

THE Harbinger of Light.

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM,
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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CONSIDERABLE attention has been attracted to the subject of Spiritualism in England, by a long article which appeared in the "Times," of December 26th 1872. The article in question had apparently been written some twelvemonths, awaiting a fitting opportunity for publication, which opportunity was at last afforded by the reception of a letter from the Melbourne correspondent of the "Times" giving an account of the progress of Spiritualism here, and announcing the arrival in Melbourne of Mr. Peebles, and an Irish (?) medium, Dr. Dunn. This information seems to have been the turning point, and the long kept article was brought to light. It commences by alluding to Professor Faraday's investigations and unconscious muscular action theory, and its impotence to stay the spread of spiritualism;—refers to the fact of the spiritual epidemic not only having reached the antipodes but having attained the dignity of having its own press, and still more, its own schismatics and sectarians. It blames the scientific men for not having thoroughly examined the subject, sifting and settling the matter once for all. It demurs to the report of the Dialectical Society, and gives a garbled summary of it. As an instance of the spread of "this folly" throughout society, Lord Adare's privately published book is alluded to, and in reference thereto the writer says:—"What we more particularly wish to observe is, that the attestation of fifty respectable witnesses is placed before the title page. Among them are a Dowager Duchess and other ladies of rank, a Captain in the guards, a nobleman, a baronet, a member of Parliament, several officers of our scientific and upper corps, a barrister, a merchant and a doctor, upper and upper middle class society is represented in all its grades, and by persons who, to judge by the positions they hold and the callings they follow, ought to be possessed of intelli-

gence and ability, certainly, it is time that a thorough and practical investigation cleared this cloud out of the intellectual sky, and the task need not be scouted by professors or other learned men, by royal, or other learned societies."

The writer states that as a preliminary to writing the article he had "attended four seances each different and each remarkable in its way." It does not appear however, that anything remarkable occurred at the first one although Mr. Home was the medium. From the description of the second, we conclude that Messrs Herne and Williams were the mediums,—here he met with the first inexplicable phenomena. A chair was placed on his head by some unseen power, whilst he held the mediums hands, and furniture walked about the room without any visible motive agency (one chair leaping 3 or 4 yards in broad daylight).

The third seance appears to have been at Mrs. Marshall Junr's, and after describing some physical manifestations, the writers says:—

"An alphabet of printed letters was now laid on the table, and we were desired to think of a name and to pass a pencil along the lines of letters. We thought of one, and moved the pencil over the paper. Knowing the eye of the medium was upon us, we tried our best to move it with the regularity of machinery, but "John King" was too clever to be eluded; he rapped at the right letters, and spelt out the name. In this way we obtained several remarkable answers, but in each case the answer was known to ourselves, and fixed in our mind, and, until some other solution is demonstrated, we must think that the sagacity of the lady had more to do with it than "John King." One crucial test was proposed by the medium herself. We were asked to think of a name, to fix it firmly in our mind, to place a paper and pencil under the table, and to see whether "John King" would write it for us. We thought of a name the medium could not possibly know, and waited in all anxiety, for this was a test indeed—a test, that had it been successfully withstood, would have proved conclusively the existence of something in Spiritualism beyond the legerdmain of the medium. We heard the pencil scratching, we cast what downward eye we could towards the lady's feet; they seemed perfectly still. The scratching ceased, and we picked up the paper. There was some writing on it, of about the length of the name we thought of, and the first and last letters were correct. But the rest of the word was utterly illegible, and two letters were not enough to get the idea of chance out of our mind."

We think this was pretty well for an investigator, but the "Times" gentleman is very impervious and like Sir D. Brewster will give in to anything but spirits. The fourth and last seance was held at a private house. Mr. Home and Miss K. Fox being the mediums, here the manifestations were so numerous and varied that space would not admit of a detailed account being given, raps

were heard in various parts of the room and were repeated at the request of the writer any given number of times, the report of the phenomena that followed is so condensed that we cannot do better than quote it.

"Suffice it to say that the table was made light and heavy at our wish, that it moved in every direction, that there were vibrations of the floor and of our chairs, that on Mr. Home holding the accordion under the table in his right hand and by the end furthest from the keys, it played a distinct tune, Mr. Home's left hand being on the table, and his feet so raised as to be visible. All other hands were on the table. At the same time, and under the same conditions, a small hand-bell was rung in different parts of the space beneath the table. The gas was now turned out, and the two spirit-lamps lit; these gave a fair light. The raps became louder, and, in the usual method, directed us to take a leaf out of the table. This was done, when the table appeared to float up about eight inches off the floor, settling down again in a gentle swaying manner. The thin wooden lath lying on the cloth was seen by the whole party to be in motion. It tilted up sideways and endways, and then seemed to float backwards and forwards. Holding our hands three inches, as near as we could guess, above the cloth, the lath rose three times; the last time it touched our hand, and directly afterwards the table jumped and shook violently, and loud raps seemed to come from all parts of it and of the floor. The spirit-lamps were now put out, and what light there was from a low fire only just enabled us to see white paper on the table, and each other's positions. Presently, Mr. Home's and Miss Fox's hands and feet being in strict custody, we felt the accordion pressing against our knees. We put our hand under the table, when the instrument appeared to be moving round, till its wooden base was placed between our fingers. In that position we held it with its keys downwards: it seemed to be, pushed up towards our hand and played a few bars. It then stopped, and presently we felt the bell thrust between the fingers of the same hand. Almost immediately a flower or sprig was put into our fingers, but as we were already holding in one hand the accordion and the bell, the sprig was dropped. It was picked up again put into our fingers, and as we received it we felt distinctly the touch of a large thumb and finger. We did not let it drop this time, and there was immediately a succession of raps of a loud and jubilant nature. They seemed to come from the table in our immediate vicinity. A match was now struck and we drew our tired hand from under the table, displaying the accordion, the bell, and the sprig."

In conclusion the writer says among other matters, "We tried every test we could think of." "The hands and feet of the mediums were in strict custody." "Mr. Home wished to conceal nothing, and gave us every opportunity, consistent with the above conditions, for satisfying our scepticism." While Mr. Home was holding the accordion with the one hand, he says:—"We saw that hand quite still, and saw the accordion moving up and down, and playing music." "We tried our best to detect imposture but could find no trace of it," and yet this sapient reporter prefers to believe in Legerdemain or imposture, in defiance of his own senses—he can offer no other theory.

The article was followed by a letter from a Mr. Dircks, (whose bombastic style would lead one to suppose was some great scientific authority) the letter is a tissue of arrogant assumptions, egotism and falsehood, from beginning to end, this letter brought out several excellent ones on the opposite side, two of which we publish, also a letter from Sergeant Cox, in reference to the Dialectical Society which is a thorough refutation of both the "Times" and "Mr. Dircks" remarks anent that report. In the face of all this Mr. Dircks has the impudence to repeat his assertion "that no really scientific man believes in Spiritualism. The question naturally arises who is Dircks? The only reply we have been able to get to this question is, that he is the inventor of the Polytechnic Ghost! this gives an inkling as to the cause of his determined opposition to Spiritualism, who would patronise the imitation ghost if there was a chance of seeing a real one? Poor Dircks, we pity him, the "Times" admits that Faraday's efforts failed to arrest the progress of Spiritualism and although Dircks

is probably (in his own estimation) a grade above Faraday, we confidently predict that his efforts will be equally unavailing. Whether the "Times" article and the correspondence arising out of it, induces scientific men to investigate or not, is of little moment. Rational thinking unscientific men will find food for thought, and grounds for investigation. The harmonizing and humanizing influence of Spiritualism is steadily increasing and permeating society over the whole civilized world, and the "Times" has, perhaps unintentionally, aided its progress. The egotistical scientists may fulminate their theories, but the demonstrable facts, and rational philosophy of spiritualism override them, leaving their proud but foolish authors in the rear.

Poetry.

THE CHEMISTRY OF CHARACTER.

JOHN, and Peter, and Robert, and Paul,
God in his wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—was a knave,
Evil and good as the case might be,
White, or colored, or bond, or free—
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not foresee,
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

John was the head and heart of his State,
Was trusted and honored, was noble and great.
Peter was made 'neath life's burdens to groan.
And never once dreamed that his soul was his own.
Robert great glory and honor received,
For zealously preaching what no one believed;
While Paul, of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men, in their passing away
From earth and its conflicts, all died the same day
John was mourned through the length and the
breadth of the land—

Peter fell 'neath the lash in a merciless hand—
Robert died with the praise of the lord on his
tongue—

While Paul was convicted of murder, and hung.
John, and Peter, and Robert, and Paul,
The purpose of life was fulfilled in them all.

Men said of the Statesman—"How noble and
brave!"

But of Peter, alas!—"he was only a Slave."
Of Robert—"Tis well with his soul—it is well;"
While Paul they consigned to the torments of hell.
Born by one law through all Nature the same,
What made them differ? and who was to blame?
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out in that region of infinite light,
Where the soul of the black man is pure as the
white—

Out where the spirit, through sorrow made wise,
No longer resorts to deception and lies—
Out where the flesh can no longer control
The freedom and faith of the God-given soul—
Who shall determine what change may befall—
John, and Peter, and Robert, and Paul.

John may in wisdom and goodness increase—
 Peter rejoice in an infinite peace—
 Robert may learn that the truths of the Lord
 Are more in the spirit, and less in the word—
 And Paul may be blest with a holier birth.
 Than the passions of man had allowed him on earth.
 John, and Peter, and Robert, and Paul,
 God in his wisdom will care for them all.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

A LETTER FROM SANDHURST.

DEAR HARBINGER,—As you are the book of chronicles for the spiritualists in Victoria, I beg to inform you that our Sandhurst circle, for physical manifestations is still in existence, and bravely and earnestly at work in its investigations. It is now some sixteen months since it held its first sitting, and, I am happy to say, it still retains most of its original members, all of whom are far more in earnest and deeply interested than when they began. Since my last letter to you we have been continuing to hold our Friday and Sunday evening meetings regularly anxious, for the arrival of the evenings of meeting, and all leaving off with a relish for more. Our young lady medium has not sat with us for several months as her health was delicate; but our principal medium friend (Druce) through whom most of the manifestations come, continues with us in the best of health and spirits. In addition to the extraordinary tying phenomena, we have now direct spirit-writing. The medium places his hands in those of the vice-chairman first signing to the chairman to examine all the papers and see that there is no writing on them and handing him the pencil which he usually writes with or to some other member of the circle. Then the light is put out and the spirit-writing is done either after a loud rapping on the table, or without the smallest noise. Usually all in the circle can hear the invisible writing, sounding just like ordinary writing, but much more rapid. Sometimes the folio on which the writing is is slightly folded. Alfred Longmore the controlling spirit told us that he had brought a spirit G. A. who had greater power than he had, to assist him. This spirit told us lately that his name was "George Ahell, born in Halifax 1715, died in Leeds, 1778, of old age." This was written by himself in an old plain hand writing, the hands of the medium having been placed in those of the vice-chairman while it was written. The same evening very beautiful spirit lights were seen by all the circle present—thirteen in number—whilst we were singing a hymn. One between the ceiling and the heads of the sitters was like a tube, and others like the light from a candle with small stars and sparks hanging from them. Several members have also been touched by spirit-hands and one lady had her dress pulled. Spirit-hands have repeatedly rested on my shoulders, the hands of the medium being held at the time. Last Friday a very large hand with long fingers rested upon my right shoulder and a small hand on my left one. The same night a young lady was touched on the cheek by a very cold spirit-hand and called out in a fright. Whilst this was going on a gentleman holding a high civic position in the city, and who was present by invitation, was requested by the controlling spirit to enter the circle and seat himself in the seat of the vice-chairman, which he did. The hands of the medium who was in a deep trance all the time, were at once placed in his tied by the spirits. They were then untied with extraordinary rapidity whilst being held by our visitor, and the handkerchief snatched away by the invisibles, then brought back and retied with the same quickness. Our friend expressed himself very much astonished at this test. Whose hands tied, untied and took away the handkerchief from the medium whilst his own hands were held by the stranger? As it was moonlight and the windows but partially darkened, there was sufficient light for us all to see if anyone in

the circle moved from his place, so under the circumstances fraud is out of the question. Besides the whole circle is composed of honorable ladies and gentleman who would not be base enough to lend themselves to anything of the sort. Last Sunday evening we had the tying phenomena, direct spirit writing and the spirit lights. One lady said she distinctly saw a spirit-face near these lights, being that of a man with black hair and whiskers. This letter is written for the information of spiritualists and other circles investigating like ourselves. It will I feel assured, be understood and appreciated. The outside world, of course, continues to cry—though not so loudly—"all a delusion." Let them if they have neither the justice nor the courage to enquire for themselves, since they think Spiritualists only meet to deceive themselves and others, they are never likely to have any other opinion on the subject. What does it matter? a fact is a fact all the same. So Spiritualists let us continue to "speak the truth and shame the devil."

