed of in their philosophy." Our forefathers, who burned poor old women alive for crimes of which they must have been innocent because utterly incapable, would have laughed to scorn the idea of electricity being placed under man's control, or of steam being used as a motive force. We have only five senses, heaven help us, and they are insufficient for the discernment of all the arcana with which we are surrounded, and when any of these are made apparent the discovery of them is due, not to our own perceptive faculties, but, as a rule, to the merest accidents. Notwithstanding the great advancement made in science within the past half-century there is without doubt much yet of an astounding nature to be revealed. Wise as we may think ourselves, we are still utterly ignorant of many of the mysteries of the Great Universe. Therefore none are in a position to deny that there may be truth even in a doctrine, which for our own part, we confess we find very difficult of belief. In his recently published work Mr. Denovan has left very little to be added to the arguments and testimony in favour of Spiritualism, and we would therefore commend it to the attention of all who may feel interested in the subject.

In conclusion, we would remind the Sandhurst public that the printing and binding are the work of their fellow citizen, Mr. J. W. Burrows, of Bull Street. The labour and cost of compilation have evidently been very great, and we hope the author will be repaid by an extensive circulation.

MESMERISM, CLAIRVOYANCE, PSYCHOLOGY.

EXPERIMENTS IN CLAIRVOYANCE IN SUNDERLAND

Last night some experiments in mesmerism and clairvoyance of an interesting and novel character took place at the residence of Mr. George Hudson, in Fawcett Street. The subject of the experiments was a youth named Richard Nesbit, a native of Wrekenton, who is at present employed as a pit lad. His peculiar susceptibility to mesmeric influences and his possession of extraordinary clairvoyant powers were some time ago brought under the notice of Mr. Frederick Ogle, an engineer belonging to Newcastle, who has taken much interest in phenomena of this nature. Nesbit, it may be stated, is a young man of the ordinary pit-lad type and is almost entirely uneducated. He is about the average height. He has a rather vacant expression, but his physical development has nothing remarkable about it.

Mr. Hudson having had one or two previous opportunities of witnessing private exhibitions by Mr. Ogle and his "subject," considered that the results of the experiments were so singular and interesting that he resolved to invite a number of ladies and gentlemen to see and judge for themselves. He also procured the consent of Mr. Ogle to the application by Dr. Dixon of a severe test of the genuineness and extent of the clairvoyant's powers. Accordingly there assembled last night several ladies and gentlemen, including the Maycross (Mrs. J. W. Wayman) and Miss Wayman, Mr. and Mrs. Hudson, Dr. Dixon, the Rev. R. Harmes, Councillor Rudland, Mr. Dobinson, Mr. Parker, and Mr. W. Milburn.

At the outset of the exhibition Dr. Dixon examined the subject and observed that Nesbit was like all the subjects brought

forward for such demonstrations. He seemed to be of a susceptible and highly nervous temperament, and the expression of his eyes appeared to indicate that he was suffering a small degree of trepidation. At the same time he had not lost his self-possession, but was quite calm. He (Dr. Dixon), had been permitted by Mr. Ogle to put the subject that evening to a very severe test.

Mr. Ogle observed that it was quite open to anyone in the room to examine the young man while he was in a trance. He had been first introduced to him by the Rev. Wm. Harwood, a Wesleyan New Connexion minister, formerly of Gateshead, who had been in the habit of lecturing against Spiritualism.

After a few other observations Nesbit was brought under the influence of mesmerism, and a number of experiments were made. He was put to sleep, and his limbs became rigid. He was then laid out, his neck resting on the back of one of the chairs, and his heels on the back of another. He remained in this position for a little while, and was examined by Dr. Dixon and the Rev. Mr. Harmes. Mr. Ogle offered to allow anyone present to stand upon this young man's chest whilst in that position, but Dr. Dixon said that his examination satisfied him that Nesbit was not in his normal condition.

After some minor mesmeric feats had been performed he was put into the clairvoyant state. A penny was placed on each of the subject's eyes and firmly sealed with gummed paper, and they were also bound with a pocket handkerchief. Under ordinary conditions it would be impossible for anyone to see in such circumstances, but Nesbit, on being asked if he could see, replied in the affirmative. In reply to the question as to whether he could discern anything at the other end of the room, he said he could see a picture, pointing to a list of subscribers to the telephone, which was hanging on the wall. Mr. Ogle next asked the ladies and gentlemen present to lend him an article of any description, and this was done. The subject named the various articles, amongst others being a piece of white paper, a penknife, a watch, a lady's bracelet, locket, and paper-knife. One of the most extraordinary feats was that in which Nesbit told the time by two of the watches held up before him. He read correctly the name on a business label, and being shown a small silver watch box and asked what it contained, he replied that he could not say exactly, but it was "something white," which was correct. Although he continued blindfolded he was able to walk to any gentleman present, and remove articles placed on their heads, shoulders, and knees, and in a variety of other ways he displayed the possession of a wonderful clairvoyant power.

The most noteworthy part of the exhibition now commenced, and the test which Dr. Dixon had prepared to apply to the subject was made. Nesbit says that he is occasionally under what he calls a "dumb 'control,'" and in this condition he is able to describe with astonishing accuracy any ailment from which a person in ill health may be suffering. He was brought under the influence of the "control" by pennies, and bandages being still kept over his eyes. A young man who has for some weeks been an Infirmary patient of Dr. Dixon, and who had never met Nesbit before, was then brought into the room and the "medium" was asked to examine him. This he did, and at the request of the doctor he was not permitted to touch the patient. Nesbit, apparently directed by some unseen influence, contemplated the patient for a little while, and then indicated by signs—under this influence he loses his power of speech.—that the patient had pains in his head, and this was admitted to be the case. He next intimated that the patient had received a blow on the back of his head, a statement which was confirmed by the patient, who said he had a fall some years ago. On being asked to point out the seat of the patient's disease, he indicated that he was suffering in the region of the heart, which the doctor acknowledged was the case. He also pointed out that there was a spot on the left side of the breast of the patient, and after some difficulty he succeeded in making known the colour of the mark, and in both particulars he was again accurate.

Most of the questions were put to the subject by Dr. Dixon, Mr. Ogle not interfering except for the purpose of assisting to interpret the signs made. Nesbit seemed to endeavour to explain the circumstances connected with the patient's fall and the treatment he then received, but could not succeed in making himself understood. Dr. Dixon did his best to discover his meaning, and Mr. Ogle undertook at another representation to put the young man under the influence of mesmerism and further demonstrate the power he possessed by obtaining from him the desired information. When the "control" seemed to be leading [leaving?] the subject he was seized with an affection somewhat resembling epilepsy.

Dr. Dixon expressed his surprise at the correctness of the description given by the "medium." The patient was admitted to the Infirmary some time ago for rheumatic fever. He had rheumatic pains in his joints to begin with, and afterwards the rheumatism affected the membranes of the brain to a very considerable extent, and it was thought that he would not recover. He did, however, recover after a time. When the membranes of the brain were affected there was no doubt he suffered great pain there. Afterwards he became unconscious, and when the pain left him he was quite imbecile for a time. It

was a rare and a very well marked case. Rheumatism very often left heart disease, and the peculiar condition of the heart was ascertained by examination with the stethoscope, and in exactly the line that had been pointed by Nesbit. If the medium had possessed the power of articulation he might have told them the exact nature of the case. At any rate it was wonderful that he should have been able to locate the situation of the disease. As to the injury to the patient's head some years ago, they might have another opportunity of trying the medium on that subject. Mr. Oggle again expressed his willingness to submit him to that test. Dr. Dixon, added with regard to the mark referred to by Nesbit, that he was again quite right in that respect. A blister had been applied in the region of the patient's heart and had left a mark which was still to be seen, and which was of about the same colour as the "medium" had indicated.

