

THE Harbinger of Light.

A 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."

No. 67.

MELBOURNE, MARCH 1st, 1876.

PRICE SIXPENCE.

CONTENTS.

	Page
Mesmerism—its healing qualities.....	971-2
Poetry "Scientific Religion".....	972
The Energetic Circle.....	972
A letter to a Wesleyan Clergyman.....	972-3
Signs of the Times.....	973-4
Mr. Morse's American experiences.....	974-6
Poets and Mediums.....	977-8
Materialism's last Assault.....	978-81
The Hosts of Heaven preparing for the strife.....	982-3
Melbourne Progressive Lyceum.....	983
Mr. Tyerman—Spiritualism in Relation to Freethought.....	983-4
Melbourne Spiritualist and Freethought Association.....	984
Remarkable Physical Manifestations in Melbourne.....	985

AMONG the many matters which modern Spiritualism has tended to bring into prominence, there is one subject of more than ordinary importance, and that is Psychopathy, or magnetic healing. In every human organism where the principle of benevolence has a resting place, there resides latently a *Vis Medicatrix* more potent than any drug, and more diversified in its applicability to disease than any therapeutic agent. In Biblical and apostolic times this beneficent force was brought frequently into action, but the philosophy of it was unknown, and the wonderful effects produced were deemed supernatural and miraculous. Modern researches in Psychology and Psychometry, and experiments in the higher phases of magnetism, have removed it from the domain of the miraculous, and are rapidly reducing it to a science, under the name of Psychopathy, or soul treatment. The miracles of apostolic times have been rivalled, and in some instances excelled by modern healing media, assisted by spirits in sympathy with their benevolent desires. The Zouave "Jacob," Dr. Mack, and Dr. Newton are representatives of this class. Through their mediation the blind have recovered their sight, the deaf their hearing, the lame the use of their limbs, and the dying have been restored to life and health. There is little doubt that in these special instances the concentration of healing power is a gift arising principally from prenatal influences. Benevolence and sympathy are largely developed, and these, with a realization of spirit aid, give an immense sanative influence, whilst the confidence acquired by success renders the influence more powerful and reliable. It has been thought by many that the gift of healing is the privilege of a few, but this idea is erroneous; it belongs to all in degree, and this fact only wants to be fully realized to enable the healthy and good disposed to

soothe their suffering fellow creatures, and impart a vitalizing force tending powerfully to their restoration. How often do we find, in the sick room, an illustration of the sanative value of sympathy; a loving friend calls on the sufferer, sits by his bedside, takes the sick one's hand, or passes his own over the fevered brow; he seems soothed and comforted, and soon after the friend leaves falls into a quiet sleep. Again, what a desire some invalids have to see a particular friend, saying they always feel better after seeing them. The spiritual theory of disease is that it arises from a want of equilibrium in the electrical and magnetic forces of the body, hence when two persons in sympathy with each other come in close proximity, the natural tendency is for the weaker or most negative to attract and absorb the superabundant and positive magnetism of the stronger. This is illustrated by the healing of the woman who held on to Jesus's garment, when he felt the loss of the vital magnetism which had been absorbed by her and which made her whole. Jesus was fully conscious of the universality of the healing power and its dependence on faith, or a realization of divine assistance. All the most remarkable healers of ancient or modern times have been conscious of a power outside themselves, working in and through them in the accomplishment of their benevolent designs. The simple animal magnetism is a force, whilst spiritual magnetism is a power. The recent visit of Dr. Mack to London has caused increased attention to be directed to the subject of healing, some of the cures wrought by that gentleman being of a remarkable nature, and a conference on healing, at which Dr. Mack was invited to attend, lasting over two Sunday evenings, was held at Doughty Hall. The principal speaker was Mr. Ashman, who gave an account of his experience in healing, extending over five years. He proposed the establishment of a healing institution in London, and offered fifty pounds towards the purchase of a building to be devoted exclusively to the application of curative magnetism by unpaid operators. The benefits of such an institution would be great, provided a suitable staff of earnest and disinterested operators could be found, but this, we apprehend, would be the great difficulty. Dr. Esdaile's Mesmeric Hospital failed for want of operators. The

successful establishment and conduct of institutions of this class is a work for the future; meantime the great desideratum is to disseminate a knowledge of magnetism, the spiritual emanation or soul force of individuals, its nature, qualities, and powers, and the best means of applying it to the relief of disease and the development of the higher faculties of the individual. One of the most advanced and comprehensive works on this subject, both philosophical and practical, is a book entitled "Mental Medicine," by the Rev. W. F. Evans, the fourth edition of which has recently been published by Colby and Rich, of Boston, U.S.A. This highly interesting and instructive work describes the gift and art of healing, the qualifications for success, and the conditions and various phenomena likely to ensue; but the smaller handbooks of mesmerism are sufficiently comprehensive to enable any intelligent person to apply their soul power to the relief of suffering friends. There is a tendency in the public mind to confound curative magnetism with biology; with the view of aiding the removal of this misconception, we purpose at an early date to reprint, with revision, the paper on "Mesmerism" which appeared in some of the early numbers of the "Harbinger."

Poetry.

SCIENTIFIC RELIGION.

Happy the man who ever keeps in sight
That laws of nature do themselves requite;
He who obeys them, peace of mind enjoys;
Who disobeys, his mental peace destroys.
Then conscience with conviction, grief or pain,
Kind Heaven provides to turn him back again;
Thus God corrects transgressors everywhere,
Such is his goodness, mercy, love and care,
But those who will not hearken to his voice
Irrevocable Nature self destroys.
The more God's ways we keep, and love, and prize,
The more enjoyment we shall realise.
His will to do is virtue, peace, and love;
These make this earth resemble Heaven above.
Read Nature's volume, by our Father spread
For our instruction, and by it be led!
Learn while yet young this sacred truth to know,
Virtue alone is happiness below!
With all thy soul thy Heavenly Father love,
And strive to serve Him as is done above;
Thus shall thy works reflect His grace divine,
And to thy honour and His glory shine.

RECLUSE.

THE ENERGETIC CIRCLE.

THIS circle, we learn from the chairman, under date of 21st February, continues its bi-weekly sittings regularly, the members being wonderfully punctual in their attendance. The hot weather, however, which more or less prevailed on most of their circle evenings throughout the past six weeks, has been very much against their progress, King remarking to them that "The weather was too hot for their physical frames to throw off the necessary magnetism for their purpose, thus preventing them from accomplishing their objects; but it would soon pass away." The manifestations, notwithstanding, have been of an interesting character, but evidently more power is wanted to perfect the materializations. Since the introduction of the cabinet, the members sit in a dim light, and King still lights up his figure and features with his own light. A new feature in these manifestations lately is the appearance in bodily form of a child, supposed to have belonged to

one of the families in the circle. Last evening, the two chairmen had their hands—while every hand in the circle was joined, including the medium's—placed upon this child's face, the features, to the touch, being perfect; and the chairman adds: "Its lips opened and kissed my hand. Its face was upturned and looking towards that of the medium, who was quietly seated on his chair. This materialization was warm to the touch, but more pulpy than the human flesh. I felt its little nose between my finger and thumb, and it was plainly that of a child not very many months old." The Red Indian chief has also been seen on one occasion pretty plain. His features were dark, and he wore a strange head dress and costume, his arms being long and lanky, and his general appearance that of a large-sized man.

Before Mr. C——, of Melbourne, left for Europe, the chairman inquired of the spirit, George Abell, about the M. sealed packet, if it could be returned, or that Mr. C—— might have the pleasure of seeing it opened before he left. Abell wrote direct as follows:—"The conditions are against me for this kind of manifestation. They shall be returned when your minds are prepared for them. I am not forgetting the obligation to write. The present manifestations take all the power you have in the circle, which must increase.—G.A."

It will be remembered by our readers that over twelve months ago, two sealed packets, one from Melbourne, and one from Sandhurst, were taken away by the spirits for safe keeping, and have never yet been returned, but it would appear the matter is not forgotten by the spirits and their "obligation" is frankly acknowledged. We congratulate the Energetic Circle upon its pluck and perseverance, which are worthy of all praise.

A LETTER TO A WESLEYAN CLERGYMAN.

The following is a copy of a letter sent by our correspondent "Layman" to a Wesleyan local preacher:—

Castlemaine Circuit, February, 1876.

SIR,—When you read the 5th chapter of the 1st Epistle of John to the congregation assembled in the Wesleyan Church, Vaughan, on 9th January, I presume you were not aware that the seventh verse is an interpolation; otherwise I think you were wrong in concluding with the words—"So endeth the reading of the word of God." Just turn to Adam Clarke's comment on the passage and read his matured opinion respecting it.

The learned Doctor informs us that 113 Greek MSS. are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the Codex Montfortii (a comparatively recent MS. deposited in Trinity College, Dublin). That, sir, is 112 to 1, and that one not an accredited manuscript.

All the Greek Fathers omit the verse. Yes, all; all the highest authorities the Christian Church can boast; not one of them acknowledge the three heavenly witnesses!

The first place the verse appears in Greek is in the Greek translation of the acts of the Council of Saturan, held A.D. 1215.