THE CHAIRMAN.

Sandhurst 21st March, 1873.

SPIRITS OR PSYCHIC FORCE.

(From the "Medium and Daybreak.")

To the Editor.—Dear Sir,—On Thursday evening last I paid a visit to 61, Lamb's Conduit Street, to see what I could of what some persons call "psychic force," and I must certainly say we had not to wait long for manifestations; the mediums (Messrs. Herne and Williams) being secured to the seats with cords, the gas was turned down, although sufficient light remained to allow the lookers-on to see anything that might appear at the apertures of the cabinet. Singing commenced inside the cabinet, in which we joined. A hand was seen quivering at the aperture, then vanished; then a hand at two of the apertures; then two hands at once. A voice proceeding from the spirit "Peter," "that is one pair;" then two more hands at the next aperture, and a voice, "that is two pairs." Soon a long arm was projected out of the cabinet, then another one: several different sizes of arms are thrust out, and in again in an instant, in quick succession. The accordeon was played upon, bells, rings, and a guitar were thrown about in the cabinet by "Peter," who, together with his brother "Charley," kept up a constant, I may say, roar of conversation and confusion. Then "Peter" called out to some gentleman in the circle, amongst whom was Mr. Sergeant Cox, "I say, Sergeant Cox, what do you think of this for 'psychic force'?" thrusting a long arm out. I cannot say positively whether the gentleman made any reply to this remark of "Peter's." But I thought the spirit was rather rude, or made too free with this gentleman, for he kept calling out, "I say, Sergeant Cox, what do you think of 'psychic force'?" "I say, Sergeant, would you like to see the faces?" "Yes," replied that gentleman, and all of us joined in saying "Yes, we should very much." Presently the curtain was drawn on one side, and a fine face of a man appeared with white turban round his head, and a fine black flowing beard and moustache. He had fine large eyes and eyebrows. He appeared to have on a white garment, and looked to me like an Indian prince. He held his head very high, looked steadily at me, shook hands with me, and put his hand on my head and said, "God bless you, Christy," to which I replied, "Amen, and God bless you." Each sitter was called up by this spirit-man "John King," and he shook hands with each person, and held a short conversation with each, not forgetting to call Sergeant Cox by name, saying to him, as he did to each, "Can you see me?" to which he replied, "Yes, 'John,' I can see you very well, thank you, 'John.'" "John" said, "You are welcome." So you see, Mr. Editor, we all had a hearty shake of the hand with "psychic force;" and so it comes to pass that "psychic force" can walk, and "psychic force" can talk. I know it to be true because I have heard Sergeant Cox and others talk to "psychic force," and ask questions of the so-called "psychic force," such as, "May I see your face, 'John'?" "May I shake hands with you, 'John'?"

Why not say, "May I shake hands with you, 'psychic force'?" "May I see your face, 'psychic force'?" Well, well, I suppose we shall all learn in time to call things by their proper names, as the apostle Peter did, when he saw Moses and Elias on the mount, and heard them talk with Jesus of his decease, and of what He should accomplish at Jerusalem; as the two disciples did when on their way to Emmaus, the Master appeared unto them, and conversed with them, and at the supper-table revealed Himself unto them; then they knew it was the Lord, and said, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Then they could hasten to Jerusalem to the rest of the brethren, saying, "We have seen a spirit." Oh, no—"psychic force," oh, no—"we have seen the Lord; for He said unto us, 'O fools, and slow of heart to believe all the prophets have spoken.'"

And beginning at Moses, and all the prophets He expounded unto them in all the Scriptures the things concerning Himself." And He was afterwards seen by 5,000 at once, and He led his disciples out as far as Bethany, and while blessing them, He "was parted from them, and was carried up into heaven." And so the disciples testified to what they knew to be true. They had seen the Lord, and so I say I have seen "John King," and "Katey King," and "John King's" son, and "Peter." I have seen these at my own house with others. The above facts, they say, "are stubborn things."—I remain, yours faithfully, C. P. B. ALSOP.

Late Baptist Minister of Old Ford, Bow.

46, High Holborn, December 21st, 1872.

LYCEUM QUESTIONS.

To give some idea to our distant sympathizers of the work being done in our Lyceum we have selected a few of the questions and answers that have arisen at our Sunday morning meetings in the month of March.

2nd March.

What is Conscience?

1. A Noble, Grand, inside Guardian. (Given from one of the younger groups.)
2. Man's perception of right and wrong.
3. Moral sensation. As the eye is pleased with beautiful things and the ear with delightful sounds so man's spirit is delighted only with what is to the moral sensation good and true.
4. Something speaking within us, the Deity within telling us what is right to do—as a father directs his child.

9th March.

What is Infidelity?

1. To disbelieve what others believe.
2. Unfaithfulness to our convictions of truth and right.
3. The bigot's defamation of all those who truly carry out the Scriptural injunction to "prove all things and hold fast that which is good."
4. a. Opposition to and rejection of truth.
b. To hold the keys of the kingdom of truth and not to enter in ourselves nor yet let others go in.

16th March.

What is Contentment?

1. The feast of reason and the result of a reasonable feast. (Given by a very young member.)
2. A cheerful mind supported by moderate hope.
3. Cheerfully to bear our misfortunes and not to make ourselves unhappy by wishing for more than we have.
4. The stagnation of small minds.
5. Satisfaction to our entire nature, moral, intellectual and physical.

It may be well to mention that these questions originate with the children. The answers are given on the following Sunday. It is earnestly desired that the answers should always be spontaneous. Some are given by the adult members of the Lyceum. All the groups however are called upon from the youngest to the oldest and usually each group contributes one or more answers.

Answers to Questions

The growing desire for information on all subjects connected with Spiritualism and Free Religious thought, has induced us to reserve a portion of our space for the publication of answers to questions, practical and Spiritual. We therefore invite the public to send us questions on any subject of general import, the most important of which will be submitted to the controlling spirit of an advanced local circle, and published with the answer as space admits, those questions of minor importance which we feel ourselves competent to answer will be answered by the Editor. We wish it to be distinctly understood that no personal questions will receive attention.

Ques.—The theory of re-incarnation has given a great deal of distress to well wishers of Spiritual progress. Is it possible that it can be taught by spirits conscientiously?

Ans.—Re-incarnation is not a fact as it is taught by some who profess it. Spirits who teach it are few indeed; they teach it from a consciousness of its truth in their own minds; they believe it, but that does not prove its correctness. You have taught, (conscientiously taught and argued for, in your past life, ideas totally different from those you now hold, and held them truly notwithstanding there was evidence on all sides of you, within you, that what you taught was not the truth—sufficient indeed to convince you. Spirits enter the spirit-world as they leave the earth. The orthodox man, thoroughly orthodox, believes his God measures six feet two; he holdeth a position on the top of some high mount; he is surrounded by his angels, his arch-angels, and by the tribes that are saved—and he believes it still. If he still remains in the sphere in which his mind would cause him to migrate, nothing will take place to cause him to alter these opinions; men, and women he will find, who, like himself lived on earth, and experienced the same feelings that he did and still does; believed the same doctrines, taught them perhaps; and, conversing together, they have formed an opinion already before he arrived, that there state is preparatory, that they are waiting their full time when God shall send forth his angel with trumpet in hand, to awaken those on earth when the earth shall be consumed, and there shall be the great resurrection of all. And as they pass on, or rather they stay, and time passes on, and those who have entered the spirit world free from such dogmas pass on, and they are still enveloped in the same cloud that overhung them when their eyes closed upon the sun-light, or faint glimmering light of a candle in their bedchambers, what will they teach if they return to earth but the same dogmas they believe? they have plenty of authorities to quote; plenty of bishops, and priests and deacons, who have been known for ages back; there all wait; thus all think, *all know*, that the time is fast approaching when they shall be received into eternal glory. They teach the same, and you only have another phase of the same theme when any other doctrine is taught. Re-incarnation I explained before in this way. Those who believe it and communicate it to earth evidently were not re-incarnated; perhaps there was no necessity. However, among the countless spirits that have died, may be found some who have the similitude of man yet they have not developed the principle we call man. Inasmuch as we call every creature that has developed a spirit, whatever degree it may be, whatever color, it is still a man, and wherever this germ-principle is found there is a sphere corresponding to it, in which he must dwell, from which he must progress. But there are beings that have not developed, and these, like all other animals, die by the immutable law of nature as all things die, but there is no passing away of the spirit, but as an emanation from the vital principle it is lost scattered, as the atmosphere is scattered, or as chaff in the wind, passing back to those forms in nature that have no attraction for these particles. It may be in this instance that, in company with other particles to which it is attracted, in this next stage of development there may be the principle that we call spirit. You may find such creatures, such animals, is perhaps the best term, in all, nearly all countries, more especially in the South Sea Islands, yet bear in mind that there are men or spirits who are covered with colored skins who are

far advanced in the spiritual scale, and though they have not preserved that which we call civilization they have that we call development; the one is real, the other artificial. I shall leave your commonsense to shew you which is the real.

THE DOCTRINE OF THE RESURRECTION.

Dictated by a disembodied spirit and re-delivered at the Masonic Hall Melbourne, March 9th, 1873.

MEN have ever walked in darkness; only by degrees can the light be introduced; only by slow successive stages, will man learn the true nature of his being. Only by the close study of Nature's laws, a study occupying a lifetime, will he understand, the simple alphabet of those laws, which control and sustain him. He has ever confounded the true being—The Man—with its outward form—its body.

The Christian knows no guide but his infallible writings, therefore, being in a Christian country, or where the people recognise the theology *called* Christian, as the *only* Divine Revelation; we choose to review it, in preference to others *not called* Christian, but, nevertheless, more reliable, and in some respects, more elevating in their nature.

Man created in the image of God, has ever been regarded, until modern times, as a being physically like his Maker, but other light at last breaks upon the horizon, doubts flash across the minds of the more enlightened, and they think it may be that the resemblance exists, not in the shell, not in the *habitation* of the spirit, but in its intelligence in the life that manifests, itself through a material form.