Councillor Rudland next mentioned two instances in which Nesbit had pointed to places where there were marks on his body resulting from accidents.—From "The Sunderland Herald and Daily Post," Thursday, February 15, 1883.

THE CLERGY AND PSYCHICAL PHENOMENA.

Some soft-headed, weak-backed people frequently express regret that the clergy, and professional religionists of various denominations, do not take up Spiritualism and cognate subjects, and endeavour to make them known among the people. Alas! they have done this a little too much already, as in the Church Congress, when the essentials of Spiritualism were condemned with relentless bigotry and its simple facts perverted into something Satanic. Can we expect that the priesthood will treat modern facts more truthfully than they have the Gospel?

The following short report from the "Cornubian" of last week credits the speaker with more than one glaring perversion of fact. It is not true that only last year the first serious attempt has been made to study psychical phenomena, scientifically. On the other hand, no scientific steps have been taken during the time specified,—the recent collection of stories respecting clairvoyance, and dancing attendance after showman pretenders who profess to exhibit "Thought-reading," being aught but "scientific" or dignified. All the facts that will be reached by the sciolists who have recently interested themselves in the matter, have been proved over and over again by genuine investigators during the last forty years. On the plane of Psychology as defined by the clerical debater, Professor Denton, of America, the eminent Spiritualist, made exhaustive experiments, the result of which he published in three volumes. How the gentleman named could have made such a blunder it is impossible to conjecture, unless it be that the subject has been quite recently introduced to him. At any rate, the warning is enforced that such teachers are not to be trusted. At the same time, the efforts thus put forth show in what direction the wind blows:—

Last week the Rev. W. S. Lach-Szyrma, vicar of Newlyn, read a paper before the members of the Penzance Debating Society on psychological phenomena as a study. He argued that such phenomena, related intimately as it was with ourselves personally, and to the manifestations of human life, could not be uninteresting or unimportant. The soul of man, as regarded by religion, was not referred to by psychology, but merely the manifestation of the forces connected with the human soul in its ordinary earth-life; and it was strange that until 1882 no serious effort had been made in England, or indeed anywhere, to apply the rules of modern scientific inquiry to psychological subjects. Spiritualism and psychology, were not synonymous. One of the most important departments of psychology was the recently opened researches into animal magnetism, or mesmerism. Thought-reading presentiments were also referred to; the latter was explained in many cases by mesmeric influence or thought-reading. In half the cases presentiments did not precede the events, but the news of them. The law which affected dreams was another cognate subject. A mode of explaining a large section of psychical phenomena was the acceptance of the odyllic theory, i.e., that there was a force cognate to electricity generated by human beings, and by some much more than by others, which force produced certain effects, especially on sensitive persons. This theory had been before the public 30 years, but it had not been disproved. Mr. Lach-Szyrma concluded by proposing that "psychological phenomena are deserving of scientific research." Mr. J. M. Doble opposed, on the ground that such phenomena were in contradiction to scientific laws, and belonged to the sphere of mind, which was beyond the pale of scientific examination. Several gentlemen having expressed their views on the subject, five voted for the opposition, and eleven for the proposition. The result of the division is creditable to the Penzance Debating Society.

UNSEEN FORCES.—I hear that Mr. Robert Hunt, the well-known keeper of mining records, is about to bring out a new and comprehensive work on metalliferous mining. Probably one of the most interesting portions of Mr. Hunt's work will be that which deals with the theories of mineral deposits, a

subject but little understood. Such deposits are generally in the direction of the great magnetic currents, and are condensations of metals originally in a vaporous state; in which form, doubtless, lodes are occasionally taken up and re-deposited elsewhere. Even the strata in which metals exist may be reduced to a gaseous mist, and so rendered invisible. The evaporation and condensation of the different forms of matter, by the rivers of electric influence running through the earth, and other causes, enables one to form some idea of what Professor Tyndall calls the potency of Nature; and it shows among other things, the folly of ridiculing alleged psychical phenomena.—"The Cornubian."

MANCHESTER.—Mechanics' Institute, Major Street. On Sunday last, Mr. R. A. Brown, of Manchester, occupied the platform in the morning. His control gave a very able and instructive address on "Clairvoyance," showing the progress which was being made in this important branch of Spiritualism, and the blessings which will ultimately flow from its proper and legitimate cultivation. In the evening, the spirit guides of Mr. W. Johnson, Hyde, discoursed on the following subject selected by the audience:—"Mesmerism, Thought-reading, and Clairvoyance." The subject was treated in a philosophic manner, and the relationship of each division was clearly pointed out, together with their relative importance to mankind.—J. E. LIGHBOWN, Sec., M.S.S.S.

QUEBEC HALL, MARY-LE-BONE ROAD.—On Sunday evening an unusually crowded room was present at this hall, to hear Mr. MacDonnell on "Mesmerism." His selections for reading were from Genesis where Jacob crossed his hands wittingly to bless his grandsons, so as to infuse the greater mesmeric power of the right hand into the younger boy. Also from the Gospels where Christ's miracles were produced by physical contact. The address was evidently impromptu, and rather more scattered, though interesting, than the speaker's usual methodical and argumentative style; after which he introduced Mr. J. Hopcroft, and magnetised him into a trance condition by which the subject was really out of the body, though speaking through it, a mystery we wish the mesmerist had explained. As usual, the room was invited to ask questions, and fully responded to. A sceptic present asked permission to prove the insensibility of the subject by a slight painful experiment with a pin or penknife, which was at once refused by Mr. MacDonnell, as he relied only on the moral evidence of character for honesty, and had always repudiated physical tests on a question above physics. The proposer, however, was permitted, as a privilege, to try some other means, and he attempted tickling, but in vain. The greatest interest prevailed till near ten o'clock, when the meeting broke up.

A COLUMN FOR THE YOUNG.

FLORRY'S TREE.

BY MRS. RAMSAY LAYE.

(Commenced in No. 671.)

Summer passed away without any thing farther markedly out of the common course occurring. As autumn advanced the shrubbery paths were often damp, and the children instead of being allowed to play and loiter out of doors, were taken brisk walks with their governess; their garden tools were put away, and they were told that they were not to use them again until spring came round. At first they missed the occupation, but they got other amusements, and gradually they ceased to think even much about the fairy trees.

As Christmas approached, there was much to do in preparation for its festivities, and kindly feelings were called into play in both the children connected with the season. They had to give as well as receive presents, and their pocket money was saved up for this purpose. Then the school children were to be treated to tea and a Christmas tree, and in this entertainment Florry and Freddy took great interest. One day after lessons the governess produced some scarlet flannel, which was to be made up into petticoats as gifts for poor girls, and she asked Florry if she would like to help. "You need not unless you like," she added.

But Florry thought she would like, and every day for a month before Christmas, when her lessons were over, she sewed for an hour instead of going to play.

One day she was crossing the yard with a plateful of grain in her hand with which she had been feeding the pigeons, when she saw a poor-looking woman at the back door speaking to the cook; the woman stood aside and curtsied as the little girl passed.

"What does that woman want?" Florry asked of the cook, who stepped back into the kitchen. "Is she a beggar?"

"Not exactly, but she wants any broken meat I can find her."

"Why, is she hungry?" asked Florry.

"No doubt she is; she is not fit to work much, and has only a trifle from the parish."

Florry ran to the school-room, and took out of a corner of her own drawer a packet of half-pence which she had intended to spend in lollipops, and ran back as fast as she could, to overtake the woman who was just leaving the yard, and put them into her hand. She did not wait to be thanked, and never mentioned, even to Freddy, what she had done.