So then 1200 years had rolled away, before the three heavenly witnesses made their appearance; yet our pulpits speak of them, as if they had existed 1800 years, whereas they are but 600 years old, and no one knows where they sprang from. The erudite Doctor has investigated the subject thoroughly; I read here, that he examined the Greek MSS. with his own eyes—that is more than either you or I have done, Mr. A.—. Though it is found in many Latin copies, yet it does not appear that any written previously to the tenth century contain it. It is wanting in all the ancient versions, the vulgate excepted; but the more ancient copies of this have it not, and those which have it vary greatly among themselves as may be seen in the specimens already produced.

Here we see and cannot but admire the Doctor's insuperable love of Truth; for though bred and born a Trinitarian, a preacher of Trinitarianism, and a Trinitarian writer, throughout his learned and masterly commentary, yet he has for ever demolished "the text

on which the doctrine of the Trinity stands, as on a rock immovable!"

It is wanting in the first edition of Erasmus, A.D. 1516. It is wanting also in his second edition, 1519, but he added it in the third from the Codex Montfortii. It is wanting in the editions of Aldus, Gerbilius, Cephalices, &c. It is wanting in the German translation of Luther, and in all the editions published during his lifetime.

It is inserted in our English translations, but, with marks of doubtfulness, as has already been shown. In short it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God.

So much for Dr. Clarke's opinion, and if you or any one else can gainsay it, now is the time.

The Bishop of Manchester's declaration ought not to be altogether lost on the present occasion, wherein he declared—"The very foundations of our faith are taken from us Christians, when one line of that sacred volume is declared to be unfaithful or untrustworthy;" but lo! instead of a line, the most renowned scholars and biblical critics of Europe (who have examined and commented on the three heavenly witnesses) hesitate not to declare a whole verse of our authorised version as utterly "untrustworthy," an interpolation, a Trinitarian forgery! an undeniable proof that the "Infallibility of the Bible," is but an idle dream, a stumbling block to truthseekers!

Are you aware that the Bible is a compilation of fragmentary Scriptures, culled out of the sacred writings of several different nations, by 318 bishops of the Catholic Church, who convened for this purpose at Nice, in the year 325, being convoked, for ambitious ends, by the most arbitrary and unscrupulous tyrant of the fourth century, to whom the civil power of Rome and the ecclesiastical authority of all Christendom became at once subservient; that these censors of the Holy Ghost, as well as all human authorship, having determined that about four, out of about fifty, narratives of the life and teachings of Jesus were worth preserving, fashioned and finished this text-book of Divine Revelation in such wise as their own wits suggested; and that the same has been subsequently turned into English, and accepted by us as the Word of God, because the people have generally supposed it was, because all the successive functionaries of the Church from then till now have so taught, because the council of Nice so decided, because Constantine so dictated: all this is as true as any thing in history. See "Mistake of Christendom," p. 118.

LAYMAN.

SIGNS OF THE TIMES.

At the recent Wesleyan Conference held at Ballarat it was admitted that there had been during the past year a decline in members amounting to 449.

The "Argus" in noticing this, attributes it among other causes, "to the growing dislike to those stereotyped forms of doctrine, which science and criticism have shown to be false."

The "Spectator," the organ of the sect, in hysterical tones, asks which of our doctrines have science and criticism shown to be false? and adds, "what a wanton, childish, and inexcusable affront, to calmly announce the faith of the largest Protestant Church in the country, to be a lie."

Yes, this is the plain issue to be brought about during the lifetime of the present generation, that either the sciences of astronomy, ethnology, geology, and biology are false, or that popular religion is false. Both cannot be true. The one declares man to have been created perfect, then to have sinned and fallen, and by this fall to have contaminated all unborn, to have rendered them liable to the curse and wrath of a vengeful Creator: the other affirms that man in his primitive state was a rude and barbarous savage, living, when first he can be traced, in caves, using bone and stone weapons; that he has been developed by natural causes from lower forms of life, which in their turn were evolved from matter, the organic from the inorganic; and that he has advanced to his present civilization. That the facts of anthropology will prove victorious in this conflict with theology, is as certain as that science has already com-

pelled theology to alter and amend her conceptions of God, nature, and the universe.

The world was flat, there were no antipodes, the sun moved around it, God's government was disorder, and miracles were evasions of law. Sin was the cause of earthquakes, pestilences were visitations for immoralities. The world was a few thousand years old, made hurriedly in six days of twenty-four hours. The sun stood still. Fastings and prayers were the remedies for pestilences. All these were dogmas and doctrines of all the churches at one time, and he was an infidel who doubted them: they have all now been given up, and parsons join in the ridicule of their ancestors who credited them until disproved by science.

This is the language of the president of the Geological Section of the British Association last year: "It is now established that man existed on the earth at a period vastly anterior to any of which we have records in history or otherwise. He was the contemporary of many extinct mammalia, at a time when the outlines of land and sea and the climate were wholly different from what they are now, and our race has been advancing towards its present condition during a series of ages, for the extent of which ordinary conceptions of time afford no suitable measure. The ancient monuments of Egypt, which take us back perhaps 7000 years, indicate that when they were erected the neighbouring countries were in a condition of civilization."

In the face, then, of such knowledge as this, concerning man's history and origin, the Wesleyan "Spectator" affects ignorance of what doctrines are shown to be false. Theological dogmas are only human opinion resting on the authority of tradition, while science is the interpretation of the book of nature. The main dogma, however, on which all others rest is the infallibility of the Bible. This is shown to be untrue by the discoveries of science and Biblical criticism. It is known that there are interpolations and forgeries in the Bible, that its authenticity rests entirely on tradition and the infallibility of the men and the councils, who fixed the canon. It is admitted that for the first two centuries no book of the New Testament was called Scripture, or was believed to be inspired or of divine origin. Peter and Paul, two infallibles, fell out and abused one another: both could not be infallible. Dr. Raleigh, a president of conference, admitted that there were mistakes in the Bible.

Another doctrine of popular religion proved by glorious Spiritualism to be false, is that of eternal torment. Christians generally are becoming ashamed of this, and few indeed venture now to preach it. Some, like Dr. Bromby, Mr. Wollaston, Dr. Boake, have abandoned it even here in Melbourne, while at home men like Baldwin, Brown, Jukes, and Haweis openly denounce it. Succeeding years' returns of continued decline of numbers will perhaps open the eyes of the "Spectator" to the spread of infidelity on this doctrine. The Rev. Mr. Haweis of St. James' Marylebone, London, in his "Thoughts for the Times," writes thus: "I affirm that if there is one doctrine which is making more infidelity among right-minded men than any other, it is the doctrine of everlasting punishment."

The Rev. J. J. Murphy, in his "Scientific Basis of Faith," says: "I am convinced that this (eternal torment) more than any other, is the question of life or death for Christianity. It has borne the load of Calvinistic doctrines till now, though suffering grievously from the strain, but it can bear them no longer. If this question is not at least left open by the Reformed Churches, a revolt against Christianity will come, not from what is worst, but from what is best in human nature, and it will be rejected by the moral sense of mankind."

There is little doubt that the popular religion, the Christianity of Paul, handed down by Augustine, revived by Calvin, is being rejected by the moral sense of mankind. The "Christian World," an Evangelical London paper, represents a large and increasing section of thinkers when it says, in an October number: "With all deliberation and emphasis, we repeat our protest against that crying out of 'blood, blood,' by

which the teaching of our Lord and his apostles has been travestied, and the sensibility of devoutly thoughtful persons outraged, and the hands of infidels strengthened by many a sincere but ignorant and misguided preacher." Can a better explanation be afforded of the departure of the 449 members?

Courage, then, brother infidels! our unbelief in the irrational dogmas and puerile traditions of a past age, is a protest for truth, because we know them to be opposed to the facts of science, to reason, and to our own highest spiritual intuitions.

It is a declaration that we believe them to be relics of Paganism, degrading conceptions of the All-Father, and immoral in their relation to humanity.

THE WHOLE DUTY OF MAN.

To learn what is true
And to do what is right,
You'll find is an excellent plan;
When aught appears doubtful,
To ask for more light,
For such is the duty of man.

INVESTIGATION.

Accept of nothing you suspect
To be untrue or incorrect,
Until the men who say its true
Supply convincing proof to you;
And never say you aught believe,
Till you such evidence receive.

MR. MORSE'S AMERICAN EXPERIENCES.

At the annual conference of the British National Association of Spiritualists held at the Cavendish Rooms, Regent-street, London, November 3rd, 1875, a public reception was given to the celebrated medium, Mr. J. J. Morse, on his return from America. In reply to Mr. Coleman's words of welcome, Mr. Morse gave an interesting account of his experiences in America, which we reprint from the "Spiritualist" of November 5th:—

MR. J. J. MORSE ON SPIRITUALISM IN AMERICA.