Yet even with this glimmer of light, they cannot realize the possibility of the true nature of man, or wherein exists the resemblance to the Deity. "Though after worms consume my body, yet shall I see my Lord;" in this conception appeared the first glimmering of a direct ray of light, indicating a doubt as to the true nature of that principle which constitutes *Life*, and is—*The Man*.

We know but little how many conflicting ideas prevailed on this subject among the ancient Jews: but, we have sufficient evidence that, at the time, when the Nazarene reformer came among men, there was diversity of opinion, as to the nature of the body and the soul; whether it rise, or never rise again, whether it should return to its mother earth to fill other offices, or be re-animated elsewhere. For, it was rightly considered that the spirit of Man could not inhabit this world, or another similar to it. The idea that the soul should live and enjoy an existence as real in the spiritual sphere as on earth, was beyond the comprehension of those minds.

Sufficient light had not then shone upon the Jewish soul.

We have, then, in the character of Jesus, the first direct light as if coming from the Central Sun.

He spoke truly of coming from the Father, he spoke of the Father whom they knew not, he pointed them to a world they could not understand, a life hidden—under ordinary circumstances—from the vision of mortals, yet equally real with earth life. But this to the Jews, was a stumbling block rather than an aid; it was darkness to them rather than light, and he saw that it was so, and said, "If I have told you of earthly things and ye believe me not, nor understand me, how can you believe if I tell you of heavenly things."

He knew of the spheres; of the many mansions; of the life with angels; he looked forward to the happy union with Moses and Elias, and he well knew that the resurrection from the dead, must, of necessity, be spiritual. Earth to earth, and spirit to the source from whence it came, flesh and blood cannot enter into the kingdom of heaven. And yet it has been taught, even as a portion of his system of theology, that *the body* arises and ascends into the spheres.

There is perfect harmony in the *unadulterated* teaching of Jesus, but in order that they appear harmonious, it will be essential for you to perceive the fact, that

ideas have been interpolated since the time when Jesus taught, added by the apostles, who, notwithstanding that they were permitted to behold many of the wonders performed under the mediumship of Jesus, could not comprehend the high soul elevating principles he taught. Far be it from us to blame them; for in ignorance solely in ignorance, were these passages—these ideas—incorporated in his system.—*A system of true spiritualistic philosophy.*

If you closely observe the writings of the apostles, you will notice they are quite undecided as to the nature of the resurrection, the resurrection looked forward to by all.

Paul taught that there was a material body of the earth, and a spiritual body from heaven, doubtless, he had received clearer inspirations than some of those, who were more intimately connected with Jesus, while he sojourned upon earth. So far then, we have done with the apostolic ideas of the resurrection, shewing, as they do, that, in the foundation of their own inspired writings there is no satisfactory light given, for *that* we must turn to the teachings of Jesus himself, which were, of necessity, brief and crude.

He felt, that those to whom he spoke the words of truth, were unable to comprehend, so firmly fixed were the Sadducean or Pharisaic ideas in the minds of that age and that place, that it was impossible to remove them, and establish instead of them, a conception of a truly spiritual existence, separate and apart from the earth body.

Much has been said and written of Paul-ism, and the forms and ceremonies he established, it must, however, be remembered, that Paul lived in an age when it was absolutely necessary to have them. The people were no more fitted, to walk without the assistance of a creed or formula of worship, than are the majority of those who at the present moment attend your places of worship. They only saw then, as these only see now, the religious principle in its outward form, they could not realize *man* apart from his body.

They could not realise the possibility of Jesus rising from the dead, without his earthly tabernacle.

Therefore was it necessary, even to convince his own followers, to assume a form after his resurrection, like to his earthly form, so that they might believe in an existence beyond the grave.

We must now leave the theological teachings uttered after his ascension, but before the darkened periods, when his followers became thoroughly disorganised; when the fragments of truth were scattered like chaff in the wind; when the original communications became as distorted as they now appear to you.

We will leave them, they are of no importance to the world, for the little truth they contain, is so hidden by the accumulation of error, that it is a few grains of wheat buried in bushels of chaff. The labor necessary to discover these small particles, is of more value, than the little good resulting from a search, even if a *little good* could be attained. What has been the result of this conviction on great minds? Men who are not willing to receive such writings as the word of an infallible recorder, stand aghast, almost disgusted with their kind, look only in the opposite direction, look to self and self only, to reason, as the only infallible guide. Men who look solely to themselves, without a light to reveal the inner chambers of their own being, must of necessity argue from a centre.

To them the testimony of the past is valueless, all the evidence they cannot pound in a mortar, cannot feel, cannot weigh in a balance, they liken to the ghostly figures of the dark ages, which they ridicule and turn from with contempt—and no wonder.

It is, indeed, a wonder, that there are *so many* men of intelligence, holding high and noble positions on earth, who even *profess* to believe in these writings. Very good the writings may be, viewed from their proper standpoint, understood for what they were, communications from the spirit-world, but nevertheless, liable to error. When men of intelligence *surrender their reason* and accept *all* these writings as Divine, it is no wonder, that he of positive mind, rejects everything, outside his individual consciousness.

Few know the present extent of this spirit of materialism, it pervades the higher classes in Europe to a degree which if known to the religious authorities *would astound them*. It may be compared to an active volcano, ready to burst beneath their feet, and so overturn the whole system of theology, that there shall not remain one stone upon another. The people of England are religious beings, but, as a rule, *they do not think* upon their religion. Guided *generally* by the nobles of the land, that is to say, the positive minds, the men of power, they follow them, they are easily influenced by their action. If for instance ten noblemen publicly stated their convictions on religious subjects, their action would shake the systems as they are, to the very foundation; so little true vitality exists in the bonds, which serve, for a time, to hold together the religious world, the religious sections of English society. But, there are influences which check and prevent this upheaval. Science like a leaven moves in the midst, while it eases in one direction, it strikes in another, and everywhere it opens a breach, through which nobler principles can find an entrance.

Science strikes a blow, and causes the world to doubt the account of its creation given in Genesis. Philosophers may speak, true loving men may uncover their heads to the storm, but without effect. The scientist, mere man though he be, says it is proved, from a scientific point of view, that the world could not have been so created, and his declaration is the announcement, of what remains *a fact for ever*.

A germ is thus introduced among men, a living germ, that will grow, till it spreads among the whole mass. Ministers may deny the truth of the teachings of Science, but, gradually the minds of the religious world give way, and one more shackle is struck from the limbs of enslaved humanity. Again, it is hinted by the scientist that this body which so many say must rise again,—is constantly undergoing that resurrection—each day and each hour adds a little to, and takes a little from, its substance. The youth, short though his years may be in comparison to those of the grey headed man, yet it is true, even the youth has undergone a full resurrection.

That body which he once inhabited has handed itself over, so to speak, handed itself over, to its mother earth, either to be stored up against the day of resurrection, adding continually to its bulk, making in the end a giant of enormous size, or else undergoing perpetual distribution, and application to the uses to which God ordains it. This is, to every scientist, most obvious, for they know that in every process of decay is a process of life. Clergymen may protest, but the scientist *declares*, philosophers may express opinions, but the hard-headed scientist demands proof, and among nations, the Englishman in particular bows his assent to the propriety of that demand, and again, yet another shackle, is struck from the religious nature of humanity. Yes, even now man can feel the soft winds passing over him with a refreshing influence, the light beams in the distance, and the intelligence, unseen, comes. Comes, whispers to him who is more advanced and questions him, *Man*, walking in the light of science, say, Shall we live again? Speak! Wherein if this body change and change and pass away, how shall we live again?

Yes, this distant travelling light brings with it the answer. Listen? "The Scientist breaks away the material, like as the hen breaks away the shell."

Life Eternal, and the knowledge of the spheres, which is the home of the spirit, comes, not from the Scientist, who worked faithfully, but, in a measure blindly, not knowing to what his labors would tend, not from the scientist, but, from the soft, loving, and enticing light, that steals in, and gently whispers, revealing to the noble being who dwells within the shell, inhabiting that form of clay but for a season, instructs him thus, and comforts him, by the assurance, that, when three score years and ten have ended, there is for him, a new body, a new house, not made of earth materials, eternal in the heavens. It would be possible, though we do not approve of it, to take even a humorous view of this question, and picture to you all kinds of strange scenes, arising out of that old and worn

out theory, of the resurrection of the body. We shall refrain from such a course. The pictures of a battle-field, dead bodies bestrewed, ocean beds where lie the forms of thousands, each of these taking to itself a life, the dry bones of the valley shaking and rattling, heads to kindred bodies, arms and legs in all directions flying. But the subject is one too solemn, too real, too grand, to consider in such a light. The errors of the past were necessary, the opinions that men still hold it is necessary they should hold, and therefore, my friends, learn humility, not like the Pharisee in olden time saying "Thank God, I am not as other men are" but thank God that you possess a little more light than other men, yet have only sufficient to know your own ignorance, only sufficient strength to know your thorough weakness, for the children which at best you are, move upon earth, but have yet to open their eyes as infants in a new world, where you will behold all things in a natural and beautiful form.

Evils under which you moan, clouds of darkness which seem to carry vengeance with them, will all be understood, when they are illuminated by a knowledge, of the true principles of life and progress. There is a common error among men, ever has been, and ever will remain.—Men are too apt to think they have more knowledge than their neighbours, that they possess a brighter light than other people; they *know*, while others simply think; they are awake, others are dreaming.

Every one of you must remember, that these varied conditions of mind are essential to the development of all. God *as Good*, could not be understood without evil, which men personify as a Devil.

Light could not be appreciated without darkness, the calm without the storm, love without hate, right without wrong, no more than the seed could become the full corn without being sown. From the decay, from what men call death and decomposition, life comes forth, first, the minute indication, the blade, last of all the full corn, that is the nature of your experience; and who knows, and who can say what there is behind the veil which the world can see hanging before them, a veil whose folds are equally discernible by the cultivated mind, and by the wild and untutored savage, whose higher conceptions of pleasure, are "the happy hunting grounds" he talks about.

He thinks of the distant prairies, of the loving ones gone before him, feelings which indicate the nature within, the outer form being a tabernacle which men ought to learn how to use, and like a garment how to lay it aside.

For those holding the gloomy views of orthodoxy, could there be any more suitable ceremony, than that which is adopted by Christian people to wind up the closing scenes of a life, whose future is to them, surrounded with so much uncertainty.

A dark heavy pall of dogmatic teaching, overhanging the soul, plumes heavy and depressing, wave over the new-born spirit, similar to those, that accompany the natural decaying body to its mother earth, where it will undergo its final dissolution.

The grave, void of the sunlight, Man's life, void of hope and love, must be similar to the condition of mind of such an one who cannot see a life, for him, superior to that just ended. If *we* rise not, "then are we of all men most miserable."

What can there be, in connexion with the body of Man to cause the spirit to desire a return, to its old tenement? The toil beneath the summer's sun, the anxieties of the earth life, the warring constantly with the grosser feelings of the body, the incessant struggle within, to attain the mastery by mind over matter, all constitute a battle, a weary battle, that no spirit would again desire to enact.

The true spiritual life and resurrection is yet a mystery to the vast majority of earth's children, and, it is to bring further light to mankind upon this all important subject, that we come, making use of all means or media we find available. *Further light* to make the future more attractive, to convert the dark and terrible scene which closes life, into the brightest and most God-inspired anticipation.