At length the long winter passed away, the first snowdrops raised their heads, making the melting snow look dirty compared with their pure whiteness. Next hepaticas and crocuses blossomed in the damp, black borders, and gradually the snow vanished in patches from the lawn, until the green grass was all uncovered. Towards the end of March, after several days of sunshine and drying wind, the children got leave to re-visit their gardens.

"I wonder how the fairy trees have stood the winter," Florry remarked, as they ran along, "perhaps they may be dead."

"We should have put them into the green-house, if we had thought of it," answered Freddy.

But the fairy plants were the only things in the gardens which did not seem to have been effected by the weather. They were both perceptibly taller, while to Florry's delight, on hers besides the green leaf, which had sprouted in summer, there was, at a little distance from it, quite a tuft of small leaves and buds. It was, however, only on one spot, and made the rest of the stem look all the more bare and unsightly by comparison. Freddy's, on the other hand, had a uniformly, healthy and promising appearance, and the contrast between the two was a great mortification to Florry. She thought the fairy had behaved unjustly, and she formed a secret resolution to try and see her again, and speak about it.

Accordingly, one afternoon, when it was Freddy's turn to drive with their mama when one was to go, she took the opportunity to slip away to the wood. It was a month earlier than on her former memorable visit, the spring, too, was more backward, and the wood was not so pretty or inviting; the trees showed only a tinge of green, and there were no flowers to speak of.

Florry saw no sign of her friend, and as she walked along looking from side to side, she almost asked herself whether she had really seen any one, whether it could have been delusion or imagination. Suddenly, when she had almost persuaded herself that such was the case, she was startled by finding her friend beside her.

Florry felt for an instant half frightened, the figure had appeared she could not tell how; but her confidence quickly returned, and she said, just as she might have done to any acquaintance—

"How do you do? It is a long time since I have seen you."

"Yes," the other replied in the same tone, "You are a whole year older. Well, how do the trees get on?"

"Freddy's looks beautiful," replied Florry, frowning a little, "but mine has only a very few leaves; you gave much the best to him."

"I can't help that," was the reply, "I do not make the trees grow, nor did I choose which to give to either of you. They have belonged to each of you long before you knew of their existence. All I did, or could do, was to make them visible to your eyes."

Florry looked interested but puzzled.

"Those trees," the fairy went on, "represent you and Freddy; they are part of yourselves—how, I can't explain to you—they came into existence when you were born, very little seedlings; their growth has kept pace with yours, and they have been formed to beauty or the contrary by your lives. I told you it would depend on yourselves how they grew and flourished."

"I did take care of mine, I am sure," interrupted Florry, "I watered it, and watched over it."

"Ah, that is not what it required; you should have watched over yourself, for it is your conduct, your thoughts, which effect those plants. Kindness and gentleness, good resolutions carried into practice, those are what cause it to put forth buds which will develop into blossoms. One day last summer you acted well, and a green leaf on your tree was the immediate result, but unfortunately it was for long a solitary instance; about Christmas you improved, for a time, very much, and your tree records this by quite a cluster of green leaves."

"They only make the rest of the stem look worse," said Florry, gloomily; "there is such a long bare piece without a leaf or bud."

"Yes, in your childhood past you have made very few efforts in the right direction; you have cared only to please yourself. Even those who love you best could name very few instances of kindness, or affection, or generosity on your part, and so it follows that your tree is bare."

"It is so different from Freddy's," said Florry, with tears in her eyes. "His is lovely; but I know, I feel that he is better than I am."

"Freddy is a child full of promise," was the reply. "If he goes on as well as he has begun, and, I think, he will, his tree as his character matures, will be fragrant with blossoms fairer than any you can conceive."

"Oh, and I will try too," exclaimed Florry. "I will indeed, harder than I ever tried for any thing." And a resolution and

desire to be good entered the child's mind at that moment, such as she had never felt before.

The fairy looked at her with a smile, but did not speak.

"And if I improve very much," pursued Florry, "may not leaves, at last, come out on the bare ugly stem?"

"Alas! no," was the reply. "No power of mine nor of spirits far higher than I, nor if I may say it with reverence, even of the Highest Spirit of all, can make a wasted Past blossom; and that is one reason why you should be so careful each moment how you act, since on every moment you leave a stamp which never can be wiped out."

Florry looked deeply dejected.

"But if I really became very good," she asked with a sudden brightening, "might not the leaves on the top of my tree grow long enough to hang down, and hide the bare stem?"

"Well, I will not say but what they might," answered the fairy with a smile; "and, at any rate, Florry, a very small portion of your life has yet passed, and by and by it will appear so little, compared to the rest that it need not distress you much. These trees have to live and grow longer than you at present have any idea of."

"Longer than I have myself?" asked Florry.

"Assuredly not; as I have already told you, these trees are part of yourselves; but Child, do you suppose that your life here is all that you are born for?"

"Oh, I know," said Florry slowly, "that there is another world, but there it will be all so different."

"Not so different, perhaps, as you suppose. Life beyond is but the continuation of life here, and the change which in your world is wrongly called death, is rather a birth, since it is the entrance to that life. But, I need not speak of that now; you have enough to do in the present, try to do your best every day—every moment—"

"I do mean to try," repeated Florry, earnestly.

"And we will help you," said her companion.

"Can you?" asked Florry, looking up hopefully.

"You are helped every day," was the reply, "by unseen beings, who, whether you know it or not, whether you like it or not, are near and around you; and, again, it depends on yourself whether the spirits nearest you are good or bad. When you try to do right, pure and loving ones are able to get near you, but when you indulge sullen and selfish dispositions, there is like a thick atmosphere round you, which repels good fairies, and bad, ugly ones, oh, so ugly some of them are, crowd upon you, and make you worse, and at last would pull you down to their own level."

Florry shuddered, but observed,

"It is so difficult to believe there are all these things which one does not see."

"So! I will try and make you see, if only for a moment, some of the forms which really surround you."

And in a moment, Florry to her utter astonishment, saw in the wood, and even in the air, crowds of beings of a great variety of size, shape, and appearance; some were like animals, some like human beings, and in their appearance there was every gradation from the beautiful to the hideous.

Florry was terrified. She uttered a cry, and put out her hand to cling to her friend for protection; but her hand grasped nothing; quickly as they had become present to her sight, the whole company vanished.

Florence went home to carry into practice the resolutions she had formed.

THE END.

OBITUARY.

WILLIAM NELSON, NORTHAMPTON.

Passed away, on Wednesday, February 7, aged 73 years, William Nelson, the dear father of our friend Mr. George Nelson, Northampton. For about sixty years he remained in connexion with the Methodist Society, and although at one time much opposed to Spiritualism, he latterly became more reconciled to it. His last movement was to beckon to him those around him. He was taken with stroke on the previous Friday, but could still speak till Sunday, when he had another attack, after which he spoke no more. From the Monday till the moment of dissolution he never moved.

SOWERBY BRIDGE.—We are glad to see that the Lyceum friends at this place still occupy a leading position. Their special services on Sunday were a great success. Mr. T. Etchells, of Huddersfield, delivered two discourses, as announced last week, of an instructive and elevating character. A pleasing feature of the evening service consisted in the rendering of recits., solos, and choruses from Haydn's oratorio—"The Creation," by the choir and friends. The soloists were Mr. Etchells, Mrs. Harwood Robinson, and Mr. A. D. Wilson. The audience was thrilled and delighted with the performance, and many and profuse were the eulogiums which were accorded to the performers. If we had such culture amongst Spiritualists generally, we would then have a power for good within our own grasp.

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

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

Tuesday.—Mr. Towns. Clairvoyance, at 8 o'clock

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 23, 1883.

NOTES AND COMMENTS.

Notwithstanding Mr. De Main's effort, some will find it difficult to determine the true nature and function of "Spirituality." Possibly the subject will crop up again soon, illustrated by examples of human conduct actuated by spiritual and moral considerations.