Mr. J. J. Morse then rose amid loud and continued applause, and said:—

Mr. President, Ladies and Gentlemen,—While far away from home, the announcement that the British National Association of Spiritualists had determined to give me a public reception upon my return, was read by me with pleasure upon its first appearance in the "Spiritualist," and its connection with the opening of our annual conference was a happily conceived idea, while the placing of the pecuniary proceeds at my disposal was another evidence of the thoughtful consideration of the promoters of this meeting. Let me here state, for the curious in this matter, that personally I had no knowledge of what would be the character of this handsome reception, until I, in common with the public, saw the announcements in print; and I am proud to say the entire matter is a spontaneous expression upon the part of this Association, and my many friends in London and elsewhere. I am most grateful to all concerned, and trust my friends will ever judge me by my deeds; and, on my part, I will endeavor to so order my acts that they may ever be my vindicators. Time heals all wounds, and rights all wrongs.

To convey an adequate idea of the progress and status of Spiritualism in the United States is simply impossible upon my part, for the bare reason that having only come into contact with it in the Eastern States, along the Atlantic seaboard, it would be presumption for me to attempt to give an authoritative opinion of the movement throughout the entire country; but such little as I have seen, and the conclusions drawn therefrom, and such experiences as I have encountered, I

cheerfully submit for your consideration this evening, in answer to what I feel is but a natural expectation on the present occasion. Whatever may have been the past condition of American Spiritualism, its present one, so far as the world is concerned, can scarcely be considered satisfactory; but in my opinion its position is not due to any radical defect in the movement, but is rather traceable to the fact that it is passing through a transitional stage, which must of necessity be a period of discord and confusion.

SPIRITUALISM IN BALTIMORE.

I only had the privilege of observing its workings in one southern State—Maryland—in the city of Baltimore, where I filled my first engagement, in November, 1874. I found the Spiritualists of that city to be hearty, genial, and intelligent. The meetings were fairly attended, increasing in numbers and interest upon every occasion. In all respects the month's labours were a success. In the city itself, among the outside public, there was upon the surface a deal of opposition, but privately the facts of Spiritualism were readily admitted and earnestly discussed. The press either preserved a severe silence, or indulged in sarcasm. Baltimore was at one time a living centre, its Spiritualist Society a capital one, and the meetings well attended. The workers in this cause are as zealous as ever, and in one department their labours are certainly being crowned with success; I refer to the Children's Progressive Lyceum, which in this city is a flourishing institution. The Lyceum has a large library, which is liberally patronised by its members. On Convention Sundays—once a month—papers are read, and questions discussed, recitations given, and vocal and instrumental music rendered. The display of talent on such occasions reflects the greatest credit alike upon the institution and its officers.

SPIRITUALISM IN PHILADELPHIA.

On reaching Philadelphia, in December last, I found a very much improved condition of affairs, an old-established society, an excellent roll of membership, capital audiences at the Sunday lectures, and an exceedingly efficient Lyceum, with that indispensable adjunct, a good library, and a magnificent hall, capable of seating nearly a thousand people, these constituting the external machinery of the movement. Any number of public media, for every variety of phenomenal manifestation, were scattered throughout the city. Public sentiment was more tolerant, and the number of private families accepting the Spiritual philosophy exceedingly great. Dr. H. T. Child was the president of the society, and his self-sacrificing labours in furthering the work are worthy of all praise; he is simply indefatigable. At the time of my visit Mr. and Mrs. Holmes were in the city, and just immediately prior to my arrival the imbroglio they became involved in burst forth. Charges and counter-charges were freely bandied about. The low-class journals of the city made as much capital as they could out of the matter; and within our own ranks the party feeling, *pro* and *con*, ran high and strong, the consequence being my position was rendered anything but enviable. Without offering any opinion as to the merits of that celebrated affair, there seems to have been sufficient evidence to create a belief that a power, inimical to Spiritualism, was seeking to work harm to our cause through these persons. Here I met those veteran workers, Mr. and Mrs. J. Murray Spear, who inquired very warmly after their many friends in England and entrusted me with the transmission of their fraternal wishes, of which duty I now discharge myself. The consequence of the Holmes's matter has been a decided weakening of public credence with regard to Spiritualism in Philadelphia, and it will be some time, in my judgment, ere the movement recovers its former tone. Personally, though, I entertain very warm reminiscences of my visit to that city, as also do I of a second visit in the month of June, in the present year, being a return engagement, in consideration of the satisfaction previously afforded. Taking the matter altogether, I cannot but feel that Spiritualism in Philadelphia occupies a very favourable position, and as soon as it regains its equilibrium, will go forward more successfully than ever.

Dr. Child has resigned his presidency, which office is now filled by Mr. W. H. Jones, one of the city merchants, who occupies a good position commercially and socially.

SPIRITUALISM IN BOSTON.

Leaving the State of Pennsylvania, passing across the State of New York, I finally arrived in the State of Massachusetts, finding myself at last in New England, and ultimately coming to rest in Boston, the "Hub of the Universe" as it is designated by its inhabitants. This is the centre of American Spiritualism. In this city is located the publishing office of the "Banner of Light," from which house is also issued all the leading Spiritualistic literature published in America. The business department is presided over by Mr. J. B. Rich, who, to use a Yankee phrase, is a thorough "smart man," and the department that he is connected with fully evidences the business proclivities of its director. The editorial department is under the superintendence of Mr. Luther Colby, whose smiling face, gray hairs, and genial manner, inspire confidence, command respect, and denote the accomplished gentlemen. Mr. Colby has held the position of editor of the "Banner of Light" for many years, and his labours on behalf of that journal will never be fully appreciated until he ceases to wield the pen in the mortal form. The "Banner of Light" has passed through many vicissitudes, and encountered much opposition, but it has survived all, and maintains its place and position as the best American Spiritual paper to-day. I found in Mr. Colby a warm personal friend, to whose kindly assistance and advice I am deeply indebted, and whose deep interest in the progress and welfare of mediums recommend him to the respect and esteem of every Spiritualist throughout the world.

At the time of my visit the "Music Hall Society of Spiritualists" were holding their meetings. It was in their course that I was engaged. The Music Hall Society numbers among its supporters and adherents the wealth and position of Boston Spiritualism. The financial burden has been mainly borne by a few, and Mr. Lewis B. Wilson, chairman of the Association, and also sub-editor of the "Banner of Light," has been indefatigable in his exertions to further the interests of the said society. The meetings held in Beethoven Hall, Washington-street, were well attended, fully reported in the "Banner of Light," commented upon by the secular press, and afforded general satisfaction to the audiences assembled. At that time there was another society in existence under the title of the "Boston Spiritualist Union," meeting in Rochester Hall, Washington-street, holding its sessions in the evening. In the morning, at the same hall, the Boston Children's Progressive Lyceum assembled. I had the pleasure of attending the session during my stay in the city, and found a very completely appointed Lyceum in operation. The scholars exhibited a degree of intelligence and ability far in excess of what might be expected from their years. The general public was admitted, and quite a large number availed themselves of the opportunity presented. Spiritualism is decidedly a recognised fact in Boston. The press give it respectful notice, while the pulpit contents itself with an occasional grumble. On the houses in many of the streets, notably the most prominent ones, Washington street, Tremont street, and Shawmut-avenue, the signs of test mediums, clairvoyants, and magnetic healers are quite numerous; while their advertisements are to be found in several daily papers. There are several other societies in Boston—one meeting at John A. Andrew's Hall, where Mrs. Floyd is the speaker in the trance. Another society, calling itself the Free Platform Spiritualists meets in the Lurline Hall; whilst still another, calling itself the People's Spiritual Meetings Association, holds its sessions in the Paine Memorial Hall. An attempt was made during the last spring to create an association under the title of the Boston Spiritual Temple. It was a signal failure, and, considering the elements the attempt involved, such an end was but to be expected. To build a 30,000 dollar temple upon dollar subscriptions is rather a hazardous experiment.

A SEANCE WITH MRS. LORD.

While in Boston I was the recipient of some pleasant

spiritual experiences through the mediumship of Mrs. Mary B. Thayer, and Mrs. Maud E. Lord. Mr. Robert Cooper, of Eastbourne, I must here state, was my travelling companion, having arrived in the States about five weeks after myself, and I have much reason to be grateful for his company, as I was a stranger amongst strangers. He was also present at the seances. We accepted an invitation to Mrs. Lord's seance, forming one of a party of some sixteen or seventeen. It was a dark circle. Mrs. Lord is seated in the centre, with a guitar and tambourine. She is a clairvoyant as well as a physical medium, sees and describes spirits, often giving names and in nearly all cases affording tests. We all held hands, Mrs. Lord striking the palms of hers together at regular intervals. Ingress to, or egress from the room, had been previously prevented. The light was extinguished, and almost directly, the instruments were floated above our heads round the circle, laid on the lap of each person and there played. Hands would grasp us, and play very curious freaks. Mr. Cooper's spectacles were removed from his face and very gently and deftly placed properly upon my own. A gentleman present whose nose itched, and who had not expressed the fact, was suddenly told by the spirit voice to "Sit still and I will wipe it for you," which was accordingly done, with another person's handkerchief. A fan was taken from one of the visitors, and carried round the circle, finally coming to rest on the top of my head; I said nothing but quietly disengaged my hand from my neighbour's, removed the fan from my head, and after asking the spirits to take it from me placed it between my teeth and joined my neighbour's hand, and ere I had hardly done so the fan was taken away from my mouth, without any fumbling or bother, and I was fanned therewith. Like experiments demonstrating the ability of the operating agent to see objects, and intelligently obey requests, either mentally or audibly expressed, were continually transpiring during the entire evening. Frank and open, affording every facility for investigation, thereby disarming the most sceptical, Mrs. Lord is a medium that it is a pleasure to sit with, and her manifestations are such as to carry the conviction of their genuineness upon their faces.