We point you to the last scenes of earth-life, and ask of those who are most familiar with them, if there is not evidence in numberless instances, in the light seen on the countenances of the dying, that they already behold the first scene in that new life, upon which they are about to enter. The spirit will always leave the body slowly, when natural laws are complied with, free from pain, passive in mind, strong in spirit, though the eye be closed, though all material objects become indistinct, yet there is a brighter view, for the vision of the departing spirit so penetrates the future, as to leave no shadow of doubt. Then the vision opens, becomes conscious, then the surrounding earth friends, with anxiety upon their countenances, feel the extremities as they grow cold. The heat passes away slowly, rising to the head. After this, you know nothing. But the very particles of life that once moved the muscles, with power and activity, form a halo round the head of the departing ones, constituting the means by which they see, and is, indeed, the atmosphere of their own true being. Kind and loving spirits now approach the form, come within the radius of that influence, which is conscious of life, always conscious, because in that atmosphere it sees the magnetism of its own soul, in that circle, it may be, it sees the faces, clearly visible, of those loved ones gone before, who now are present, to encourage, and to make that moment, one of pleasure, of profound happiness which you cannot understand.

Smiling faces, beaming with love and welcome now greet the newly opened vision, and is it not a blessing, that, the last moments of material life should be veiled from the grief-stricken countenances, of those who bend over the body now about to be vacated.

Slowly does the spirit let go the organs, it needs them no longer, silently do the new powers of the spirit open out, and all the attributes of the noblest being become positive, as the powers of the brain loosen their hold and become negative. Even that love, which, in its outward form on earth, bound strongly one to another, even such a love, does at such times, occasionally appear to have broken its cord, and a look of calm indifference may rest upon the countenance. This only indicates the possession of an interior power of love combined with wisdom, which sees folly in mourning over the severance of a chain, which must be re-united. The departing spirit, with a beautiful calmness on the countenance, enters into conversation with unseen friends. This is frequently attributed to a wandering of the mind. And so we watch a departing brother or sister.

But under the present system, as we see it, what makes the scene so dark? Why should it be thus attended with grief, heart thrilling, heart bursting grief. Why should a mother feel sad beyond all expression, as she realises the possibility of her child being taken into the arms of a blessed Saviour, or a father reflecting on the shortcomings of his son's life, pray and trust in the efficacy of the redeeming blood. Nevertheless, all the good actions of the son come up before the parental vision, leading to a hope, that in these, regardless of the redeeming blood, may be found a title to eternal life. Yet depressed in spirit, and continuing so from a recollection of his son's follies and crimes.

Even among the few who are saved, according to orthodoxy, even among them the grief is great, the reason for which we do not understand.

If their faith be worth anything, it should surely be sufficient to reconcile them to a parting with their friends. If the faith of the onlookers be true, it should make them happy to know that their brothers or sisters were safe at last, in the arms of Abraham.

But, the fact is, the soul of man responds only to truth, nothing but the truth will satisfy the demands of the human spirit.

Unless there is evidence of that in the theologies, there is wanting that principle which will inspire the soul with certainty as of the immutable laws of nature.

But now, the blinds of the bed-chamber are drawn down, preparations for the final removal are all completed, and we often behold the new-born spirit, moving among the mourners, soothing the distressed and grieving.

Here too is the young spirit frequently much injured, by the uncontrolled and hopeless grief of those to whom it is still held by love and sympathy. Oh! "Let there be light that *Man* may know the true nature of himself, that death, so much feared, is but the doorway to a bright and eternal home, where those who have long been parted will meet again, where parents and children who have lived in happiness on earth, whose spirits are in affinity, around whom the silver cord of love has once been twined, all will be again united. Then shall there be no more separation, each shall rejoice in the happiness of others, and then shall commence, an eternal unfolding of the intellectual and spiritual powers, which is now, and must always remain, far beyond the comprehension of earthly minds.

All are moving towards this crown of light. Let your feet ever be found treading the upward path of duty. Give heed to that voice of conscience, which dictates to you your highest thoughts, your highest sense of right. Give heed to that voice of conscience, when guided and directed by reason.

Listen not to it blindly, for conscience influenced or over-ridden, by any form of sectarianism, is but error.—while conscience, that interior voice, when it is the result of reason, pure and free, is a voice that calls you upward, and in so doing should be regarded, as the voice of God.

MR A. R. WALLACE F.R.S. ON SPIRITUAL PHENOMENA.

(To the Editor of the "Times.")

SIR,—Having been named by several of your correspondents as one of the scientific men who believe in Spiritualism, you will perhaps allow me to state briefly what amount of evidence has forced the belief upon me. I began the investigation about eight years ago, and I esteem it a fortunate thing that at that time the more marvellous phenomena were far less common, and less accessible than they are now, because I was led to experiment largely at my own house, and among friends whom I could trust, and was able to establish to my own satisfaction, by means of a great variety of tests, the occurrence of sounds and movements not traceable to any known or conceivable physical cause. Having thus become thoroughly familiar with these undoubtedly genuine phenomena, I was able to compare them with the more powerful manifestations of several public mediums, and to recognise an identity of cause in both by means of a number of minute but highly characteristic resemblances. I was also able, by patient observation, to obtain tests of the reality of some of the more curious phenomena which appeared at the time, and still appear to me to be conclusive. To go into details as to those experiences would require a volume, but I may, perhaps, be permitted briefly to describe one, from notes kept at the time, because it serves as an example of the complete security against deception which often occurs to the patient observer without seeking for it.

A lady who had seen nothing of the phenomena asked me and my sister to accompany her to a well-known public medium. We went, and had a sitting alone in the bright light of a summer's day. After a number of the usual raps and movements, our lady friend asked if the name of the deceased person she was desirous of communicating with could be spelt out. On receiving an answer in the affirmative, the lady pointed successively to the letters of a printed alphabet, while I wrote down those at which three affirmative raps occurred. Neither I nor my sister knew the name the lady wished for, nor even the names of any of her deceased relatives; her own name had not been mentioned, and she had never been near the medium before. The following is exactly what happened, except that I alter the surname, which was a very unusual one, having no authority to publish it. The letters I wrote down were of the following kind:—
y r n e h m o s p m o h t. After the first three—y r n—had been taken down, my friend said, "This is nonsense ;

we had better begin again." Just then her pencil was at e, and raps came, when a thought struck me (having read of, but never witnessed a similar occurrence,) and I said, "Please go on; I think I see what is meant." When the spelling was finished I handed the paper to her, but she could see no meaning in it till I divided it at the first h, and asked her to read each portion backwards, when to her intense astonishment the name "Henry Thompson" came out, that of a deceased son of whom she had wished to hear, correct in every letter. Just about that time I had been hearing *ad nauseam* of the superhuman acuteness of mediums who detect the letters of the name the deluded visitors expect, notwithstanding all their care to pass the pencil over the letters with perfect regularity. This experience, however (for the substantial accuracy of which as above narrated I vouch), was and is, to my mind, a complete disproof of every explanation yet given of the means by which the names of deceased persons are rapped out. Of course, I do not expect any sceptic, whether scientific or unscientific, to accept such facts, of which I could give many, on my testimony, but neither must they expect me, nor the thousands of intelligent men to whom equally conclusive tests have occurred, to accept their short and easy methods of explaining them.

If I am not occupying too much of your valuable space, I should like to make a few remarks on the misconceptions of many scientific men as to the nature of this inquiry, taking the letters of your correspondent Mr. Dircks as an example. In the first place he seems to think that it is an argument against the facts being genuine that they cannot all be produced and exhibited at will; and another argument against them, that they cannot be explained by any known laws. But neither can catalepsy, the fall of meteoric stones, nor hydrophobia be produced at will; yet these are all facts, and none the less so that the first is sometimes imitated, the second was once denied, and the symptoms of the third are often greatly exaggerated, while none of them are yet brought under the domain of strict science; yet no one would make this an argument for refusing to investigate these subjects. Again, I should not have expected a scientific man to state, as a reason for not examining it, that Spiritualism "is opposed to every known natural law, especially the law of gravity," and that it "sets chemistry, human physiology, and mechanics at open defiance; when the facts simply are that the phenomena, if true, depend upon a cause or causes which can overcome or counteract the action or these several forces just as some of these forces often counteract or overcome others; and this should surely be a strong inducement to a man of science to investigate the subject.

While not laying any claim myself to the title of "a really scientific man," there are some who deserve that epithet who have not yet been mentioned by your correspondents as at the same time Spiritualists. Such I consider the late Dr. Robert Chambers, as well as Dr. Elliottson, Professor William Gregory, of Edinburgh; and Professor Hare, of Philadelphia—all, unfortunately, deceased; while Dr. Gully, of Malvern, as a scientific physician, and Judge Edmonds, one of the best American lawyers, have had the most ample means of investigation; yet all these not only were convinced of the reality of the most marvellous facts; but also accepted the theory of modern Spiritualism as the only one which would embrace and account for the facts. I am also acquainted with a living physiologist of high rank as an original investigator, who is an equally firm believer.

In conclusion, I may say that although I have heard a great many accusations of imposture, I have never detected it myself; and, although a large proportion of the more extraordinary phenomena are such, that, if impostures, they could only be performed by means of ingenious apparatus or machinery, none has ever been discovered. I consider it no exaggeration to say, that the main facts are now as well established and as easily verifiable as any of the more exceptional phenomena of nature which are not yet reduced to law. They have a most important bearing on the interpretation of history, which is full of narratives of similar facts, and on the

nature of life and intellect, on which physical science throws a very feeble and uncertain light; and it is my firm and deliberate belief that every branch of philosophy must suffer till they are honestly and seriously investigated, and dealt with as constituting an essential portion of the phenomena of human nature.—I am, sir, yours obediently,

ALFRED R. WALLACE.

EXTRACT FROM SERGEANT COX'S LETTER IN REFERENCE TO THE DIALECTICAL SOCIETY'S REPORT.

(From the Times, January 1st. 1873.)

SIR,—Permit me, as a member of the Investigation Committee of the Dialectical Society, whose report has been so strangely misrepresented, to state briefly the facts.

Our first object was experiment; our second, to collect the experience and opinions alike of the supporters and opponents of what we believed to be superstition based upon an imposture.

In accordance with the practice of all committees, the information thus received from others was printed verbatim in the Appendix. They are individual communications, for the contents of which the Committee are in no way responsible.

But the Committee for Experiment held no less than 40 meetings, under strict conditions. No scientific enquiry was ever more cautiously and exhaustively conducted. Four-fifths of the Committee, with myself, entered upon the enquiry entirely sceptical, and confident that we should detect a fraud or dissipate a delusion.

The Committee was composed of practical men of science, experienced lawyers, shrewd men of business. It would be impossible to find a more competent jury.

We ascertained at once that it was not a delusion. There were audible sounds and visible motions.

Were these the product of fraud? We had no paid medium, and the experiments were conducted in our own homes. But so long as a finger was upon the table, there was no assurance, however improbable, that it was not moved by the involuntarily muscular action to which it was attributed by Faraday. It was not until dining tables, which two strong men could raise with difficulty, were moved over spaces varying from three feet to three miles, without contact or possibility of contact or communication with any of those present, and this repeated at 12 different meetings in various rooms and under the strictest test which ingenuity could devise, that the Committee were compelled reluctantly to the conclusion that a force was exhibited which hitherto had not been recognised in science, and which was not either of the natural forces known to science.

We witnessed the automatic motion of other lesser articles of furniture repeatedly, but the size and weight of the tables so moved make the experiments with them the most satisfactory.