Mrs. Dobson's trance address was greatly admired. A good number of extra packets of that MEDIUM were sent for, for distribution.

Mesmerism is again coming to the front. Mr. MacDonnell seems to have found a "subject" which he can handle in an interesting manner. An article copied from a Sunderland paper gives an account of experiments being made in that town. Sensitives, under the control of intelligent and capable operators, are, in some cases, of more use in demonstrating psychological facts than mediums who are frequently very undeveloped, and open to prevailing influences. We would caution Mr. Ogle against the show-system of exhibition. There are plenty of intelligent groups who will welcome him to select seances. All fresh operators should place themselves under the advice of such an experienced mesmerist as Captain James. A short conversation with him would save them many annoyances, disappointments, and, possibly, graver mishaps.

A few years ago an astrological friend published an Almanack, entitled "Neptune's Almanack," which at once took a high position amongst the students of that science. The same gentleman has used the name, "Neptune," as author of "The Influence of Neptune," and various other papers which appeared in "Urania," and elsewhere. Seeing another "Neptune" advertising in the MEDIUM, he desires a short paragraph to the effect that he is not the one thus advertising. In this he puts forth no grievance, but merely wishes to save his friends from an error which might arise from the understanding that there was only one "Neptune."

The article on "Dreams" contains a curious expression respecting the English clergy, which is somewhat illustrated in the report of a speech made by the Vicar of Newlyn. He is anxious to point out that Psychology does not meddle with the soul in a religious sense. The same article corrects his notion that Psychological phenomena only received scientific investigation last year. Ignorance seems to be the only requisite to enable some people to make positive statements.

The "superior condition" of Andrew Jackson Davis affords many examples of this soul-faculty of seeing "realities." Many Spiritualists confound it with mediumship, and refer Davis's

powers to spirit-control. The Rogue and Vagabond element in America have been severe on Davis of late, because he cannot chime in with their views on professional mediumship. In a thousand years hence, perhaps, his critics will be able to understand the present position of Davis. He is all that ahead of them.

When this interior soul state is reached spirits cease to "control." We are then spirits ourselves, and exchange ideas with spirits face to face. It appears that man, under certain conditions, is capable of appearing in this soul state, as a double of himself. A few nights ago, an aged sufferer who could not lie down for more than a week because of a continuous cough, got her head to the pillow, but a kind of fanning influence kept her from the sleep she so much craved. This effect, we were informed by a spirit-friend, was produced by the patient's own spirit, which was enabled to disengage its life and act as guardian of the frail body. Had she fallen asleep she would have choked.

We have commenced this week a new list of Sunday Meetings. It is incomplete, but the best we can do under the circumstances. Next week we will be glad of additional information. This seems to take much less room, and be more come-at-able than a "plan."

An Appeal is published this week on behalf of the Liabilities borne at the Spiritual Institution. Those who have no good feeling nor sterling moral principle had better not read it. Anything which does not minister to the self-gratification of such parties is displeasing to them; they are always enraged by that which gives rise to kindly sympathy in well-regulated minds. We hope there are few of these soulless ones in the ranks of Spiritualism. That there have been many such in the past, the present Liabilities prove.

Many have been delighted with "Florry's Tree." The little brother and sister will be parted with unwillingly. We have permission to print the tale as a little book. It is admirably adapted to introduce the spiritual idea to young minds. Next week "Lonely Little Lara" will crave the sympathies of our readers.

SCARBOROUGH.—A Leeds correspondent writes, February 8:—"There is a paragraph in the local papers just now, respecting a house at Scarborough (some two weeks ago). The inmates have been very much annoyed with rappings, etc., on the outside of the house, so much so, that the lady of the house suffered in health through it. All efforts were fruitless to find out the cause, and the Police authorities offered £5 for the offender! I saw in the paper yesterday, again, the reward was still offered, but the disturbance was now inside the house, and furniture moved about."

MEETINGS, SUNDAY, FEBRUARY 25, 1883.

LONDON.

- SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Mr. Savage, medium; at 7, Mr. MacDonnell on "Lights and Shadows of the Bible."
PECKHAM, 21, Hazlewood Terrace, Maxted Road. Seance by Mr. Towns at 7.
OXFORD STREET, St. Andrew's Hall, Newman Street, at 7. Mr. J. J. Morse on "Life, its Resurrection."
SUNDAY LECTURE SOCIETY, St. George's Hall, Langham Place, at 4. Allen D. Graham, Esq., M.A., Oxon., on "The Broad Church Party; as it is and as it might be; or, the Religion of the Future." Admission 1s.; 6d.; and 1d.

PROVINCES.

- BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
BELPER.—Meeting Room, at 6.30, Mrs. E. Hardinge-Britten.
BRADFORD.—Spiritual Church, Walton Street, Hall Lane, 2.30 and 6.30.
EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
HALIFAX.—Meeting Room, Union Street.
LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30.
LEICESTER.—Silver Street Lecture Hall, at 2.30 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m. Mr. E. W. Wallis.
MANCHESTER.—Mechanics' Institute, Major Street, 10.30 a.m., Mr. R. A. Brown; 6.30 p.m., Mrs. Groom, Birmingham.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. Mahony.
OLDHAM.—176, Union Street, at 2.30 and 6 o'clock.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30 Mr. B. S. Clarke, on "The Sabbath."
SOWERBY BRIDGE.—Spiritualist Lyceum, Hollins Lane, at 2.30 and 6.30.

WRITING MEDIUM.—Wanted for one or two hours per day, a Writing Medium.—Address, with terms, &c., Mr. C. G. Jeffries, 66, Finsbury Pavement, E.C.

POETRY.

'TIS LOVE THAT MAKES THE SONG.

"Love worketh no ill-will to his neighbour: therefore, Love is the fulfilling of the Law."

'Tis not talent, 'tis not zeal,
'Tis not wealth, or power, or fame,
'Tis only Love gives pleasures real,
And steals the heart 'gainst fear and shame.
Love of the meanest living thing,
Love for the wretched, helpless bring:
'Tis Love, true Love, redress will bring,
'Tis ever Love that makes the song.

The rivalries of Pride arise
In envy, jealousy, d-bate,
And Selfishness o'erfilms the eyes
With doubt, and fills the heart with hate;
But when "the wish to bless" becomes
A master passion, every wrong
That hinders happiness succumbs:
'Tis only Love that makes the song.

So, whether theories that wake
The disputatious mood in men,
Or whether hopes and fears, that shake
The soul, and challenge mortal ken,
Or if our very nature be
Ephemeral—be right or wrong,—
Love is a fact that all can see,
And Love will ever wake the song.

Feb. 7th, 1883.

W. T. P.

SPIRITUAL POLITY.

THE PROVINCE OF MUNDANE AND SPIRITUAL AID IN THE CAUSE OF SPIRITUALISM.

A REVIEW OF ACCOMPLISHED FACTS.

We have had many a controversy as to the expediency of spirits taking part in worldly affairs. Seeing that means are required to carry on this work, it has been many times urged: Why do not the spirits unearth hidden treasure, or take some other such steps to keep full the treasury of Spiritualism.

Such suggestions proceed from minds who have not a true perception of the proper basis of spiritual work. That basis is not pecuniary, but spiritual. If we possess the true spiritual basis, then we will have added unto us as much of the material crust as may be required from time to time.

During the last twenty years we have seen many spiritualistic purposes started and defeated, one after the other. They have all been based and worked on the most approved worldly-wise methods, till they worked themselves to death and dissolution, as all of us must some day. But it is not the worldly wisdom displayed in the array of scientific, literary, and intellectual pretensions; the names of patrons, subscribers, and guarantors; the list of "shareholders" and "proprietors," that gives vitality to a spiritual work. All of these things could not cause even a turnip to grow. A spiritual work, like all other phenomena, must have life: a mere combination of conditions do not constitute a new entity. Such as that life is in its genus, so will the work be in its methods and progressive unfoldment. As the seed is, so will be the crop.