A SEANCE WITH MRS. THAYER.

Mr. Cooper and myself were favoured with a seance with Mrs. Mary B. Thayer, who is what is styled a flower medium. Upon that occasion, after adopting precautions to prevent trickery, and on extinguishing the light, the table was very soon covered with a variety of rare flowers and ferns, seventeen different sorts being brought. A peculiar incident appertaining to the seance was the presentation to myself, by the spirits, of a beautiful live white pigeon, which was the admiration of the circle upon being viewed in the light. A second seance was afforded us for the purpose of placing these extraordinary phenomena upon a still more satisfactory basis. Mrs. B. Thayer, upon her arrival, was searched by two ladies, who mounted guard over her until the commencement of the seance. The people present were all personally acquainted with each other, and no inducement was presented for playing tricks. Quite a quantity of flowers and ferns, with some fruit, was brought, and Mr. Cooper, this time, also received a white pigeon. I regret to say that a gentleman of the canine persuasion subsequently made a breakfast of them both.

A TEST SEANCE.

The editor of the "Banner of Light" deeming the phenomena very extraordinary, and thinking it wise to subject the matter to a thorough scrutiny before submitting it to the public, thought it best to have the matter carefully tested, in furtherance of which object Mrs. Thayer gave a seance in the "Banner of Light" building, in the room of Dr. H. B. Storer, to nine persons, none of whom were invited by herself, or whom she knew would be present. On her arrival she was handed over to three ladies of the party, who took her into an ante-room, and completely stripped her, bringing her apparel into the circle room to be inspected by the members; this can scarcely be considered to be one of the pleasures of physical mediumship. After having inspected and duly certified that they had nothing concealed about them, Mrs. Thayer was re-dressed, brought

into the seance room, and introduced into a muslin sack, which was brought up round her neck, tightly tied, and securely sealed. I here quote from the report in the "Banner of Light" of May 1st, of the present year. "She was wholly in the bag, except her head; she was then seated with the rest around the table. The light was turned off, and we were in darkness. In about a minute a noise was heard, and one of the party, Mr. Cooper, said: 'Here's something! I guess it's a pigeon.' The gas was lighted, and a white fantail was found added to our party, flapping around, dazed with the light, and frightened. In addition to the foregoing a canary was brought in answer to the mental request of one of the party, and the table was covered with flowers and plants. The light was finally turned up, the medium found exactly in the same condition as at the commencement of the seance, and the test conditions intact. Besides the pigeon and the canary there was a fresh branch of an orange tree, with a large ripe orange adhering. Another branch of orange tree, a foot in length, with fragrant blossoms; a white lily with four buds; two tea-rose buds; three varieties of ferns; a sprig of cassia; a blossom of bourgain villier; a leaf of calla lily; a cactus leaf; two or three varieties of green ferns; and a handful of moss." The pigeon mentioned is the bird that is in the cage here this evening, and which Mr. Cooper gave into my charge, to be exhibited to the British National Association of Spiritualists. (Applause.)

SPIRITUALISM IN MAINE, CONNECTICUT, AND MASSACHUSETTS.

From Boston I went to Greenfield, in the western part of Massachusetts, from thence to Bangor, in the State of Maine, returning to Lynn, in the preceding State, thence on into New Haven, in the State of Connecticut, in each of which places I found Spiritualism in various degrees of prosperity, but in all cases the zeal and activity of the workers was highly commendable. The position of the public towards the movement was seemingly apathetic, but privately I found it had a deep hold on the interest and thought of the liberal and cultivated portions of the community. My experiences at the two camp meetings, which it was my good fortune to attend, were in one respect most satisfactory. They reveal the fact that American Spiritualists are alive to the important issues underlying the religious, political, and social constitutions of society, and however wild many of the schemes broached may be, and to which I am not prepared to assent, they are certainly indications of a keen appreciation of the necessity of reform, and indicate an earnest desire to arrive at such measures as may bring the required results.

So far as coherency is concerned, that is organic coherency, very little can be said. The best examples in that direction have yet to be made. In New York, where I spoke during July, I met quite a flourishing society, one that also has its Lyceum. It engages the most popular speakers, pays them well, and secures a good attendance; but the existence of a federal union among the Spiritualists throughout the States is yet to be witnessed; and whether such a possibility is practicable, in the present phase of the movement in America, is a matter of great question.

PAINTING MEDIUMSHIP.

I must not omit mention of one incident that transpired during my stay in this city, and one peculiarly pleasant to myself. It arose out of an impromptu visit to Mr. Wella Anderson, the spirit artist, a name quite familiar to every American Spiritualist, and almost equally to European Spiritualists. My friend Mr. Cooper was with me, and we arrived at Mr. Anderson's rooms a few minutes past four p.m. Mr. Anderson remarked, "I wish you had called a few minutes earlier, as the 'band' leave at four o'clock, and do not return until ten a.m. next day; I am afraid I cannot show you anything." We, however, went into his studio, and inspected many of his wonderful drawings. Presently Mr. Anderson took up a drawing board and a piece of cartridge paper, drew his handkerchief from his pocket and desired us to tightly bandage his eyes. We did so. He then commenced drawing a little circle about the size of a cent, then next a zigzag

line, which proved to be a nose outline, and finally an entire head was drawn, the whole being done upside down. A rough portrait of a Chinaman was thus produced. Another portrait was drawn on the reverse of the same sheet under exactly similar circumstances. Ere we left Mr. Anderson, he inquired if I could give him half an hour's quiet on the 26th of that month—it was July. I replied, "I should be at the Silver Lake Camp Meeting, 270 miles distant." Mr. Anderson's controls wrote that did not matter, all required was my passivity. I assented, and on the morning in question, brother Cooper and I were quietly enjoying ourselves in a yacht upon the bright bosom of Silver Lake, quiet and passive enough in all conscience, for it was too hot even to think. With regard to the picture produced through Mr. Anderson, the following correspondence transpired, and the picture, pronounced by competent judges as a splendid specimen of pencil drawing, is the one on exhibition here this evening.

303, West 11th Street, New York City,
July 31st, 1875.

DEAR BROTHER MORSE,—The last touches are on the picture of the bright and beautiful "Chinese." Completed this p.m. The picture awaits your order. Please accept it with the kindest regards and best wishes of most truly and fraternally thine,

WELLA ANDERSON.

P.S.—Please remember me kindly to Mr. Cooper.—W.A.

303, West 11th Street, New York,
September 4th, 1875.

DEAR BROTHER MORSE,—Your kind and welcome letter is before me—came while I was ill in the country. I feel very much gratified to learn the picture of your bright and noble guide was admired by your many friends. In regard to the time occupied in its execution, it was 84 days, of one sitting per day of 12 to 13 minutes each—148 minutes—taken by Raphael Sanzio, through the fingers of your humble servant with a No. 2 Faber's pencil, except the hair, which was of No. 1 Faber, done while I was lost to this cold discordant world, which I hope soon to leave. Please allow me to tender my most heartfelt thanks for the picture I found enclosed in your last of my much-esteemed friend and genial brother J. J. Morse. My love to Mr. Cooper and yourself, hoping you are both well and prospering.—I am most truly and fraternally thine,

WELLA ANDERSON.

To attempt to give a detailed description relating solely to Spiritualism after my twelve months' experiences, would be absolutely impossible, in the scope of this address. What I have stated is the faintest outline of what could be said; while to speak of the country itself, its people, and its customs, would require an address specially devoted to that purpose. And even after so brief an acquaintance as I have had, I am not sure whether it would not be presumption to attempt it. Still, I am preparing a lecture upon that subject, the manuscript of which I hope shortly to have completed, and when finished shall hope for an opportunity to present it for the consideration of our people. It is necessary now for me to make a statement, which I do with mingled pain and pleasure; it is to this effect—that in consequence of my success, which has caused me to receive numerous re-engagements, and in obedience to the monition of my spirit-guides, I return to the United States, with my family, in the May of next year, probably remaining some eighteen months or two years, gaining fresh experiences, gathering deeper knowledge, benefiting myself thereby, and I trust fitting myself to be more useful as a worker at home, when I am permitted to return. I speak in Bangor, Maine, during June and July, New York City in September, Philadelphia in October, Washington in November, next year, and expect to winter in New Orleans—'way down south. I intend going west to California, and shall make an attempt, all being well, to reach our Australian colonies. I have formed a sincere respect for the American Spiritualists and people, for on all hands I met with the greatest kindness; on every side I met brothers and sisters, and my earnest hope is that American and English Spiritualists may be united in the bonds of fraternal affection, and that the Stars and Stripes and the Union Jack, Cousin Jonathan and John Bull, may stand united for ever in peace and goodwill, as two great and grand nations should, and while I heartily endorse the sentiment of Rule Britannia, at the same time I am not oblivious of the music of Hail Columbia. (Loud applause.)

POETS AND MEDIUMS,

OR

SPIRITUALISM FROM A POETICAL POINT OF VIEW.