We found also that the motions and sounds were directed by intelligence of some kind, for they were often made in obedience to requests both as regards direction and number.

Thus beginning as hardened sceptics, hoping to detect and expose an imposture, we were compelled by the investigation we had made to report to the society a result wholly unanticipated by it or by ourselves. The conclusions to which we came were in substance these (I have not the very words before me):—"That there is a force proceeding from, or in some manner as yet unknown associated with, the human organisation, by which heavy bodies are moved and audible sounds made upon them without muscular contact or communication; that this force operates only within a limited distance from such organization, and that it is frequently directed by intelligence." The remainder of the letter is in reference to Mr. Cox's "Psychic Force" theory.

MR. C. F. VARLEY, F.R.S., ON THE "TIMES" DISCUSSION.

My dear—, Thanks for yours of the 4th inst. I am not inclined to write to the *Times* at present.

It is a well-known fact that I have for many years, both voluntarily and, sometimes, involuntarily studied the spiritual phenomena, and further, I have always been willing to help earnest enquirers, when the latter have desired information.

I do not see that any letter of mine now would do any real good. My letter written to Dr. Tyndall, when he requested information upon the subject, has been published in the *Spiritual Magazine*, and other papers.

When the Dialectical Society desired information I gave it, and submitted to a cross-examination; but, how did the outside public receive my statements, or those of Lord Lindsay and the Earl of Dunraven? The public simply denounced us as either mad, wilful misrepresenters of the truth, or as people having dealings with the devil.

When the public is ready and willing to listen to truth, which, in some sense, runs counter to the commonly accepted faith, I will not object to use my pen—till then, I care not what the public think upon the subject.

I have received little else than abuse from the daily press for the four or five articles or notes I have already written upon Spiritualism, and have had my reputation as a scientific man assailed in consequence.

You know how grossly Dr. Carpenter went out of his way to libel me in his egotistical article in the *Quarterly Review*, and he is a fair specimen of the public in narrow-mindedness.

When the public is in earnest and anxious to know the truth of the matter, the public must come to me. I will not go to the public.

But there are many men who have seen more than I have, and who know more about these subtle phenomena than I do, and who, thinking they have a mission to force truth upon the public, are better fitted than I am for that purpose. I have no such mission.

If the *Times* be anxious upon the subject, let the *Times* invite its own editors, and those of all the other leading journals, to form a committee of investigation, and let them publish an unvarnished account of the tests applied, of what they discover, and give openly the conclusions to which they are led. They might invite some scientific men of known ability, and who are sceptics, to join them. This investigation should be carried on by efficient representatives of ALL the leading journals, so that they shall have no fear of publishing in full the conclusions to which they come.

In answer to your second question, I have established for myself the following facts:—

First—A certain class of people—"mediums" especially—give off a power which Sergeant Cox and Mr. Crookes have named psychic force.

Second—That that force is controlled by, or used by, the spirits of others to produce the so-called "Spiritual phenomena," and very often by the spirits of those who have left this life.

Third—That those spirits are frequently able to make known their identity, and thus prove that they have neither lost their individuality nor their personal affections by the "death" of the body.

Fourth—That spirits can often appear or communicate almost simultaneously in two places many miles distant from one another.

Fifth—That they are often able to cure people of nervous derangements and other maladies.

These things have been demonstrated to me in a manner beyond all question.

Sixth—I have also on several occasions had coming events correctly foretold and described. This latter power is the only one which perplexes me; for it is difficult to understand how a finite intelligence, such as they and we seem to possess, can see into the future in the way they sometimes do.

Investigators must comply with the conditions laid down by the spirits or "mediums" or they will get but poor results. It should be borne in mind, at the same

time, that while complying with the conditions specified, it is not at all necessary to abstain from making crucial tests.

It would be as absurd for a person to hunt for Biela's comet in the day, and refuse the astronomer's advice to observe in the dark before the faint light of the comet is obscured by the dazzling glare of the sun.

Imagine a Faraday refusing to believe in the existence of a mixture of the hydrogen and chlorine gases because they cannot exist uncombined when exposed to daylight; for, as is well known, unless the actinic rays be excluded, these gases explode, forming hydrochloric acid.

In dealing with inanimate matter, when once the laws are discovered, the same results can be reproduced time after time; but, when you have to request the attendance of other intelligences—which latter are as self-willed as ourselves—we cannot beforehand determine the results of the experiment or *seance*. No person can work a telegraph cable unless the intelligence (the clerks) at each end are working in harmony, and are at their posts. We have some control over clerks, but none over spirits.

Yet telegraphs are useful, although dependent upon two intelligences, and other delicate conditions.

In like manner—by complying with the necessary conditions—we can often receive and transmit messages between persons in this, and others in the next stage of existence, through the medium of communication, when the intelligences upon each side are in harmony. The public has a very erroneous impression that we can compel the presence at our *seances* of departed spirits. Such is not the case—it is nothing but their kindness or affinity that brings them to us.

It is my belief that all religions have sprung from communications received from departed souls by the means so familiar to Spiritualists, and consequently all religions are the same in spirit, when stripped of their external garments, so as to reveal the truth that lies hidden underneath.

When the public and their favourite journals really want to know the truth, and really desire to know something intelligible about the next phase of man's existence, they will make efforts to discover it, and will find it.

It is my opinion that the public, at present, care very little about their future existence, or really spiritual matters, and I, consequently, care as little for the public. It almost seems that the majority of the public believe in but one god—"Wealth"—and that £. s. d. is his prophet.—I am, my dear Mr.—, Very truly yours, (Signed)

6th January, 1873.

CROMWELL F. VARLEY.

DEBATE ON SPIRITUALISM.

SOME time since, Mr. Bradlaugh (better known as "Iconoclast") challenged Spiritualists to enter into a public debate with him on the subject of Spiritualism. The challenge was for some time unaccepted, but was ultimately taken up by Mr. Jas. Burns, the well-known publisher of Spiritualistic literature, of Southampton Row. The debate came off at the Hall of Science, Old St. City Road London, on the 16th and 17th December last, and resulted as is usual in such cases, in a drawn battle, each side claiming the victory. The argument was of course Materialism versus Spiritualism, which rendered Mr. Burns's task more difficult, as his opponent would accept of nothing but an absolute material demonstration, the evidence of phenomena accompanied by intelligence being considered by Mr. Bradlaugh worthless as an evidence of Spiritualism.

Mr. Burns brought forward a powerful array of evidence, facts witnessed by himself and attested by many competent witnesses, who had seen, heard, and recognised the spirits of departed friends, and in many instances touched them, to thoroughly satisfy themselves of their objectivity. Although Mr. Bradlaugh may not be influenced by their testimony, it will doubtless have its legitimate influence upon the audience who listened to it, and prompt at least a few to investigate.

HEALING MEDIUMSHIP.

There is a wonderful power of healing in mesmerism, which power is greatly increased when the mesmeriser is also a medium, and aided by spirits. Dr. Newton cured on the spot about one in every six of the persons he mesmerised, and some of these rapid cures were of the most astounding nature. We published a list of more than one hundred of the cures, with the names and addresses of the patients, yet we never heard that any medical men took the trouble to call upon these people to verify facts so intimately connected with their profession. Neither did any of the daily newspapers send a correspondent round in a cab to see the cured people. On the contrary, they abused Dr. Newton, and called him a "miracle-monger," although Dr. Newton constantly disclaimed the power of working miracles, and publicly stated, over and over again, that he did not believe in miracles. He said that as he charged nothing, and certainly cured people, the newspapers need not have abused him so. They might have called him an enthusiast (and he certainly *was* an enthusiast of the deepest dye), but they ought not to have called his sincerity into question. During his short stay in England, he gave a great deal of money to the poor, and his only regret was that he had not more to give. We have been informed that when he left England he was £700 poorer than when he arrived here.

As we have often stated, Spiritualism is much more a mental than a physical science, and the state of the *affections* of the sitters has an all-powerful influence at seances, in aiding or retarding good manifestations. It was just the same with the cures effected by Dr. Newton. He often said to the patient,—"If you love me when you look upon me, I know that you will be cured," and so it proved in practice. Still, it was not in the nature of everybody to fall in love with a perspiring old man in shirt-sleeves. Intellectual Spiritualists, who could overlook external circumstances, and appreciate the grand and good work Dr. Newton was doing, usually had their ailments cured, and poorer Spiritualists, who looked up to him with reverence and love had their diseases cured with great ease. His greatest failures were with fashionable people, who stared at him as a living curiosity, and critically viewed his manipulations as they would a new experiment in physics. In the presence of such people, his power fell to the ground. He told us he did not like to speak to them with *authority*, and could not feel towards them the same amount of love that he did to others. He professed to love every living thing, for he argued that the worst of mankind could not help their acts, and that others would have acted just the same had they been surrounded by the same conditions.

There were exceptions to the general principles we have laid down about his healing mediumship. He occasionally failed with some sympathetic people, and sometimes succeeded with persons who did not believe in his powers. But in these exceptional cases, so far as we saw, the sympathy in the one case was not very great, and in the other case, there was little or no mental antagonism.

During his short stay in London, he performed more cures than all the Bible celebrities put together; and was as soundly abused for it in the newspapers as Jesus Christ would be, if he came to London to-morrow, and did the same thing. Such deeds are admired in theory, both by Church and State, but in practice they have an awkward tendency to interfere with the real religion of the materialistic British nation—namely, cash and vested interests.

The facts of Dr. Newton's mediumship raised a very great question,—namely, "If we had more healing mediums, could some of them effect cures where the others failed?" If so, it is clear that a power exists in the world to cure, perhaps, four out of every six diseased persons, instead of the one out of every six cured by Dr. Newton.

There being at that time no other healing medium in this country, we went to the Mesmeric Infirmary to learn whether it was a fact that some mesmerists could cure patients who had not been cured by other mesmeric

operators. We were informed that it is an established fact in mesmerism that some operators succeed where others fail.

Further, many diseases are hereditary, and due to ante-natal causes preventible by rational and intelligent people.

Also, an enormous amount of disease is caused by the partial laws which drain most of the means of subsistence in England into the possession of a very few people leaving the rest to fight against an abnormal amount of mental and physical troubles, most damaging to health and happiness.

To sum up all these facts, it is clear that a great amount of power to cure and prevent disease exists in the world, but is unused, because of the people at large, and most of their leaders, being so deeply stained by that great sin—ignorance.—*The Spiritualist*.

A TEST SEANCE WITH MRS. HOLMES.

To the Editor of the Medium and Daybreak.

SIR,—I deem it only justice to Mr. and Mrs. Holmes, to record, in a few words, the results of a carefully-conducted test seance, given at their own house, to M. A., my wife, my brother-in-law, Mr. Burns, and myself. Your readers will find, it is true, little that is new to those who have attended their seances, but my reasons for contributing my own mite of experience are twofold; first, as an apology for having on a former occasion entertained strong doubts as to the *bona fide* nature of certain of the manifestations; and secondly, to record the actual and immediate identification of a very near and dear relative by three of the sitters.