It will not be disputed that the only spiritual work with us, that has proved permanently and progressively useful, is the Spiritual Institution. In making this statement of fact, no attempt is made to win credit to any individual. Though in thorough harmony with the inmost aspirations of the visible workers, yet, the Spiritual Institution has been and is the product of the angel-world. But the Unseen could not have produced it without the aid of mundane instrumentalities. It is to point out the relative bearings of these two departments that the reader's attention is now requested.

The work of the Spiritual Institution originated in a grand idea, which had for its object no personal consideration of any kind, but an utter sinking of self that

the All-Light might shine into the souls of all men. This, it was conceded, the All-Light was capable of accomplishing by man's opening the windows of the soul to His influence. There must be aspiration and devotion on the part of man, and these attitudes of spirit one man can help another to assume. This was the basis of our Spiritual Work: we could all aid one another in the Discovery of Truth; the Diffusion of Truth; and the Application of Truth to the Welfare of Humanity.

This great work was begun and has been carried on without accumulated means or preparation of any kind. Spiritual means can only be collected by the exercise of spiritual faculties. No man can prepare for spiritual work except by commencing and doing it, and by degrees, putting himself in a more fit condition to do it.

Thus the Spiritual Institution at once became the centre of spiritual work in this country. We became useful to many minds, and to effect our useful purposes we had to undertake material responsibilities on their behalf. Almost imperceptibly the Spiritual Institution became a public organ, in which thousands had a vital interest, even more than ourselves, for they were the recipients. To aid us in undertaking needful liabilities, sincere friends granted us the use of moneys, or made donations, or paid periodical subscriptions for the use of books and other privileges.

All these years we have been enabled to earn a living independent of this spiritual work, and, in addition, give our aid thereto gratuitously. But that was not enough. A large annual sum was wanted. The Spiritual world poured into our life, and into the life of the work, that never-failing flow of thought, energy, and purpose which has rendered the Spiritual Institution a continuous novelty, never losing its freshness and vigour. But the material means we have never looked to the spirit-world for, though our unseen friends have been the means through whom help has come to us in many a critical juncture. In the extremity of need we have honestly appealed to the Movement for help, and help sufficient for absolute needs has at all times been forthcoming. This is, without doubt, the only proper way of securing means for a spiritual work: first—give all you have, then ask the brethren to adopt your method.

The Spiritual Institution would have been in an independent position long ago, had it not been for the antagonism of the various parties who have risen from time to time, and divided the forces and wasted the means of the Movement. This we do not deplore. It has brought a vast amount of experience, trial and development to others as well as to ourselves. It has proved the strength of the Spiritual Institution in a way that prosperity never could. It has also demonstrated the futility of the competitive methods. Once it was broadly hinted that to require public funds for such work was a false pretence, and that such funds were being collected for selfish purposes. Now it has been shown by repeated experiments, that the Spiritual Institution has not required half of the means to succeed that other efforts have required to fail.

For the last few years we have laboured under peculiar embarrassments. In conjunction with the prosecution of the mediums, which arrested the sale of literature and meant commercial ruin, we have, for a number of years, been subjected to a series of ruinous libels from the various adventuring parties who have sprung up from time to time, and possessed with a strange infatuation that by destroying the Spiritual Institution they would have a better field for their operations. All the rival schemes have had a strange alliance with one or other of these libel-mongers. Now we hold by the principles of Free Trade: and would not object to a dozen new spiritual papers being started next week, but it is hard to bear when the promoters of schemes find it a needful part of their programme to ruin the health, means, and usefulness of others, who have done all they could freely and without antagonism to anyone.

It is not our intention in these remarks to cast odium on others—even our most implacable enemies. Neither do we write in the spirit of self-glorification. We have, these fifteen years, made, when impressed to do so, a clear statement of our needs, which statements have been responded to in such a way as to keep the ship on the waters. It is our theory, that the money to support a spiritual work should come from the pockets of Spiritualists, and that a principle of justice and good will should operate therein. To make these statements is the most distasteful of our occupations, but, otherwise, the minds would not be reached who have the goodness to respond. I am not saintly enough, I suppose, to collect money by praying to God for it; nor do I believe in prayer for such a purpose. God does His share already: it is man that requires to be reminded of his duty.

I can only say this: that, notwithstanding all which has been done to relieve me of the Liabilities which have been placed on my shoulders, because of the way in which I have been persecuted by others, yet very little has been done. For several years now, the bleeding process has been going on, causing every pound that comes in to be paid away to some creditor, instead of going to the support of the establishment. This constant drain, twelve-and-a-half per cent. interest, and working night and day, while the eyes would keep open, has dragged everything down to the lowest ebb, my health included, so that I am unable to keep up the strain.

It seems incredible that out of the thousands of Spiritualists, the one who has given all his time and energies should, in addition, be saddled with pecuniary liabilities. I would say: If one thus serving and circumstanced can bear such a burden, how much easier it would be for some other one, or two, three, or even a hundred, or a thousand! I am only a little man: I have lost my all, and now my health has gone! I lay the matter, as it is, before the great body of wealthy, intelligent, and benevolent people adhering to Spiritualism, and readers of the MEDIUM, that, in the name of our common humanity, they will step forward and not see a fellow-creature utterly obliterated.

Every penny, even that which ought to go for the preservation of health, goes to pay the debts of the Movement. Now two of my best-selling books require to be reprinted. It will take £50 to buy paper, but there is no chance of my having that, so that I will be able to pay less and less.

I have toiled till I can toil no more; and now I have scribbled till I can scribble no more. I have obeyed my impressions, and the dictates of stern necessity in this letter. I leave it to the kindness and conscience of the Reader.

J. BURNS, O.S.T.

Spiritual Institution,
15, Southampton Row, London, W.C.
February 20, 1883.

P.S.—In looking over the proofs of the above on the following day, I do not see anything that I can alter. It was impossible to carry on the work without this liability, as has been proved by the results attending other efforts. Besides giving my labour, I have sacrificed everything, and am making daily sacrifices of business opportunities. If any of you were in my place—What would you do? How would you feel? If it is supposed that I can bear this burden, it stands to reason that a division of it would be less crushing.—J. B.

EXPOSERS OF SPIRITUALISM AS AN AID TO THE CAUSE.

There is no form of external work which Spiritualists could engage in of more benefit to the Cause than the campaigns of the professed expositors of Spiritualism. To turn these occasions to the very best account, it is only necessary to circulate some inexpensive publications. This was done by the friends at Liverpool with the result that many were incited to look into the subject.

Mr. John Flower writes:—"We find the expositors do an immensity of good, wherever they go. It wakens up the people

to talk, and they want to know more. Our meetings have increased everywhere they have been. Nothing does so much good as getting into the newspapers." We fear there are few places where the hanky-panky co-adjutors have been so well backed up by spiritual activity as in Liverpool.

Mr. J. C. Flower, hon. secretary of the Leeds Psychological Society, reports that "last Sunday our meeting-room was crowded to excess, both afternoon and evening. Eloquent discourses were delivered through the Mediumship of Mrs. Dobson, at each service. Many strangers expressed their admiration of the same." Mr. Flower attributes this attendance and attention to the capital advertisements of the hanky-panky brother, to whom the thanks of all Spiritualists are due for his abandoning mediumship and taking up the opposition. A bad medium oftentimes makes an excellent "humbug."

The "Leeds Daily News" in reporting the exhibitions of the "so-called thought-reader," picks the whole affair to pieces most unmercifully. The press is now becoming so far enlightened as to be able to protect the public against these pretenders. The sole duty of Spiritualists is to scatter information.