THERE can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesiod down to the latest times of Tennyson and Browning, have been Spiritualists; yes, Spiritualists, in the most esoteric sense of the term. Seers of the invisible, mediums of the inaudible, prophets of the unspeakable, the poets of all times and climes have been a kind of intermediate gods, divine interpreters, holding up in their anthropomorphic mirrors the Great Original to the astonished gaze of his imperfect images, and trying to make plain to a less gifted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation. What, for instance, by way of illustration, was the meaning of Homer when he made Achilles exclaim in astonishment, after having seen the spirit of his friend Patroclus?—

" 'Tis true, 'tis certain; man, though dead, retains
Part of himself; the immortal mind remains:
The form subsists without the body's aid,
Aerial semblance, and an empty shade!
This night, my friend, so late in battle lost,
Stood at my side, a pensive, plaintive ghost;
Even now, familiar as in life, he came;
Alas! how different! yet how like the same!

Could Catherine Crowe, could Colonel Olcott give a more graphic account of a spiritual apparition? I think not! where did the first of human seers, the first in rank and time, derive this "true" and "certain" knowledge of a life after death? Who taught Homer the magic trick of painting, with so steady a hand, and in such vivid colours, the verities of a transethean existence? It is impossible that Homer was the first man to whom the upper world disclosed the grand secret of man's *post-mortem* existence. This open secret is revealed by him in too homely and easy-flowing language to pass for the first attempt of a spiritual revelation. Whence, then, did the old blind bard, whose blindness, like that of the English Homer, did not prevent him from being the most far-seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum-screen of the visible? Where did he get it? you ask. He got it from where all great and sensitive minds get their great and beautiful thoughts and occult science, from the advanced ancient pioneers of our mysterious promised land who preceded the earliest inhabitants of this planet untold ages ago. Inspiration is the world's earliest, most profound, and most reliable teacher. The habitual invocation of the Muses, although often abused by unworthy poetasters as *une façon de parler*, was originally a prayer offered by tuneful souls to the supernal spirits, entreating them to breathe the harmonies of the spheres into the strings of their brain harps, and to make the instruments of spiritual inspiration sound the praises of gods, demi-gods, and heroes. Music, in this original sense, was eminently the art of the Muses, and included, beside the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, everything good came somehow from the powers above, and to their influence were directed the prayerful aspirations of elevated minds. It is not at all improbable that the worship of the Muses, who have always been represented as haunting high mountains and shady forests, cool fountains and babbling brooks, was originally connected with and derived from the occasional appearance, during the earliest ages of man's rising culture, of materialized spirits to *musings* shepherds and other mortals fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multitude. Thus, the Oreads, the Naiads, and the Hamadryads were, most likely, the mothers of the Muses. Mediæval history supplies a striking illustration of this in the inspired, or highly mediumistic, person of Jeanne d'Arc of Domrémy. In her case we have the historical *Bois Chesnu* (oak forest), the *Beau Mai* or *L'Arbe des Dames* (the nymphs' tree), and the limpid fountain beneath the gigantic beech tree (*patulae sub tegmine fagi*), all combined in one beautiful spot of

the Champagne, and presenting all the essential elements of an early patriotic inspiration to the coming *Sauveuse* of *La Belle France*. Strange to say, the same spot was held sacred (*Pacific taboo*) in times anterior to Christianity by those sacerdotal poets, the Druid priesthood of Gaul, and this very beech tree, the *Beau Mai* of our story, may have been one of those trees upon the branches of which Lucan sings that the birds of the air dread to perch, "*illis et volueres metuunt insistere ramis*. In speaking of the same trees, the poet of the *Pharsalia* significantly adds, "*arboribus suis horror inest*" (a peculiar shuddering pervades the trees), which is not at all improbable, if they were haunted by the spirits of the departed. Similarly, the will of the god was declared by the wind rustling through the lofty oaks and beech trees in the grove of Dodona. Equally interesting in this connection is this other verse of the poetical biographer of the great Cæsar: "*Et non ardentis fulgere incendia silvæ*" (and flames shone from a grove that did not burn), reminding the thoughtful and orthodox, that is, right-thinking, reader of the "flame of fire in a bush," with the following command to Moses: "Put off thy shoes from thy feet, for the place where thou standest is holy ground." The question, how the ancient race of Indogermanic Gauls and the hypothetical chosen race of God should, simultaneously, have fallen upon the same representative image of God in a burning bush, suggests, according to my opinion, a far broader basis of *revelation*, than that supplied by the stiff-necked and exclusive dogma of the modern *lucus a non lucendo* Christianity.

But, to return to our "Maid of Orleans," however unintelligible and ridiculous the career of the divine "Pucelle" may have appeared, a century ago, to the shallow admirers of a sneering Voltaire, a philosophical Spiritualist would now-a-days find nothing surprising or very wonderful in the fact that the mediumistic *Jeanne* could descry perfect spirit forms in the twilight, and could hear spirit voices sighing among the branches of the old oaks and beech trees. Far more wonderful things happen in these latter days of nineteenth century spiritualism, and only those ignorant of the genuine and positive nature of the phenomena are now allowed to be *honestly* astonished. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic spirits of departed heroes should form a powerful circle with an innocent shepherdess for their medium, and try to establish a connection or *rapprochement* with their fellow-citizens in a lower sphere, in order to assist them in their almost superhuman efforts of throwing off the galling yoke of a proud and haughty enemy. To a modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (*voix moult belle et douce*) which in those troublous times addressed the tender heart of Joan with these words: "*Jeanne la pucelle*, child of God; be wise, be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc a consecrated virgin a true Kadeshah in the best and most exalted sense of the term. She was to be the female "*Ecce Homo*" of France, the Azazel or scapegoat of a corrupt age and nation, the redeemer of a lost society. Such another "*Ecce Homo*," a bridegroom to vestal Joan, is now very much wanted in France, in the world,—if France, if the world, is to be saved from absolute perdition. It is true there is already a Diogenes spirit abroad, who, lamp in hand, searches the features of the people, looking for a man who will once more take the sins of the world upon his Atlas back, ready to suffer like a Prometheus, Socrates, Sakyamuni, Joshua, or the rest of the divine martyrs and God-intoxicated drivers of a slowly-advancing car of civilization, whose creaking wheels seem constantly to cry out for human blood as the only patent lubricating medium of its progress.

We have said in the outset that all true and great poets are Spiritualists at heart; some, and these are the best, willingly and knowingly; others, semi-consciously and half-wittingly; and a third class, of which Swinburne is the aptest modern type, struggle defiantly, Byronically, in the toils of the "Prince of the power of

the air." Was John Milton, I ask, not a genuine Spiritualist when he sang:

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep!"

Could Milton have meant anything different in this outspoken passage from what modern Spiritualists mean when they use similar words in prose? Are poets, then, a kind of licensed liars, using metaphors only to hide falsehoods and fables under the gloss of serpents' tongues? The poets—those true and highly-polished mirrors of an unseen world of forms and modes of being, those secondary creators sent by God in long intervals to show a purblind humanity the innermost beauties of his cosmos—these rare and great men should only be vain and idle storytellers of an infinitely unreal world of spirits! Is such a supposition to be tolerated for a single moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most elevated human thought expressed in harmonious numbers, measure, and verse, less worthy to be pondered than the most perfect syllogism of Plato's dialogues, or the most finished period of a Ciceronian oration? No, certainly not! Again, I ask, what is the purport of the language of Longfellow, one of the semi-conscious class of poets, when he tells us in "Resignation"—

"There is no death! what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

What difference is there between Longfellow's "life elysian" and the eternal summerland of the Spiritualist? I answer, none; but the poet has only seen the golden border of the white garment of truth. And again, his "Haunted Houses," what kind of habitations are they? He will tell you:

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound (?) upon the floors."

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us sometimes, because they still take an interest in our human affairs. Again, his celebrated

"Dust thou art, to dust returnest
Was not spoken of the soul."

seems to assign to the spirit a different and higher destination than that of the mere *apparitional* body of dust. It would appear from this that the "*Putres es, et in pulverem reverteris*" of Genesis does not hold good with respect to the spiritual body. Longfellow's "Footsteps of Angels," "Excelsior," and scores of other poems are full of language perfectly identical with the language used by the modern Spiritualist. And yet, this poet scorns, has scorned in plain words of prose, the idea of being ranked amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people *take him by his word*, really meaning in their hearts what he is only saying with his lips? To be a trumpet of God, and not to know it? How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has been singing about these fifty years and more. But some people, and their number is legion, prefer "reigning in hell to serving in heaven," and it is more than likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years standing, for what to *him* must be a very problematical position in the spheres, of the glories of which he only sings for a living. Is this the divine mission of modern troubadours? Had Spiritualism 'not been born (the second time) in a manger, we simple shepherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydesville or Bethlehem to watch the rising of a new sun. The race of "wise men," both in the East and in the West, seems to be extinct, and the task of receiving the infant saviour of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while

longer, for the day is not very distant now when it will be looked upon as a mark of honour and distinction to have been among those chosen few whose eyes rested first upon the early instinctive movements of our young Shiloh "unto whom shall be the gathering of the people."