I may premise by saying, that some weeks ago I attended, in company with a friend who was anxious to witness some of the spiritualistic phenomena (of which he had heard and read), the usual Wednesday evening seance of Mr. and Mrs. Holmes. At this seance certain strangers were present, who by their conduct and conversation introduced a disturbing and antagonistic element to such an extent as to interfere seriously with the manifestations, and, in the end, to break up the seance in a manner which I have since heard stigmatised in the strongest language, as a direct violation of the terms upon which they had been admitted to the circle. I have already, Mr. Editor, communicated to you the results which ensued, together with the fact that my friend and self, in spite of the extraordinary ring test, left the room in a most dissatisfied frame of mind, and, as I have before stated, with strong doubts as to the *bona fides* of the phenomena we had witnessed. The seance, then, respecting which I wish to give you a few details, was a test seance, voluntarily offered by Mr. and Mrs. Holmes to myself and friend, had he remained in London, but that not being the case it was on both sides postponed until last week, when the individuals mentioned at the commencement of this letter met at the residence of the Holmes's, at five p.m. The seance rooms, consisting of a back and front drawing room, opening one into the other in the usual manner, were minutely examined in every particular; every nook and corner capable of concealment being peered into, windows bolted, doors locked and bolted from the inside. The half-open door between the two rooms was then closed by a black screen, having an aperture in it about eighteen inches square; and we sat down, the medium herself having been most securely lashed by her hands and body to the chair, in such a manner as to satisfy us all that she had no power of motion whatever. The lights having been put out, the circle was formed. Mr. Burns, sitting at one end of the circle, was held firmly by both hands by a relation of mine during the whole seance, and Mr. Holmes's hands were equally firmly grasped by my own from first to last. Almost immediately the instruments were flung off the table, the violin and guitar were taken up and carried about in every part of the room, playing lustily; at times they rushed about with such extreme rapidity that had not the sound indicated their position to be in close proximity to the ceiling, there might have been cause for serious alarm. A cessation of phenomena then

occurred, at the close of which we were made aware of the advent of two materialised spirits, who proceeded to treat every one of us in turn to sundry evidences of their actual presence; one, a small child, treated me in the same manner as my own little daughter; she played with my hair, pulled my whiskers, kissed me on the forehead, pushed her little hands between mine and Mr. Holmes's, and talked in the usual manner of children in general. She then extracted a bunch of violets from the coat of M. A., and returned to insert them in my own coat, which, after some difficulty, she succeeded in doing, and then favoured me with a parting salutation. The other materialised spirit then repeated the previous phenomena with the instruments, and finally placed one or other of the objects in the lap or round the necks of each of the sitters. A light being called for and instantly produced, none but the sitters and the medium were present. After a pause, we again joined hands, when, in one moment, the lashings of the carefully-tied-up medium were unloosed, and she was free. That most extraordinary instance of the passing of matter through matter, called the ring test, was then most satisfactorily given to my relative and myself. I may say that the ring placed on my own arm, while my two hands were firmly grasping those of the medium, was one which I had most carefully examined, without detecting the slightest suspicion of a flaw.

We again broke the circle, the medium having recovered from the trance, and a candle having been lighted and placed at the end of the room, we drew the table up to the screen and sat around it, within four feet of the square aperture. After a lapse of a few minutes, a face appeared at the aperture; it was a pale, handsome face, with light eyes and dark bushy beard; it remained for some time at the aperture, and was as distinct as the countenance of any of the sitters, but was not recognised. It then departed, and after a few minutes another face was seen through the aperture, descending apparently from the ceiling, and then appearing with the utmost distinctness. And now, sir, for the astounding *dénouement*. This face was instantly and simultaneously recognised by three of the party as that of their departed relative, as he appeared when on his death-bed; it remained for a length of time within four feet of ourselves, and on being requested to do so, advanced outside the aperture and then retreated. On being asked whether it could communicate by writing, and an answer in the affirmative being given, a slate and pencil were handed, taken in, and then handed out, covered on both sides with a message* which, under ordinary circumstances, would have taken five times the length of time to write during which the message had actually been written by this extraordinary agency. The overpowering nature of this manifestation upon those interested may readily be conceived, and we naturally enough broke up the seance, in solemn awe and gratitude.

The back room was immediately examined, but everything was as before; not a trace of change, not a trace of mechanism or fraud could be detected, and every facility was warmly pressed upon us for examination. For my part, and indeed I may say the same of all the others, it was not needed. We had already satisfied ourselves, and came away more than ever firmly convinced of that old and trite, yet withal truthful of saying, "That there are more things in heaven and earth than are dreamt of in our philosophy."

I see no longer, Mr. Editor, any necessity of writing under an anonyne; my convictions are too firm to admit of my doing so, and I am not ashamed of them.—I remain, therefore, your obedient servant,

STANHOPE TEMPLEMAN SPEER, M.D.

13, Alexander Road.

Finchley Road. N.W.

P.S.—Allow me to say that the consentaneous and simultaneous testimony of three individuals is generally

* This remarkable communication, addressed to Mr. Burns, has been lithographed, and appears as an illustration in the January number of *Human Nature*, price 10d.

supposed, in most cases, to be conclusive; but I may add, that on returning home and referring to a photograph taken some years even before death, the resemblance was considered by a fourth sitter, who had never seen the deceased, to afford every warrant for the recognition on our part.

MARRIAGE OF MISS KATE FOX.

ON Saturday, December 14th, 1872, Miss Kate Fox, so well known as the medium through whom modern Spiritual manifestations first began in America (about twenty years ago, when she was a mere child), was married to Mr. Henry Diedrich Jencken, barrister-at-law, etc., etc., at the old parish church, Saint Marylebone. The marriage ceremony was performed in the presence of a few personal friends only; had the approach of the happy event been generally known beforehand, there is no doubt that there would have been a very large attendance of Spiritualists on the occasion.

The bride was dressed simply in white and lace, with a half wreath of white flowers in her hair. Miss Ogden, her companion, who was richly dressed in black silk and point lace, carried her veil; at the altar stood Dr. Bird, who gave away the bride; a few other intimate friends were likewise present. The marriage service was conducted by the Rev. Mr. Braithwaite. At its conclusion the bridal party drove to 45, York-place. The guests present at the breakfast were Miss Ogden, an American lady, who came to England in company with her intimate friend, Miss Fox; Dr. Fred. Tomkins, and old and dear friend of Mr. Jencken, author of several works on Roman Law, and a gentleman well known in America; Dr. George Bird, and Miss Bird, of 49, Welbeck-street; Mr. Henry Cholmondeley-Pennell, the poet, and Mrs. Pennell; Mr. James Wason, of Liverpool; and Mr. William H. Harrison.

In the course of the few speeches which were made at the breakfast, most heartfelt good wishes for the happiness of Mr. and Mrs. Jencken were expressed. The spirits; also, took part in the proceedings by means of loud raps emanating from various parts of the room; they also manifested their presence by repeated movements of the breakfast table, which, despite of its burden, including the huge wedding-cake, was tilted several times bodily off the ground.

There was nothing to mar the pleasure of the party, except a toast which was given by Mr. Jencken, in which he alluded to some trials which his bride had passed through since her arrival in England; a tinge of sadness then passed momentarily over her face. Messages of a private nature, for Mr. Jencken, from Miss Fox's departed mother, was spelt out. Mr. Harrison asked whether the spirits could carry a message that morning to any friends in America. The raps said, "Yes; to Maggie" (Miss Fox's sister). He then asked them to say, "Your sister Katie was married to-day in the presence of nine loving friends." He asked if they could also give the message to Mr. Mansfield in New York, as so many different spirits were able to communicate through him. The spirits replied that they would try. This was at three o'clock; so that the time in America was then about ten in the morning. Some jocular remarks were also made by the spirits, and one of them of the name of Taylor signalled out—"Jencken is his own master no longer"—a message which created much merriment. The same spirit added, "Meet again on Tuesday week."

Later in the day Mr. and Mrs. Jencken left London for Tunbridge Wells. We are sure that all Spiritualists will join with us in wishing them every happiness. Mr. Jencken is one of the few professional gentlemen who years ago was not afraid to publish what he knew about Spiritual phenomena at a time when the promulgation of such truths produced more ridicule and required more moral courage than at present.

Mr. and Mrs. Jencken returned to London yesterday, and will probably visit Paris soon.—*The Spiritualist*, Jan. 1st.

THE *Edinburgh Daily Review* devotes an article to "Practical Spiritualism," which commences thus: "The Spiritualists have so far succeeded in getting their claims recognised that the unbelieving outer world gives their statements a periodical hearing, and condescends to pronounce something like an interlocutor on the subject, after which both parties separate and go on their different ways for a time. It must be confessed that in these periodical airings the appearance of progress and success goes mostly with the Spiritualist side, and as the alleged mysterious power or agency becomes older, it not only acquires a firm foothold by virtue of its age, but its manifestations develop in boldness and in breadth of range. Those who profess their adhesion to the unknown something, likewise wax more daring and confident, and they do not hesitate to challenge the most keen and expert investigation of their allegations on the part of the scientific sceptics who either openly scoff at or silently condemn their claims. We are not aware, however, that they have yet submitted their processes to the scrutiny of scientific observers in the open and unrestricted way followed by others who profess to have made important discoveries in the domain of natural law." The "processes" of mediumship are open to the investigation of the whole world, for Spiritualism can be pursued by any party who may have mediumistic talent, so that there is no secret, art, or trick to hide or communicate. Being "in the domain of natural law" the phenomena can be elicited whenever the necessary materials are possessed and the proper conditions observed. Numbers of "scientific observers" have gone into the matter more or less, and if they have not all persevered so far as to become Spiritualists, they have not been able to bring forward anything unfavourable to the views of Spiritualists. The writer in the *Review* concludes by saying that if the spirits could move furniture, haul coals, and draw cabs, spirits would soon become popular and mediumship be a profitable occupation. The writer has unfortunately overlooked one important miracle in his stupid harangue. If the spirits could put a few more brains into the skulls of such writers—in other words, humanise them and give them a consciousness of existence above their animal necessities—no further miracle would be required to render the phenomena of the greatest importance.—*Medium.*

SPIRITUALISM AT MAITLAND.