HUMAN BROTHERHOOD.

MISS LOTTIE FOWLER'S TESTIMONIAL.

SUBSCRIPTIONS TOWARDS MISS FOWLER'S FUND.

"Lily," Author of "Golden Thoughts in Quiet Moments."

£1 0s. 0d.

Contributions should be remitted to Mr. J. F. Young, Honorary Secretary, Trafalgar House, Llanelly, South Wales.

THE TESTIMONIAL TO MR. TOWNS.

The Committee have handed us the following Appeal for publication:—

For twenty years Mr. W. Towns has taken a prominent part in the work of Spiritualism, as a medium, and helper in every good and useful work connected with the Cause. Years ago, when his family was small, he kept open house for all inquirers, not only favouring them with Spiritual Evidences, but with the kindest hospitality.

A large family which sprang up rapidly, and the long illness and decease of the late Mrs. Towns, together with the decline of business in the part where his shop was situated, not only deprived Mr. Towns of the greater part of his means, but forced him to look out for a more favourable locality. Gathering up the remnant of his Capital, he invested it in a well-situated business on a "protected estate," but no sooner had he done so, than three other establishments of the same kind sprang up around him, the competition from which was his ruin.

With a dozen of a family and nothing coming in, it is impossible to subsist in this condition. His friends have, therefore, determined on raising him a small fund, to enable him to enter into business again, and as a slight testimonial to his long, faithful, and highly successful work in Spiritualism.

Mr. Towns's Remarkable Mediumship has proved a rich blessing to many; but he firmly resists the temptation to make merchandise of it. While he is grateful for any return which those who can pay him for his time may afford him, he holds himself free to serve all honest inquirers as far as lies in his power. His object in again seeking a remunerative business position is to obviate all necessity of depending in any way on mediumship as a profession.

Your kind contribution and personal influence are respectfully solicited in this matter. In addition to donations, the proceeds of an Entertainment to be given at Neumeyer Hall, Bloomsbury Mansions, Hart Street, Wednesday, March 28, in celebration of the Thirty-Fifth Anniversary of Modern Spiritualism, and the Twentieth Year of the Mediumistic Gifts of Mr. Towns, will be added to the Fund on his behalf.

Contributions may be sent to—

Mr. S. Goss, Honorary Secretary, 17, Wansey Street, Walworth Road, or to

Mr. J. Wootton, Treasurer, 33, Little Earl Street, Soho, W.

CONTRIBUTIONS ALREADY RECEIVED.

	£	s.	d.
A Friend ... ..	...	0	5 0
A Friend ... ..	...	0	5 0
A Well-Wisher ... ..	...	0	10 0
A Friend (Dundee) ... ..	...	1	0 0
Faithful ... ..	...	1	0 0
Energizer, per Miss Houghton ... ..	...	1	0 0
R. W. ... ..	...	0	10 0
Mrs. Rice ... ..	...	0	2 6
Mr. J. Owen ... ..	...	0	1 0
A Sincere Well-Wisher ... ..	...	1	0 0

Mr. Towns has commenced a series of Sunday Evening Meetings at his residence, 21, Hazlewood Terrace, Maxted Road, Peckham. There has been full attendance and instructive results in Clairvoyance, etc.

While Mr. Towns is without other occupation he will gladly place himself at the disposal of all sincere truthseekers. To save trouble he is willing to visit any part of London.

DREAMS.

MAGNETIC DREAMS.

Educated men have generally found some difficulty in believing that it is possible to give serious attention to the question whether there are such things as apparitions and such powers as those of second sight. The Society for Psychical Research are making strenuous efforts to overcome this incredulous spirit; but they are by no means the first "researchers" who have professed to deal with the subject by scientific methods. Many eccentric philosophers have been disposed to think that there is something to be said for the popular faith in ghosts; and among these philosophers perhaps the foremost place is due to Schopenhauer, who took such high rank among the original thinkers of his age that he earned the right to be heard about any matter regarding which he chose to express decided opinions. As a rule he was by no means easily duped; but when he approached the subject of "visions" he seemed almost to lose the faculty of testing evidence. Hardly any story relating to the border-land between the natural and the supernatural, whether recorded by ancient or by modern writers, was condemned by him as extravagant; and in one of his essays he rebuked Englishmen (whom in other respects he considered to be far ahead of Germans and Frenchmen) for their scepticism as to the mysterious affinities and capacities of the human mind. Curiously enough, he attributed our backwardness in this department of philosophical inquiry to the malign influence of the clergy of the National Church, who, he thought, denounced animal magnetism and all other "isms" of a similar tendency because they perceived the perils to which these sciences would expose their superstitious religious beliefs.

One of the fundamental doctrines of Schopenhauer's philosophy is that the world as we know it has not an independent existence. Like Berkeley, he held that it is merely an "appearance." The only real existence, he maintained, is "the thing in itself;" and "the thing in itself" he identified with the will. In ordinary circumstances we know the will only as it manifests itself under the forms of space, time, and causality; but he contended that there are states of the brain in which we penetrate behind the forms, and come into contact with the will as it is in its own nature. At such times we escape from the system of intellectual illusions which it is the business of science to investigate; we are in the realm of absolute truth, which constitutes the proper domain of philosophy. Even members of the Society for Psychical Research are not likely to take up higher ground than this; and they will certainly not surpass Schopenhauer in the confidence with which he drew conclusions from his ultimate principles. The states of the brain which lead to such surprising results occur when we are in "a magnetic sleep," and a magnetic sleep may be produced when we are asleep in the ordinary way. It does not follow that if we fall into a magnetic sleep we shall have magnetic dreams; and, if we do dream magnetically, it does not follow that we shall remember what we have dreamt. A magnetic sleep is far deeper than ordinary sleep, and in the slow process of awaking from it we may forget the spectacle which it has enabled us to see. Sometimes, however, the impression which the vision has produced on our feeling remains; and on these occasions, if the vision has been one of coming disaster (as it commonly is in the worst of possible worlds, according to Schopenhauer), we have what is called a presentiment of evil, and our presentiment is sure to be realized sooner or later. At other times our magnetic dream—that is, our perception of realities—may be transformed into a sort of allegory which is capable of different interpretations. Of this kind were the predictions of the Delphic oracle, which frequently could not be understood until they were fulfilled. Schopenhauer was not of opinion, however, that our mysterious visions in their original form invariably pass from the memory; and he gives an example of one which he himself had an opportunity of studying. This instance seemed to him all the more remarkable because it related to a matter of little importance. One day he was writing a letter in great haste, and when he had finished the third page he intended to strew writing-sand over what he had written. In his hurry he seized the inkstand instead of the vessel containing sand, and dashed the contents over his letter. As the ink poured from his desk he rang for the maid to wipe it from the floor. When she was engaged in doing so, she said, "Last night I dreamt that I should be wiping ink-spots from the floor here." "That is not true," answered Schopenhauer. "It is true," she replied, "and when I woke I mentioned it to the other maid who sleeps with me." Just then the other maid happened to enter the room in order to call away her fellow-servant. Schopenhauer, advancing to meet her, at once asked, "What did this girl dream last night?" "I don't know." "Yes, you do; she told you when she awoke." "Oh, to be sure," the maid then said, "she dreamt that she

would be wiping ink-spots from the floor here." Schopenhauer gravely points out that this anecdote is not only sufficient evidence for magnetic dreaming, but that it establishes the truth of the doctrine that everything happens in accordance with a fixed and necessary order.