But it is time to bring this dithyrambic rhapsody on poets, mediums, and Spiritualists, to a close, which I do not think can be done in apter and more appropriate language than that of the "*Majora canamus*" of Tennyson:

"Our voices took a higher range;
Once more we sang: "They do not die,
Nor lose their mortal sympathy,
Nor change to us, although they change;
Rapt from the fickle and the frail
With gathered power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil.
Rise, happy morn, rise holy morn,
Draw forth the cheerful day from night:
O Father, touch the east, and light
The light that shone when Hope was born."

C. W. ROHNER.

Chiltern, 17th February, 1876.

MATERIALISM'S LAST ASSAULT.

EPES SARGEANT'S REPLY TO TYNDALL ON SPIRITUALISM.

Reprinted from the New York Sun of Dec. 12th., 1875.

Men of Science who have thought it worthy of Investigation—Spiritualism now able to take care of Itself—Materialism contradicts Itself—Inconvenient Facts—Universal Science bringing us nearer the Higher Life.

PROF. JOHN TYNDALL.—*Sir*: I find in the preface to your "Fragments of Science," in the Popular Science Monthly, for December, 1875, the following remark:

"The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you; seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity—if possible of chivalry—but certainly not the seat of littleness;" and that you regard as unmannerly "those persons who have denounced you for "rejecting the notion of a separate soul," &c.—does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights" of scientific meditation, you try to affix a foul, dishonoring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer, I could mention the names of Alfred Russell Wallace, President of the Anthropological Society of London, and known to science as sharing with Darwin the discovery of the principal of natural selection; Maximilian Perty, Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butlerof, both well-known physicists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Würzburg; University; Camille Flammarion, whose astronomical writings are well known to the readers of the Popular Science Monthly; Dr. J. R. Nichols, chemist, and editor of the Boston Journal of Chemistry; the late Nassau William Senior, celebrated as a political economist; Herman Goldschmidt, the discoverer of fourteen planets; William Crookes, F.R.S., a well-known chemist, and Editor of the London Quarterly Journal of Science; C. F. Varley, F.R.S., electrician; and the late Prof. De Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourself, who "snap up" the investigators of Spiritualism with the

cry of unphilosophical, degrading, even as the clergymen of a former generation thought to frighten free thinkers with the cry of infidel—"They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

PROFESSORS ON THE LIST.

I could enlarge this list considerably, as you must well know. In this very number of the Popular Science Monthly, containing your "unmannerly" attack, is a paper by Prof. W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution and is illustrated in the natural world. Prof. Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Prof. William Denton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason to believe are projected by spirit power into temporarily material conditions; also, to Dr. J. R. Buchanan, of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the Medium. The late Lords Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for "Napier's Book of Nature and Book of Man," he says in conclusion: "But even in the most cloudless skies of scepticism I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist, and editor of the *Zoist*, who, after advocating up to the age of seventy, views as to the "potency of matter" similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound impression which the facts of Spiritualism are making upon the cultivated classes in England. In the *British Quarterly Review* for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural facts in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that those facts, being such as were forbidden by the Mosaic law, and the moral conditions for their production being assumed to be objectionable, the moment we have become convinced of their reality, we ought to drop them as Satanic. In other words, there is proof of the action of spirits, but as there are perhaps bad spirits, the less we have to do with them the better for our souls' safety and the good of humanity.

I will not risk giving offence by supposing that you, whose expressions of scorn for the "fanatical, foolish, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts it must be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The *London Spectator*, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, "that there is a solid nucleus of preternatural fact in the phenomena called spiritualistic."

THE RELIGION OF THE FUTURE.

I might also call your attention to a remarkable paper on "Theism" in the last number of the *Westminster Review*, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:

"It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are

revealed to babes. Once more the weak will confound the mighty, the foolish the wise. * * * Spiritualism will reestablish, on what professes to be ground of positive evidence, the failing belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us."

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of nature's laws." It is neither a religion nor a sect. Reconciling, as it does, to our reason, the theory of superior spirits, and hence a supreme Spirit, infinite in His attributes, Spiritualism presents the basis for a religion, even as the earth-life presents the basis for a morality; and all the "signs and wonders" are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all the leading Catholic authorities of the day in support of the facts (regarded by them as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual hypothesis. I could mention the names of some sixty journals in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hectoring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection?" Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

A DEATH-DEFYING PRINCIPLE.

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition to another stage of being? Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named and other Spiritualists is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not merely "slipping out of the reign of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a subject of scientific investigation as the facts of chemistry or geology. Contemptuous as have been your expressions, you have not yet had the rashness to say, with Prof. Huxley: "Supposing the phenomena to be genuine, they do not interest." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialized hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Prof. Boutlerof, the Russian physicist, of the University of St. Petersburg, remarks of the manifestations indicating this fact:

"The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

And yet you, in the very breath in which you deplore the illiberality of the clergy toward your own free utterances, do your best to prevent investigation into these stupendous facts of nature by exerting your influence as a man of science to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading," as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it! You, sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously and trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

TROUBLESOME FACTS.

I can imagine how exasperating it must be to a physicist of your experience to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive, so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself, and the Harvard professors have dismissed the transcendent facts of Spiritualism affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science who, disregarding Bacon's monition, make their own *a priori* objections the measure of nature's possibilities. For you are one of those clever professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original:

"Most learned Don, I know you by these tokens;
What you can feel not, that can no one feel;
What comprehend not, no one comprehend;
What you can't reckon is of no account,
What you can't weigh can no existence have,
What you've not coined, that must be counterfeit."

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws, and because the intelligent force, from which they are supposed to proceed, declares itself to be a spirit. The establishment of these phenomena, as occurrences recognized by science, is merely a question of time. The question how far and in what sense they are spiritual is likely to remain an open one long after the facts are accepted as proven. Meanwhile how can any man of science, not crazed by prejudice or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of Nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says: "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks prudence."

SPIRITUALISM ABLE TO TAKE CARE OF ITSELF.

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its expositors seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy,

mediomania, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanry, and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities and stupidities that would seek a shelter under its name.

Even if it were conclusively proved that two-thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of supposed spirit-help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of thoroughly tested facts on which Modern Spiritualism is based.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial*; and you have since so softened down your materialism with conditions, qualifications, and admissions that no one who has followed you through all your explanations could be surprised any day of hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate materialism by conceding that there is "an impassable chasm, intellectually, between the physical processes of the brain and the facts of consciousness," you take away all the force and grace of the concession by saying:

"Were not man's origin implicated, we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other. But this purity is troubled by our interests in this life and by our hopes and fears regarding the world to come."

This looks very much like a contradiction. After having told us that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears of a world to come, does not at all regard as unthinkable the derivation of animal life, including consciousness, of course, from "inorganic nature," or its equivalent, matter.

HOPES AND FEARS OF FUTURE LIFE.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort*! If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter.

But how can the chasm at once be passable and impassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on to prove that you are not the atheist they would make you out, while, at other times, you would create the impression that science and "pure intellect" favor your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry with opposite opinions indicate a somewhat unguarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing were needed, it may be found in that passage where you say:

"Nor am I anxious to shut out the idea that the life here spoken of [the 'life immanent everywhere'] may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed."

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralizes the theory of materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a deific impulse, you abandon your dream of the "promise and potency" of mere matter,

and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theologic conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit with Locke that matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter be dogmatically imposed! To your hypothesis, theology replies with another which neutralizes it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any misgiving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unaided matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind when your purpose is to prove that no mind is needed in the case?

REDUCING MATTER.

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of appearing and perceiving, for its two-fold functions; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

"I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishing building power displayed in crystals and trees. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter."

And you then quote Tertullian to show that he "was quite a physicist in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was, after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism; for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial colour, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of Modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power to a divine influx, a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things the eternal cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere" may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, if, in the production of the snow-crystal, for example, "an imponderable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation?" &c.

THE HIGHER LIFE.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow-crystal, but in all organisms, vegetable and animal? The force which every being and every thing is possessed of lies in its idea; and this idea—a vitalizing, spiritual principle—is from God, or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body should ask, "Has it legs or arms? What becomes of it? Did it enter at once, or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced; and in this intelligent force, informing principle, or "higher life," pervading all things and culminating in the human soul we have a glimpse of the immediate agency of deity.

You ask, "If there be anything beside matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency" to characterize the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times, with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" becomes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

A FRUITLESS CONTENTION.

But what an aimless logomachy it is, then, that you are engaged in! After all the qualification and elaborations of your argument—and I admire the eloquence and imaginative grace which you put forth in your style—you are brought to an admission which dematerializes your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your sceptical "What is it?" to "something besides matter in the egg."

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours," partly because of their deeper knowledge of matter and their more faithful conformity to its laws.

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Boutlerof, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton, and hundreds of other respectable physicists; and yet you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenuous cry of—

But I will spare you the repetition of the ribald scoff. If it come to you from those higher moods, those "Alpine summits," those "moments of clearness and vigor," to which you claim to be sometimes lifted, what form of speech would you have found unclear enough for the lower level of your ordinary discourse?

Respectfully,

EPES SARGENT.