ON Thursday evening a lecture was delivered in the hall of the School of Arts, West Maitland, by Mr. Fisher, late of Melbourne, upon Spiritualism. The proceeds were to be devoted to the funds of the Maitland Hospital. Mr. W. H. Mullen occupied the chair, and briefly introduced the lecturer to the audience, which numbered about one hundred people. Mr. Fisher, as we glean from the *Maitland Mercury*, having explained that he did not intend, in that lecture, to present them with anything sensational, urged everyone, instead of treating the teachings of spiritualism as ridiculous, to give them a fair and impartial consideration. It would probably take some of them by surprise to say that in America spiritualism had expanded into a new religion, and was the belief of some seventeen or eighteen millions of staunch disciples. Its organization was complete; it had extensive means for the propagation of its doctrines, organs to influence public opinion, and schools and lyceums for the education of children. Such a system could not be, and ought not to be treated with indifference and silent contempt; it demanded investigation and consideration. His object was to show them what spiritualism is, whence it has sprung, and what are its objects. Spiritualism claimed to be a democratic form of religion, freed from creeds and subjection to authority, based on the institutions of humanity, developed by education, and illuminated by clairvoyance, magnetism, and spiritual communication. It declined to accept any one person as its originator, but one of the most prominent among its first teachers was Andrew Jackson Davis, who was born in 1824. The lecturer gave some particulars of Davis' parentage and his early life; explained

how at his mother's death he found himself, being then sixteen years of age, possessed of powers as a mesmerist, how he went travelling through the country as a clairvoyant, healing diseases which he diagnosed while in the condition of trance. In the trances he professed to have acquired knowledge of the true system of nature, and he wrote a book which revealed a scheme of a remarkable character. However, in the book, Davis perpetually instructs his students to believe nothing that does not commend itself to their reason and sense of natural justice. It was while Davis was engaged in this work that he was made aware that spiritual manifestations were taking place elsewhere. In the household of a person named Fox, in New England, rappings were heard for which no one could account, and at last it was discovered that by pronouncing the letters of the alphabet consecutively till a rap came, communication could be established with the unseen world. This was the beginning of the system of spirit communication, and planchette was another means. The lecturer described the character and operation of planchette, and proceeded to read an extract purporting to come from the spirit of Swedenborg, Davis' exposition of the harmonial philosophy, and a description of the after life, transmitted to Davis by the spirit of Solon, the celebrated Athenian law-giver. He then stated that spiritualism aims at a revolution of the religions of the earth; its tenets are that the central power of this and all the universes is a perfect God of infinite love and wisdom, justice and harmony with himself, acting throughout creation by immutable laws, and its glory is but dimly perceptible to human souls after centuries upon centuries of progress in the spiritual world. It further teaches there is no devil, no hell, nor, in the sense ordinarily attached to the word, death. The source of evil is ignorance; mankind is to be redeemed by wisdom. Everlasting progress is the law of the universe, and death is a process of change, which enables each individual to progress in the spiritual body after having left the material body. Goodness produced by fear is merely a description of slavery, and true virtue can only spring out of love. Such were the tenets which were amplified in the works of spiritualistic authors; this was the system which spiritualists sought to establish. The advancement of spiritualism was due to its admirable organization, and to its excellent schools or children's lyceums. The lecturer described one of these schools, and concluded by reading a poem entitled "Resurrexi," said to have been communicated to a lady medium in America, by the spirit of Edgar Allan Poe. The poem was certainly after Poe's manner, and displayed much of his peculiar facility of versification, and the sonorous ring of his periods, besides containing allusions to his earth-life, and to the "lost Lenore." On the motion of the Rev. J. R. Thackeray, seconded by Mr. J. J. Riley, a vote of thanks was accorded to the lecturer, who responded, and the proceedings closed in the usual manner.

PRAYER.

In reply to a question on the efficacy of prayer, at one of Mrs. Olive's Seances, a spirit who gave his name as "Kenneth McLeod" made the following remarks:—I have given much practical attention to this matter of prayer. I have observed that when a person prays, and the substance of that prayer or wish is good and pure, a red cloud gathers over the head, and ascends through the atmosphere and beyond into the spirit-spheres. I have often accompanied this cloud as far as I was able, i.e. to the position I myself am qualified to occupy in the spheres, and when I could accompany it no further, I have stood and watched it ascend like a balloon till it was lost in the distance. Still watching where it had disappeared, sometimes after a few moments, sometimes after a few hours, a yellow cloud has made its appearance and descended. I have accompanied this return cloud, and have watched it settle upon the head of that person who had prayed. Its mission is two-fold: over the spirit that prays it diffuses a peaceful hope and trust; while its structure informs the ministering spirits who attend the praying one, how best to proceed in order to accomplish his desires. This is what I have observed of prayer.

THE "Deutsche Zeitung" December 30th, says:—"That in the Hungarian Parliament, as Baron von Vay—one of the leading magnates—asked the House to authorise the granting of the Statutes of the spiritist congregation, Mr. Horwarth, the minister of the interior affairs exclaimed, "What is Spiritualism?" in answer to this question the Baron gave the following definition—"By the revelation of spiritism, we understand the communion with the spirit through the so-called mediums, who in the time of the Greeks were celebrated by the name of oracles, by the Egyptians, Israelites, Indians, and the whole Christian population, as prophetism, vision, and ecstasy. The apparitions manifest themselves in various ways, as by knocking of the tables and other furniture, audible by all sound human ears, and by all sound human eyes, "visible circles" which without any human inference are fixed by spirit writing.

The object of this revelation is to convince those that are inclined to this analysis, that "the immortality of the soul," is not merely a phrase, and to show them that the soul after death continues its eternal life, and that the communion of mankind with spirits, is not a wonder but rests on natural laws. The asserted Thesis in the 1st of our statutes shall in course of time be demonstrated by experiments through mediums, and according to their merits appreciated." The Baron after referring to Mr. Crookes' new work relies to convince the Home minister by the evidence of truth.

A VISIT TO THE OTHER WORLD.—Mrs. Gardiner, wife of a farmer living near Eastmanville, Ottawa county, Ill., died recently under circumstances most extraordinary. Two of her sisters were dead, one but recently—only a few weeks ago. The cause of Mrs. Gardiner's death was a congestive chill, and after she had been considered dead for six hours, and was being prepared for the grave, she returned to consciousness, and talked freely with her attendants. She stated to those around her that she had been to the better land, and had seen both of her departed sisters, with other friends; that it was a most beautiful land beyond all description. She said that she had permission to return to tell living friends of what she had seen, but she was anxious to again return. She passed away soon after making her statement, and seemingly overflowing with joy and happiness. There can be no question as to the circumstances above related.

EARTHLY LOVE IN HEAVEN.

On the 27th of December, 1872, in the comfortable lecture-room of Plymouth Church, Mr. Beecher said that he was in the habit of seeing (with the eyes of his imagination, and not by any special revelation) Christ living and going about in heaven as he did upon earth, manifesting the same tenderness, sympathy, love, and special attachment to his personal friends. He exclaimed "Look how Jesus lived with Mary and Martha! How familiar he was! He was not a stranger. Mary loved Christ, and he permitted her to do so. Everything showed that he was on singularly familiar terms with the sisters. If Christ was so familiar and loving with his friends on earth, he would be more so in heaven.

It seems, by this admission, that Jesus was "on singularly familiar terms with the sisters," a fact which the record sufficiently proves, and which Thomas Paine had the singular audacity to significantly emphasize. But Mr. Beecher's recognition of this "familiar and loving" relation which subsisted between "Jesus and Mary and Martha," is predicated upon the existence and exercise of pure and unselfish love in the true human heart; while, on the contrary, Mr. Paine's recognition of these loves was tainted with an insinuation of sexual and conjugal intimacy. Of course, it is but natural that a well-trained and high-salaried minister should, attorney-like, make out the best possible case for his celestial client; and it is equally to be expected that the opposition lawyer should subvert terrestrial evidence, and invalidate witnesses, and insinuate things not lawful for man to utter. Judging from the earthly side of experience, the jury in this case would incline to

a verdict that such "such familiarity was of the earth, earthy;" but, judged by the higher rule, that evil thinking is evidence of active evil in the thinker, the jury would agree upon a verdict that "pure love between men and women on the earth is the foretaste of the joys of the highest heaven."

And such is the testimony which I bring to you. In the society of the Summer-Land we perfectly know our special friends, and we love them with an ineffable tenderness, of which the sweetest terrestrial attachment is but the crudest initial suggestion and the faintest experience. Babies and children grow to full maturity after death, and adult friends are clothed upon with the new royal garments of immortality; but we nevertheless shall meet our own—we shall perfectly *know* them, and we shall surely *love* them just as substantially as we do now, but infinitely more beautifully and unselfishly.—A. J. DAVIS.

RECLAIMED.

(Continued from last number.)

I was rather frightened; but Flabby took hold of me and put me inside. Flabby was him as paid for us into the theatre. "Now look here, you little whelp, you may sleep here to-night, but you don't know nothing of this place," said the big un. "If you are ever took by the bobbies, you keep fly, and if you get scratched, you know nobody nor nothing. You go where we tell you, you stop while we tell you, and allars stick to them as feeds you; then you'll have plenty to eat and drink, and money in your pocket. If you peach on any on us, you'll swing from one of those trees, or go to the bottom of the river with a stone tied to you." I lied down with the other boys, and the two men went away. I tried to sleep, but couldn't. I thought if that big man should come back when I was asleep, he might do what he said, and I wished I was not there. I felt very uncomfortable, and could not sleep for a long while. When I did so I dreamt I saw a woman come and take my hand and lead me out of the mia-mia, and kiss me, and tell me she was my mother. She said, "Be a good boy, and if these boys or men tell you to do anything bad, get away from them and make your way to the other side of the river, and go along the bank till you come to the bridge, and then you get away from Melbourne, for it is a wicked city." She kissed me again and said, "God will bless you and take care of you." Then I woke up, and the two men were come back, and another man and woman. They had lots of things with them, as I saw them put in a hole in the ground and cover it up. They thought I was asleep, for it was not quite light in the morning. All the men lay down, and the woman made a fire and got something to eat and drink; and then Flabby woke, and he says, "Now, you young larrikins, come, wake up; don't you see it is daylight. Here's Moll come back, and she's got some breakfast for you." When I've done mine, you can come and help yourselves, and I'll turn in." All the lads was awake by this time, and when they came out they all set to looking out for breakfast. The men and women had brought meat and bread with them, and each cooked and eat in his own way as he liked best. When we had eat what we wanted, we all come away together and left what Flabby called Bigan's Bower. We went to the river side again, and when it was daylight I could see we had crossed the Yarra the night before very near the Saltwater river (as you call it), and I could see what the lads said was the powder magazine and the bridge in the distance, and this place they told me was Footscray. One on 'em said it would be a jolly spree if they could get some fire inside and blow up the whole rookery. What lots of cribs they could crack while the folks were running about. "Look here," said Flabby "here's the Adelaide boat coming in; we must get up to the wharf there. Young un, you look spry, now you ain't known by the bobbies, for you'll have to go on board as soon as the passengers begin to land. Seem as if you are one on 'em, and pick up anything you think you can carry. Take no notice of anybody; but if you can see a carpet-bag belonging to a gentleman as has got a lot, or a parcel which some old

lady does not seem to take any notice of, or you see any woman put her purse in the pocket of her dress, get in the crowd and it is easy enough to shake it. Look here, if you can't do one thing, you can do another; so now we will wait here just out of sight of the landing-place, and you go forward and when you have got hold on anything, you hurry off to us and we'll carry it away, and then, you know, you can go back to the ship, and if they should suspect you, they'll see you've got nothing, and so take no notice of you." "But look here, Flabby," I said, "I can't do that; I never did do nothing like that; I shall be sure to be caught by the bobbies." "Now, young un, don't you come the innocent to us, because we know;—didn't you leg it from Sunbury? We knows lots as has done that before you, and we know what they can do and what they can't. And didn't I pay for your play last night? didn't I find you a shake-down and a breakfast? and now I want you to do your share of what we all have to do, you turn-coward. Now look here, Grim, none of that; do you see that river?—well, your off like lightning, or down you go to the bottom." I was frightened at Flabby, he was so big and fat, and I went.

"Oh, horrible!" I said to William, "What have you brought into my house?—A young thief, the companion of thieves. William, what shall I do? what can be done with one so depraved—one sunk so low?"

"Now, my dear," said William, "do not forget your promise to the angel."

"Oh, said I, "that was only a dream. And do you mean to make me believe that a beautiful angel like that was could be the mother of a young thief? Until she comes again and gives me some proof, I will not believe that was anything but a dream."

"But, my dear, you interrupted Grim. He did not tell you that he went on board and robbed anybody, although I suppose he would not have been particular about that, only he seemed to me to be too timid. Go on, Grim, and tell us how you got away from that gang of thieves, and how you came to be near the powder magazine that morning when I found you."