He contended that those states of the brain which are essential for supernatural visions may exist when we are not asleep in the ordinary sense. Among the strange experiences which we may undergo when we seem to be wide awake Schopenhauer classes the visions which men are sometimes said to have of themselves as they will appear at some future time. In illustration of this he refers to the well-known incident described by Goethe in the eleventh book of "Wahrheit und Dichtung." Goethe had said farewell to Friederike, and was riding in a sorrowful mood towards Drusenheim, when suddenly, he says, he saw himself—"not with the eyes of the body, but with those of the mind"—riding in the opposite direction on the same road, in a dress such as he had never worn, "pike-grey, with a little gold." "When I aroused myself from this dream," Goethe adds, "the figure immediately vanished." Eight years afterwards, he asserts, he found himself on horseback on this very road on the way to visit Friederike again, wearing the dress he had seen in his vision, although he had put it on accidentally. Schopenhauer, who was not averse from teleological explanations after a fashion of his own, argues that this waking dream must have been granted to Goethe for the purpose of consoling him. The final cause of waking dreams may be, however, Schopenhauer holds, to prepare us for defeat and sorrow, as in the case of the famous vision of Brutus before the battle of Philippi. The ultimate will behind phenomena may even strive to warn men who, through some defect of constitution, are unable to apprehend its intimations. At such times, although seeing nothing, they may hear mysterious sounds, especially sounds of knocking; and Schopenhauer's investigations convinced him that these sounds are most frequently heard in the interval between night and morning. Another set of "facts" to which he attributed great importance are those connected with the influence which may be exerted by persons in a waking dream over other persons, whether near or at a distance. This influence, he tell us, is often exerted by persons who are dying. A dying man who happens to be in a magnetic state thinks of some friend; and instantly a vision of him, as distinct as surrounding objects, rises in his friend's consciousness. Schopenhauer cites many authorities for this belief, but also mentions a case known to himself. "A short time ago," he says, "at the Jewish Hospital, here in Frankfort, a sick woman died during the night. Early next morning her sister and her niece, one of whom lives in Frankfort, the other about four English miles away, called at the hospital to inquire for her; during the night she had appeared to both of them. The director of the hospital, who reported this incident, declared that such cases often occur." Whether the dead ever exercise the same power Schopenhauer does not undertake to say. The intellect, being a function of the brain, is extinguished, he assumes, by death; but the will, of which the brain is only a manifestation, survives; and he sees no reason to doubt that it may have the capacity of appearing to the living or (without itself appearing) of communicating some message from the unseen universe. On this point, however, he admits that the evidence accessible to us is vague and contradictory. But he is certain that in waking dreams men have often seen the dead as they existed at some particular moment of their lives. Visions of this kind correspond exactly to a past reality; and they may be called forth by the presence of a trifling relic, such as a coat or a drop of blood that has long ago sunk into the floor. It is not the dead themselves who appear, but the vision is evoked by an influence which they have left behind them; and among other proofs Schopenhauer recalls the experience of the botanist Gleditsch, who saw Maupertuis in the hall of the Berlin Academy of Sciences, of which Maupertuis had been for many years president.

The magical qualities of human nature (the word "magical" is used with approval by Schopenhauer himself) are usually supposed even by enthusiastic believers in them to be revealed only in rare moments of exaltation. Schopenhauer, however, was persuaded that without being aware of it we are continually crossing the line between nature and the supernatural. Hence he warns persons who have an important secret that in conversation they ought not to refer to any subject having the most distant relation to it. The faintest indication may suffice, he suggests to disclose to another mind everything that we are most anxious to conceal. A lady once asked him—"in the course of very animated talk at the supper-table"—what were the three numbers she had chosen for the lottery. To her astonishment he gave the first two numbers correctly. The third was wrong; but that was because she had disturbed him by her exclamations, awakening him from the state in which (if we may accept his account of the matter) he was able to read her thoughts with the directness and the certainty of intuition.—"St. James' Gazette," November 29, 1882.

[This power to read the past from influences left by the living people who, at a former period, have occupied any given place, has been of recent years called Psychometry. Schopenhauer's experiences are plentiful amongst Spiritualists.—Ed.M.]

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

The experiences of each succeeding week in this work, furnish valuable suggestions, and illustrate important principles for one's guidance therein. Mr. Burns, in his address, reported in the MEDIUM a fortnight since, pointed out the difference between spiritual teaching and the teaching of spirits. This is a most important distinction, and if borne in mind, will preclude the most embarrassing complications in the mind of the sincere and earnest worker. What spirits say is one thing, true Spiritual Teaching may be quite another.

I mention this to illustrate a principle I wish here to refer to, which is really only another aspect of the self-same principle, viz., the vast distinction between Spiritualism as considered in its grand original and ultimate purpose, and as contemplated in its multitudinous incidents and details. We are all very apt, at the outset, to form our estimate of Spiritualism by the nature of the communications we receive through mediums in the spirit-circle. But there cannot be a more glaring mistake.

Spiritualism is a great spiritual enterprise, emanating from the vast spirit-world, having for its object the establishment of universal intercourse and communion between humanity,—embodied and disembodied; bringing all the provinces and communities of the universe into mutual communication; but the innumerable and infinitely varied incidents, accidents, and details of this mighty movement must be considered apart from its grand design, or we shall be involved in inextricable perplexity.

The writer of this here confesses, that if he had recognised this distinction, it would have spared him scores of hours of anxiety and misery. How often have we broken up a "circle," confused, perplexed, and troubled at the communications received through mediums! These multitudinous communications are, indeed, a mixture—sometimes precious beyond measure, superinducing reverence, awakening the deepest springs of emotion and feeling, and illuminating the horizon of the soul with brightest hope; but, at other times, fraught with folly, puerility, contradiction, and mischief—filling one with chagrin, disappointment, and annoyance.

How can it be otherwise? The forces of nature are, in their design beneficent, yet they cause us temporary inconvenience and suffering—through our own ignorance and folly chiefly; but Spiritualism is based upon those forces of nature which are, of all others, the most subtle and powerful, and herefrom reason irresistibly concludes that ignorance, insincerity, and folly will suffer exactly in proportion to the blessing and benefit with which Spiritualism will respond to our enlightenment, sincerity, and wisdom.

We repeat, then, and must remember, that the grand design and tendency of Spiritualism are one thing, viz., to bring all sections of the Great Universal Family into mutual communication; the multitudinous passing incidents and accidents of this mighty movement are, however, quite another matter. What we get in the spirit-circle, through mediums in all stages of development, are simply the froth and accumulation of trifles at the edge of the incoming tide,—What we have to consider is not these trifles, but the fact that THE TIDE IS FLOWING! I will conclude this little bit of philosophy by again suggesting to friends and enquirers, and no one needs being reminded more than myself, that we do not form our estimate of Spiritualism by the nature of the communications obtained from spirits, no two of which may agree, but that we press forward in our efforts as co-workers with the spirit-world, because of the grand design and ultimate results of this glorious Movement.

During last week, meetings were held as usual in our room almost every evening, attended altogether by some thirty persons, and characterized by many interesting incidents of spiritual intercourse.

The meetings on Sunday, both morning and evening, were well attended, and were also of a highly spiritual character.

OMEGA.

PLYMOUTH, RICHMOND HALL, RICHMOND STREET.

SUNDAY EVENING, FEBRUARY 4th, 1883.

On Sunday evening, Feb. 18th, Mr. Pine gave an earnest address based on the words, "Thy Kingdom Come." There was a good congregation present, who appeared to enjoy the service.

On Monday evening, 19th inst., Mr. E. W. Wallis, by request, delivered another trance lecture. The hall was crowded to overflowing, notwithstanding that extra sitting accommodation had been provided. Mr. J. H. Carne presided very efficiently, and the subject of the address, "An hour's communion with the Dead," was dealt with most exhaustively. A large number of strangers to the Movement were present; who could not fail to be impressed with the lecture, which was just suited for inquirers and seekers after truth. The writer and other friends heard persons remarking outside on the reasonableness of the utterances, and altogether we believe that Mr. Wallis's visit will do great good.