No. 68 Moreland street, Boston, Mass., Dec. 11th, 1875.

THE HOSTS OF HEAVEN PREPARING FOR THE STRIFE.

WE invite the attention of our readers, in this article, to a consideration of the superiority of Spiritualism over Christianity as an instrument of social and political reform; of police; of law and order; of virtuous habits and individual restraint; and we shall glance at the changes which Spiritualism, under the direction of the angels, is calculated to produce in the autonomy, or internal government, of the principal nations of the earth.

We have frequently explained that the Christianity of Christendom is not the Christianity of Christ; and that primitive Christianity and modern Spiritualism are different phases of the same truth.

We throw popular Christianity overboard altogether. We reject its claims to catholicity or benevolence beyond the grave, and we predict its ultimate exposure and gradual disappearance. We do not say that Churchianity was dead always, but we insist that it is dead now. We hold that it is one of many forms of religious expression; that it is ephemeral in its nature; and, like everything but spirit, must pass away. Spiritualism will not pass away, because it is a science. Christianity is not a science, but a form of religious expression; and this constitutes the real difference between the two.

Now Churchianity is supported by statesmen—and justly supported—as an instrument of police, as an aid to good government, and to order in society. It is supported as a means of frightening the ignorant, and keeping them out of jail; and, so long as Churchianity serves these purposes, it is fairly entitled to sympathy and support.

But if it can be shown that the fulminations of the churches and the threats of the Bible have no restraining influence except on the timorous and the craven-hearted, who never trouble the police—except as suicides; if it can be proved that the dissensions in the churches are depriving Churchianity of its dignity and influence; if the conduct of representative churchmen, such as Henry Ward Beecher, and the Rev. Mr. King—of sporting renown—and others, are exposing Churchianity to contempt; then Churchianity ceases to be an effective agent of moral restraint, and is no longer deserving of public support.

Spiritualism, on the other hand, is calculated to produce a lasting reformation in the character of everyone who receives it; because "it stimulates to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future; teaches that the process of physical death effects no transformation of the mental constitution or the moral character, as that would destroy identity; and it gives a rational and inviting conception of the future life to those who use the earth life worthily."

Churchianity gives us fictions for truths, stones for bread, and supports falsehood by fear. Spiritualism appeals to our hopes, our reason, our observation and reflection, and supports its teachings by facts which, in any other age, would be deemed miraculous.

Churchianity dreads investigation; Spiritualism invites it. Christians lose their temper when their creeds and dogmas are ridiculed, and this is one of the surest signs of a bad cause.

Churchianity opposes education; Spiritualism encourages it. Churchianity thrives best among the ignorant and the thoughtless; Spiritualism seeks the atmosphere of the fearless and the free.

Spiritualism must attack Churchianity piece-meal. Our opponents are divided into two great sections—Protestant and Catholic. The Materialists and Atheists will join us when they are satisfied about our facts. Protestants and Catholics are at present united in one common opposition to Spiritualism. The education question will dissolve the alliance, and out of that quarrel our opportunity will come. The Roman Catholic laity will forsake the clergy on the education question, and the priests will be rendered furious when they realize that they have lost their hold on the people. They will stir up bloodshed, not only here, but in Europe

and America, and bloodshed must be met by bloodshed. The priests are behind "the stonewall."

The Roman Catholic Church has opposed to it the tendency or spirit of the age, which enables people to see that without information they must remain poor, and that poverty, as such, is exposed to deserved contempt. Therefore they will find it to their interest to become acquainted with machinery, with newspapers, with the various educational influences surrounding them in a country like this; and the parents of Roman Catholic children will silently work to get their children made equal to those who, because of their superior education and information, become well off.

The masses are waiting for a suitable occasion to quarrel with the clergy of Rome, and that occasion will be supplied in Victoria, and in America, by the next struggle in the electoral battlefield. A variety of causes will give additional significance to those struggles, but we do not expect more to flow from them than that they will afford evidence to the priests that their power over the people is gone for ever.

But the power of the Protestant clergy over the people will go too, for reasons which we will briefly explain.

In the historical development of Christianity, Protestantism did good service as a wedge, or negative influence, by which the hardness and solidarity of Roman Catholicism became divided, softened, and refined. But Protestantism has done its work, and has become corrupt. It never was a positive, masculine, and aggressive system of religious warfare. In its best days it was merely a feminine protest against the abuses of the Popish system, which had become too gross for human endurance. The influence of Protestantism on the progress of the world has been greatly overestimated, and it is beginning to be seen, by thinkers, that Protestantism was simply the expression of a cause which lay out of sight. That cause was the spirit world, and the reformers were mediums. The spirit world having, in this age, as we are informed, withdrawn their inspiration from Protestants as such, the vitality of Protestantism is seriously impaired, and Ritualism and Materialism have seized upon the sufferer, and are tearing her to pieces by degrees.

But religious systems, like annulæ, do not immediately die on being cut asunder, but in many cases the head part produces a tail, and the tail part a head, so that one system after disseverance is continued in two pieces, both of them bleeding and stunted, but not without hopes of ultimately growing into full-sized worms again.

Now the Protestant annelid, on being severed by internal dissension, will be devoured—one-half by Spiritualism, and the other half by Popery; and in this way Protestantism, as a living religious impulse, will disappear from among men. Protestants with ritualistic tendencies will be devoured by Romanism: Protestants with more rational tendencies will be absorbed by Spiritualism.

When Protestantism is disposed of, there will still remain three great parties in Christendom, namely, the Roman Catholics, the Spiritualists, and the Greek Church.

The Russian people have strong spiritual tendencies, and the Emperor's government may deem it good policy to throw the whole weight of their influence into the cause of Spiritualism, when that cause is seen to be founded on facts, and to be divinely adapted to restrain the passions, and mitigate the discontent, of an intelligent and affectionate people. The attitude of Russia towards Spiritualism is most encouraging. The Greek Church has never resisted new truth, has never persecuted heretics, has never forbidden the development of any natural human function; but has encouraged the marriage of priests, and the education of the female intellect. Still, the comparative absence of sects in Russia may be owing to the fact that the ritual of the Greek Church is contained in twenty-four large volumes, and is thus not only out of the reach, but as much beyond the comprehension of the masses of the people as Adam Smith's "Wealth of Nations" is beyond the comprehension of an average Protectionist.

In Russia the hosts of heaven are doing a great work. In that empire, Spiritualism and Socialism are the questions of the day. Socialism is a political danger of the gravest character; therefore, if the people can be induced to forsake Socialism for Spiritualism, Russian statesmen will find it to the interest of the empire to stimulate the cause that will best preserve the public peace.

To this end, distinguished Russian savants have openly embraced Spiritualism, and have secured reliable mediums from England and America to go to St. Petersburg, with the avowed intention of having this great science investigated exhaustively, with a view to its incorporation into the general principles that regulate the public affairs.

Religious and political movements in Russia are conducted on a scale of colossal magnitude; and the conversion of the entire empire to Spiritualism would be an act of religious progress, on a par with that great act of political progress known as the emancipation of the serfs.

When the influence of Spiritualism on the human heart is seen to produce habits of patience, temperance, moderation, and endurance, then it will be welcomed by the rulers of the nations for police purposes, in place of Christianity, which will fall into contempt.

All minor distinctions will be swept away, and, throughout Christendom, two conflicting religious principles will struggle for mastery—Spiritualism representing progress and light; and Romanism representing retrogression and darkness. The issue of that inevitable conflict shall be described in the powerful language of the poet Shelley:—

"Fear not the tyrants shall rule for ever,
Or the priests of the bloody faith;
They stand on the brink of that mighty river,
Whose waves they have tainted with death.
It is fed from the depths of a thousand dells,
Around them it foams, and rages, and swells;
And their swords and their sceptres I floating see,
Like wrecks on the surge of eternity."

MELBOURNE PROGRESSIVE LYCEUM.

EXHIBITION SESSION.

An exhibition session and entertainment in connexion with the Lyceum was held at the Masonic Hall on Monday, January 31st. Before the opening of the session, the children and officers, to the number of about 100, partook of tea, which was laid in the supper room, at the conclusion of which the groups were mustered in the hall, the visitors occupying the gallery, and the session commenced with an opening song "Sing all together," from the Lyceum Guide. This was followed by a selection of Golden Chain recitations, at the close of which the Lyceum was called to order for the calisthenic exercises. Before commencing these exercises, Mr. Terry (the conductor) briefly explained their object to the visitors, showing how the various movements brought into action every muscle and nerve centre in the body, and thereby tended to physical equilibrium, which was essential to harmony of mind and spirit. The exercises were well executed, and had a pleasing effect. The happy but earnest faces of the children showed how heartily they entered into the spirit of the thing, and as seen from the front of the Lyceum was a sight to be remembered. At the conclusion of the calisthenics, seats were placed among the groups, and the following recitations and songs were given:—

<i>Song</i>	...	...	"Lovely Rose"
	Miss Lydia Cackett.		
<i>Recit.</i>	...	...	"A Little Girl's Dream"
	Master H. Plimpton.		
<i>Song</i>	...	...	"Come Back to Erin"
	Miss Jane Dalrymple.		
<i>Song</i>	...	...	"The Flower Girl"
	Miss Georgina Hutchens.		
<i>Recit.</i>	...	...	"Reformers"
	Miss Kate Stuart.		
<i>Duett</i>	...	...	"Far Away"
	The Misses Hazelden.		
<i>Song</i>	...	...	Miss A. Powell.
<i>Recit.</i>	...	...	"Careful and Kind"
	Miss Mary Broyer.		
<i>Song</i>	...	...	"Sing, Little Bluebird"
	Mrs. Syme.		