Well, I went to the boat, and instead of going on board I went past in the crowd of people, and got under the dry railway arch and hid there, and never went back. While I was hiding behind one of the thick logs, when it was getting dark at night, Flabby and the other two come there and begun to talk about me: Flabby said he thought a bobby had hunted me off; but Crokem, the next biggest, thought I had slithered, and said if he could get hold of the young skunk, he'd choke him. P'raps he's gone to the home at Prince's Bridge. "Don't you believe it," said Flabby; "he's frightened to do that, for fear he should be known. It's my opinion he's nabbed, so we may as well go back; but we must have something to take with us, or big un will kill one on us. There has been a flower-show at the Botanic, and a jollification in the Zoological. There may be somebody drunk, or some other chance may turn up. It is dark enough now. I say, let's be off; we can't show up at the Bower without something."

I thought at first I would stay there all night, but after a while got frightened that "Flabby" and the other chaps might come back to the arch and find me, so I wandered away, and after passing through a lot of streets, and coming to a great building which made me think of the place at Sunbury; I turned round and came along what you call the "Swamp Road."

After getting to a bridge and crossing over I wandered along the river's bank to the powder magazine and laid myself down to sleep, and the next thing was Mr. Ploughshare waking me up.

Mary.—There is a knock at the door, will you go and see who it is, William? and Grim you had better go to bed, for I know that it is the dear minister's knock. Sure enough and it is him for I hear his voice, make haste "Grim," good-night.

Cabyn.—Good-evening Mrs. Ploughshare, and how are you? I am glad to find your husband at home, as you know how much we have desired to have a little conversation with him on matters of the most vital importance.

Now William, suppose we read a chapter of God's word, offer up a prayer, and then we can converse afterwards.

Wm.—All right, Mr. Cabyn, just as you like.

That prayer was most beautiful it reached my heart, and I would bring down a blessing on my dear husband, leading him to see how great a sinner he is in the sight of God. And when the prayer and reading of the scriptures were done, the dear minister says to William, says he, Now William, I want to speak to you about the salvation of your soul.

W.—The salvation of my soul! I did not know that it was lost.

C.—Oh! yes, the word of God declares that all mankind are lost, and that there "is none other name given under heaven among men, whereby you can be saved, except the name of Jesus."

W.—If we are to converse on this subject you must allow me the free use of my reason.

C.—The word of God is, every chapter and verse of it inspired and superior to human reason; you may not use your reason on the contents of the word of God.

W.—Is not the infallible word of God able to withstand the combined attacks of Satan, and human reason? Is the word of the Infinite, inferior to the powers of the finite? If we are to talk about personal salvation Mr. Cabyn we must both stand on the same footing, you must lay aside for the time being your clerical dignity and reason with me as man with man; you must not attempt to shield yourself behind the dogma of the infallibility of the books called the bible, which dogma is not universally believed in your own church. But if you wish to do me good, you must for the time being sink this your favorite position, and then you will see that we have to prove first of all that man is really depraved by nature. That there exists a personal devil. And, before you can impress me with a sense of the importance of seeking to be saved, you have to prove, (without the use of your infallible scriptures) that I am totally, irretrievably and eternally lost.

C.—William! I am shocked at your profanity, and grieved for your wife, whose piety must be subject to severe trials, when she is tied by the holy bonds of matrimony to one who dares to call into question the personal existence of the devil. I fear your case is hopeless and all I can do is to pray for you and advise Mary to do the same. It is awful to think of the plain declarations of scripture, respecting the eternal separation of the believer and the unbeliever, even though they be man and wife. The happiness of the one, and the eternal torment of the other is the fearful destiny of man according to the word of God.

W.—Then all I can say in reply to that is, so much the worse for the word of God, and those who believe in its infallibility. Better believe in the Rev. Dr. Bromby's theory of annihilation, that all who do not receive the salvation of God through Jesus Christ, shall pass into a state of painless non-existence at death. In my opinion (for I must use my reason) this manner of dealing with unbelievers is far more humane, than making them suffer in fire and brimstone for ever.

C.—This is all the effect of the blindness of the human understanding; in consequence of original sin. The moment an unbeliever begins to reason that moment he reasons against God's word. The publican did not reason, he said, "God be merciful to me a sinner," The gaoler at Phillipi did not reason, but said, "what must I do to be saved."

W.—I have no doubt the publican spoke the truth when he said he was a sinner; and if he was anything like the publican's we have here I am quite sure he was. And as to the gaoler, I expect he was like all others of his class, a very hard-hearted wretch, and when he thought he had seen something supernatural he was a poor weak coward, (like all cruel men) being frightened out of his life, he wanted to know in the midst of his terror "what he must do to be saved." Now I am not a publican, and if I tell you I feel myself a sinner I shall tell you a lie. And I have none of the fears nor terror of a cruel jailer. God has given me my life, and I love him for the goodness he bestows upon me every moment I live. I feel myself a natural

child of an eternal, universal, loving parent: and that mankind are all my bretheren, and that all nature is given by this parent for his children's use, and they ought all to love him.

C.—This is what is called "natural religion" and a most fearful delusion. If you reject the doctrine of original sin; the atonement, and shut your eyes to the plain declarations of God's word, and the evidences of the evil which surrounds; concerning the personal existence and power of the devil; I must leave you in the hands of God, and remember what the word says, "It is a fearful thing to fall into the hands of the living God." Although you may not believe it, still it is my duty to tell you that you are irretrievably, eternally *Lost*.

I could not help giving way to tears, Mr. Cabyn got up to go; he did not even ask if he should offer up a prayer before he went, as he used to do, but just said good-night. I was grieved to the heart to think what a gloomy prospect was before me. Here was my dear husband whose love to me was all a husband's could be; and because he could not believe what I believe, must be doomed to eternal perdition. I could do nothing but think about it, I could not even speak to him, and long after my dear husband was sunk in peaceful slumber I was struggling with the Lord for him in prayer. Getting no comfort, I crept softly, and sadly to my bed, With hopelessness brooding upon my heart, I fell at length into a restless kind of sleep. I do not know how long I slept, when I was awoke (or seemed to be awoke) by a beautiful soft light shining all around me. I think it must have been about the solemn hour of midnight. I did not feel any terror but my first impression was that I had either forgotten to put out my light in consequence of my distress of mind, or the house was on fire. But when I was fully awake (as I thought) I recognized again those seraphic strains of angelic music I had heard on the occasion of my dream about Grim's mother; and I immediately recognized her again, coming as it were in the dim distance, walking on the earth as naturally as I do myself. Now thought I, there shall be no mistake this time, for I will know whether I dream or not, and whether this beautiful being coming towards me is in reality a woman with flesh and bones like myself, or whether it is the *What's-his-name* appearing to me as an angel of light to tempt me to come over to my dear husband's opinions of God, and salvation. I breathed a silent prayer for help as the form approached me. I was no longer in my bed, but standing upright in a most beautiful garden, with my hand resting upon the arm of an elegantly formed rustic seat beside a lovely fountain, the flowers which surrounded me where rich in beauty and fragrance, and the most tempting luscious looking fruits of endless variety hung in abundance upon the branches of the trees. A more lovely spot I never before beheld or read about. There were groves, hills, valleys, mountains and rivers in the distance, and the same soft light which first awoke me had increased in beauty and brilliancy, casting a most glorious hue on the whole landscape. I was charmed, enchanted. What is this I said, a dream, a fancy, a figment of my imagination, the natural re-action from deep sorrow and hopelessness, or am I in a trance, or dead, and opened my eyes on the other side of existence.

How delightful it is to be here, how that music enchants me, if this is a creation of the brain, let me ever have the power to create for myself such happiness.

"Well said, Mary; our Heavenly Father will withhold no good thing from those who walk uprightly," said my visitor who had now approached me, and sat herself down upon the rustic seat upon which my hand was resting. "Take a seat beside me Mary and while I fulfil my promise to you we can at the same time enjoy these beauties of nature which our God is ever creating for us, and giving us the powers to appreciate."

"Now," I said, "Martha (as you told me to call you) before you proceed to what you call the fulfilment of your promise, I want to ask you a few questions. Are you a woman like myself, or what are you? Am I dreaming, or what am I doing? And where am I? Where does this light come from as I do not see either sun, moon or stars? And if you are an inhabitant of the other

world, have pity upon a poor suffering mortal who is sunk in doubt and fear about the future destiny of her dearly beloved partner in life. If you will satisfy me on these points first I shall be able to sit patiently and listen with deep interest to what you have to tell me beside."

"Most gladly my dear Mary will I endeavor to gratify you. You consider this a beautiful and a happy place, and when I was approaching you I heard you say, 'If this is a creation of my own brain, let me ever have the power to create such happiness for myself.' Now Mary, all power is with the Omnipotent; He alone creates. He creates in you the power to behold his wondrous works. Creation is the prerogative of Infinity. Finite beings, such as you, and I, can only look, admire, and love the Infinite Father of the universe. And while we use the external and internal powers of vision which our Father has given us we are able to behold such wondrous evidences of his omniscience, and eternal love, and unceasing providence, that our hearts are filled with gratitude to him, and our minds are harmonious and happy. Your imagination is not a creative, but a seeing power. The brain cannot create objects, for the imagination to look upon.

(To be Continued).

MR. PEEBLES.

We have news from Dunedin and Christchurch to March 10th, from which it appears that Mr. Peebles was well received at Christchurch, the series of lectures delivered there being well attended, and honestly reported in both the local papers. Dr. Dunn had also delivered two successful lectures at Dunedin; from the *Otago Daily Times*, of March 10th, we find that Mr. Peebles had returned to Dunedin, and lectured the previous night to a "full house," in the Queen's Theatre. As Mr. Peebles was to leave Dunedin on the 25th March, for China, we presume he is now *en route*. By papers just to hand we find that a Farewell Soiree was given to Mr. Peebles and Dr. Dunn, on March 28th, when a Testimonial of One Hundred Sovereigns was presented to the former.

"BRITANNIA'S JOURNAL OF SPIRITUAL SCIENCE."

An advance copy of the above Quarterly has reached us, it is a large 8vo. of 136 pages, well got up, and containing some excellent matter. We shall review it in our next.

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THE LYCEUM PICNIC will be held at the Survey Paddock, on Good Friday, refreshments will be provided for the children and officers, who will also be conveyed to and from the ground free of expense. The Lyceum exercises will be gone through and advantage will, probably, be taken of the opportunity to practice marching, and banner exercises; there will be music on the ground and, should the weather prove favorable, a very enjoyable day may be anticipated. All friends of the movement are invited to be present.

We observe that the question of Future Punishment is agitating the public mind in New York. The Rev. "Dr. True," a leading methodist divine, boldly introduced the matter to the assembly and advocated the absolute destruction of the consciousness of the wicked in lieu of eternal torment. This fell like a bomb-shell amongst the ministers present, and created great consternation and excitement; one speaker remarked, that "the foundation of the Church stood upon this question," another—the Rev. Mr. Corbett—said, "he could not be calm while the doctrines of the church were thus assailed," "the reason why we do not get along faster is, because we do not have enough hell in our Church!" A. J. Davis contributes a paper, on the subject, in the *Banner of Light*, Jan. 25, entitled "Serious trouble in the Methodist Hell," which we shall reprint in our next.

THE LECTURE given by "a disembodied Spirit," and re-delivered at the Masonic Hall, Lonsdale Street, as reported in our columns, was listened to with marked attention by a large audience. We are happy to be able to announce that another lecture, on the subject of "Future Punishment," has been received from the same source, and will be delivered at the Masonic Hall, on Sunday next, 6th Inst.

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