Next Sunday, 25th, at 6:30 p.m., Mr. R. S. Clarke will deliver an inspirational address, subject:—"The Sabbath."

ROBERT S. CLARKE, Hon. Sec.
4, Athenæum Terrace, Plymouth.

LEICESTER—FILVER STREET LECTURE HALL.

On Sunday last, Mrs. Barr, of Hednesford, occupied the rostrum, morning and evening. The morning service was thinly attended. The spirit guides of Mrs. Barr, took for their subjects: "Do Spiritualists believe in Prayer?" "Life is Real! Life is Earnest!" from Longfellow's "Psalm of Life." Both addresses were well received and very much appreciated. The evening service was well attended.

Sunday evening next, Miss Cotterill will give a Trance Address.

R. WIGHTMAN, Sec.
74, Mostyn Street, Hinckley Road, Leicester.

LIVERPOOL.—The "Protestant Standard" contains a report of a sermon on Spiritualism, delivered in Liverpool by a local preacher. There appears to be great discussion on the subject, of which this sermon is an example. The object of the preacher is to compare Spiritualism with the Bible, and thereby condemn it. He opens with the mild, and eminently "Protestant" suggestion, that all who reject his notions be "accursed." Then he bewails the fact that Spiritualists have got no "Satan," forgetting that almost every Christian is a Satan, in so far as he is ready to curse everybody else who does not believe as he believes,—for it is only devils who curse. In this light "Satan" must have had a large hand in the making of the Bible, for it is full of dogma and cruelty, much of which the preacher quoted approvingly. There can be no protestantism while the Bible or any notion concerning it is thrust down people's throats. All honest and intelligent divines now acknowledge that the inspiration or truthfulness of the Bible varies greatly, hence the very essence of Protestantism is the right of private judgment on the part of everyone to decide as to what is truth and what is false therein. Then he cites a number of remarkable stories from the Bible,—swallowing both Jonah and the whale in passing—and shows that none of these indicate communion with departed spirits, while divination and other reprehensible forms of spirit-communion are condemned. Thus he manufactures a Spiritualism out of Bible myths, condemning and approving as suits his fancy, quite ignorant as to whether such facts ever occurred. We reply, that Spiritualism is none of these things, either such as he approves of or condemns. It is the power of the Almighty manifesting to the intelligence of man in this age, the laws and principles of spiritual existence. We hope the Liverpool Spiritualists have given a reply to this preacher, and taken steps to have it reported in the local newspapers.

RAWTENSTALL.—On Sunday, February 11, we had one of the many good lectures given to us through Mr. E. Wood, who has visited us on the second Sunday in each month for close upon nine years. He is much appreciated here for his medical advice. Many do not know but he is a clever well-educated man. We have found him one of the most faithful and genuine of spiritual workers. Though poor himself he is an unfailing friend to the poor, and sits scores of times for nothing, where he can be of use. I can well testify to the thousand proofs of Mr. Wood's mediumship, as I have, as an act of kindness, written down the prescriptions he has given for the benefit of the poor who have come to seek advice; and when I look back I can remember the many tears that have flowed as sufferers have listened to the accurate descriptions of their ailments and had means of help and hope held out to them. Mr. Wood left our house this morning very ill in health, which seems to fail; but we hope he may live many years to maintain his wife and family.—ALICE ANN MAUDSLEY, Feb. 15, 1883.

NEWCASTLE.—On Sunday last, Feb. 18th, Mr. S. De Main delivered a Trance Address before the members of this Society. The lecturer dwelt specially on the actuality of the Spirit World, its scenery, its homes, and its inhabitants, its objective realities as revealed by Spiritualism in comparison with the subjective idealism and speculations respecting it indulged in by some philosophers, and concluded with an earnest appeal for all to so fashion their lives here as to build themselves a happy home in the hereafter. Mr. C. G. Oyston occupied the chair, and addressed a few stirring words to the audience, calling on them to work joyfully and harmoniously together in order to carry this glorious philosophy to those whose hearts and homes it would gladden and rejoice. Mr. J. W. Mahoney speaks on Sunday next.

GATESHEAD.—Mr. T. P. Barkas lectured on Sunday last. It being the Society's Anniversary, his subject was "God in Nature," which he treated in his well-known clear and able manner. A large audience assembled to hear him. Mr. H. Burton in the chair. A cordial vote of thanks was tendered to Mr. Barkas.

CIRCLE & PERSONAL MEMORANDA.

NOTICE OF MONTHLY MEETING.

SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

On Sunday, February 25th, the usual monthly meeting of the above Society will be held in the Temperance Hall, Gurney Villa, at 2.30 p.m., when all the friends in the district are kindly invited to attend. Public meeting at 6 prompt.

JAMES DUNN, Sec.

22, Redworth Road, New Shildon, Feb. 19, 1883.

NOTTING HILL.—The meetings at 4, Talbot Grove, were discontinued on Sunday last. There appears to be a group of earnest workers in the district; it is a pity they cannot sustain a place of meeting.

LIVERPOOL.—On Sunday next, February 25, Mr. Wallis, of Nottingham, will give two trance addresses in the Rodney Hall, Rodney Street, Mount Pleasant. Morning, at 11—subject:—"Reform and Progress;" evening, at 6.30—"The Work and Prospects of Spiritualism."—JNO. AINSWORTH.

Mrs. Harlinge-Britten will lecture at Liverpool, on the third Sunday in February, March, and April; Belper, February 25th; Leeds, March 11th; and Bradford, March 25th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

QUEBEC HALL, 52, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday morning, Feb. 25, at 11, a.m., a Seance, Mr. A. Savage, medium. Evening, at 7 prompt. Mr. MacDonnell on "Lights and Shadows of the Bible."—Monday at 8.30, Mr. Wilson: "What he witnessed in a Tour on the Continent."—Tuesday, at 8.30: Conversational explanation of Diagrams on "Comprehension."—Thursday, at 8, Meeting of the Society for Utilization of all Waste for Philanthropic Purposes, and aiming to show by Fact, that Want is through Waste.—Friday, from 3 to 5, Mrs. Hagon attends to see Women and Children for diagnosis and treatment of disease. At 8, a Seance, Mr. Hagon, medium.—Saturday, at 8.30, a Seance, a good Clairvoyant medium attends. Mr. Hancock is present half-an-hour previous to speak with strangers.

A. W. Turner (Birmingham)—No committee, or members of an organization, have the slightest right to control the utterances of a spiritual speaker. The trade in spiritual speaking should be abolished, and then all who were impressed to speak would do so independently and without fear or favour of any man. In spiritual work we have nothing to do with what others do or do not do; each one does as he or she is capable,—each individual being alone responsible. The Free-lover Socialist soon finds his level, and if any other worker does not complete the task of spiritual enlightenment, then a job is left for others who are able or willing to supplement what has been done, by doing what their gifts enable them to perform. No man must attempt to control another; let truth and falsehood have free scope, and the side on which victory will perch is no difficult problem to any well-regulated mind. Let each of us see that our own mental state is sweet, luminous, and heavenly, then our pilgrimage though life will be a glorious triumph.

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PLAN OF SPEAKERS FOR FEBRUARY.

February 25th—Mrs. Groom, of Birmingham.

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MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, February 18th, St. Andrew's Hall, 14, Newman Street, Oxford Street, W. Evening At 7 p.m., subject: "Humanity, its Resurrection."

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Mr. E. W. Wallis's Appointments.—Falmouth, Feb. 18; Liverpool, Feb. 25; Cardiff, March 18. Mrs. Wallis, Newcastle-on-Tyne, March 4 and 11.—For dates and other particulars, address—82, Radford Road, Hyson Green, Nottingham.

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