<i>Song</i>	...	...	"Swinging in the Lane"
	Miss L. Cackett.		
<i>Recit.</i>	...	...	"On the Other Side"
	Miss B. Bonney.		
<i>Solo and Chorus</i>	...	...	"The Waves are Bright"
	Miss Powell and assistants.		

The different pieces were well given and received with applause. The Lyceum was then formed in marching order, and after a series of ornamental marchings the session was brought to a close with the song of "Be Happy," in which the whole Lyceum joined. A quantity of apples and confections, kindly given by Messrs. Bonney and Hutchens, were filled into bags, and distributed among the children before leaving. After the dismissal of the Lyceum, the hall was cleared, and the officers and friends, to the number of about one hundred, formed a quadrille party, and under the direction of an efficient M.C. dancing was kept up with spirit until 12 p.m., when the company dispersed. The entertainment from first to last was a most enjoyable one.

The nomination of officers to serve for the ensuing six months took place on Sunday, January 24th, when the following were elected:—Conductor, Mrs. M. Loudon; vice-conductor, Mr. A. Deakin; secretary, Mr. R. D. Bannister; musical conductor, Miss Dwight; guardians, Messrs. Terry, Round, and Joske; librarian, Mr. Round; leaders, Messrs. Brotherton, Bannister, Clay, Edwards, Fischer, Mrs. Syme; guards, Mr. Drew, Masters Weichard and Edwards.

Since the above elections, Mrs. Loudon having declined the conductorship, Mr. Deakin was elected conductor, Mr. Terry accepting the vice-conductorship; Mr. Bannister elected guardian, vice Terry resigned.

MR. TYERMAN.

SPIRITUALISM IN RELATION TO FREETHOUGHT.

It is with great pleasure we report the following letter from Mr. Tyerman which appeared in the "Stockwhip" of February 12th, and commend it to the notice of the many lukewarm Spiritualists, who hide their belief as a matter of expediency. They are in the position of the servants to whom the talents were lent. They have received that which they know to be of value and instead of using it, they hide it away neither profiting themselves nor their fellows by it. If one half the Spiritualists of Melbourne would come boldly forward and identify themselves with the movement, there would be no need for the plea of expediency by the rest. There has been little in connexion with Spiritualism in Victoria for any intelligent individual to be ashamed of, but more to be proud of, the movement so far has been on a thoroughly rational basis, and has associated itself with all movements of a liberal and progressive nature.

MR. TYERMAN.

To the Editor of the Stockwhip.

SIR,—An article with the above heading appeared in your last issue, upon which I wish to offer a few remarks, in explanation and self-defence. I never answer anonymous letters about myself, unless something is stated that specially necessitates a reply; for a person who has not the honesty and courage to sign his proper name, when directly attacking another man, is, as a rule, beneath notice. Hence it was that I passed over in silence certain groundless insinuations and impertinent remarks that have appeared in your correspondence columns. But, with regard to an editorial article, the case is different. Though it is anonymous, and the writer may not be known to the party concerned, yet it is generally understood who is editorially responsible for it. And, therefore, I address you in reply to the article above referred to.

Of course, a public man is liable, at all times, to have his public career criticised; and I have no expectation, or wish, that mine should escape. I am obliged for the kind and complimentary things you say of me, in connection with Freethought, and only regret that I do not more fully deserve them; but, taking your article as a whole, I am a little surprised at its appearance, because of the position taken up, and the line of reasoning adopted. It is the first time, that I am aware of, since I abandoned the pulpit for the platform, that any one well acquainted with my public career, has considered that my "conduct" is "somewhat equivocal," and that I "seem as if" I "were blowing hot and cold in one breath." On leaving the church, I openly avowed myself a Spiritualist and a Freethinker; or, as I prefer to put it, a *Spiritualistic* Freethinker, as distinguished from Atheistic, Materialistic, Deistic, Unitarian, or any other class of Freethinkers; and I can truly say that I have striven to honestly and fearlessly maintain that position; and was under the impression that I had succeeded, and that even

those who do not like Spiritualism gave me credit for straightforward consistency in my advocacy of both Spiritualism and Freethought. I am under the same impression still, your article to the contrary notwithstanding. That my position may have been a mistaken one is possible; but that it has been in any sense "equivocal," or of the "blowing hot and cold" character, I believe those who know me best will be the last to admit. If I am to be represented as wearing a "dual character" (See your advertisement in the Evening News), because I lecture on Spiritualism one Sunday, and on Freethought another, your reasoning would require other characters to be added. You might as well speak of a man's triple character, because he preaches a sermon one day, delivers a lecture on astronomy on another, and writes an essay on medicine on the third. Strictly speaking, however, it would only be a man with one character, occupying three different fields of thought; and there would not necessarily be anything inconsistent or "equivocal" in his conduct.

You seem to think that my advocacy of Spiritualism is "detrimental to the cause"—of Freethought—which I have "undertaken to defend." Permit me to say I have not undertaken to defend only what is commonly understood by Freethought, as your remark appears to imply. On the contrary, the public meeting at which I was invited to remain in Sydney, which was composed of Spiritualists and Freethinkers, unanimously passed the following resolution, which I accepted, namely, "That this meeting resolves to invite Mr. Tyerman to remain in Sydney as a Public Advocate of Freethought views and Lecturer on Spiritualism and other subjects of inquiry." You will, therefore, see that in advocating both Spiritualism and Freethought, I am simply complying with the terms of the invitation to remain here; and if I were inclined to do so I could not place one subject in "abeyance" to please certain representatives of the other, without offending and forfeiting the confidence of one section of the friends who invited me to remain in Sydney, unless I obtained their consent to such a course. I have not the remotest intention, however, of asking for such consent, because, as a matter of principle, I could not possibly expunge Spiritualism from the programme of my public lectures; and even if there were no serious principle involved I could not do so on the ground of expediency. I quite agree with you, that there are cases in which it would be wise policy to pursue the course you suggest; but I fail to see that mine is such a case. That some Freethinkers stand aloof from me, and that others only render a lukewarm support, because of my advocacy of Spiritualism, is no doubt true; but I do not believe that such advocacy is so detrimental to Freethought, pure and simple, as you try to make it appear. I credit Freethinkers generally with sufficient real freedom and magnanimity, to allow me to pursue the path that my judgment and conscience lead me to with the same unfettered liberty as they claim for themselves; and to encourage me, when lecturing on a subject that they may not quite endorse, as well as when advocating their own particular views. If not, wherein consists their boasted freedom? And as to those who are still in the bonds of religious superstition and error, I do not think that I shall be less likely to win them to the ranks of liberalism because I am a Spiritualistic Freethinker, than if I were a Materialistic Freethinker. On the contrary, I believe I shall succeed better in the former character than I should if I appeared in the latter. There is something in Materialism—though I am aware all Freethinkers are not Materialists—so cold, cheerless, and repulsive to most Christians that they instinctively shrink from it, as a thing calculated to repress the spiritual aspirations of their nature, and extinguish their hope of another life; whereas, when they examine genuine Spiritualism they find that it contains all the real liberty and essential principles of Materialistic Freethought, and yet it leaves them a God and a future state—a God much more worthy of the name, and a future state much more probable and attractive, than the Bible and sectarian creeds make known.

If, in advocating Spiritualism, I was advocating a system that was not essentially a Freethought system, and that was in any way antagonistic to what we understand by the term Freethought there would be some force in your objection that my conduct is "equivocal," and that in advocating it I am injuring Freethought. But such is not the case. Spiritualism, as I understand it, includes everything that Freethought can boast, and a little more, as just intimated. It is equally with it the enemy of all religious superstition and pious humbug; it is equally with it opposed to the popular belief in the Bible, and to all the theological creeds in Christendom; it is equally with it seeking to overthrow those priestly pretensions and ecclesiastical institutions that have wrought such mischief in the world; it is equally with it in favour of the freest and fullest investigation of all subjects solely on their merits, and of rejecting everything, no matter how long established and respectable it may be, that is contrary to the teachings of science and to the dictates of man's reason and conscience; and it is equally with it striving to redress religious and social wrongs, and to reform, elevate, and bless mankind by natural rather than supernatural means. There is no essential or material difference between a Spiritualist and a Freethinker on these and other fundamental questions affecting this life. They go hand in hand together to a certain stage; there separate, the Spiritualist going a little ahead, to the point of recognising a future state, and believing in the actuality of present intercommunication between that state and this. He only occupies a position a little in advance of, but in no sense necessarily in opposition to, the Freethinker. And because I, as a Spiritualist believe in a few things that you, as a Freethinker, have not yet embraced, is it either reasonable or right for you to ask me to

keep "silence" on these subjects, for fear of doing some little "harm" to questions on which we are agreed? I think not. In so far as you do this you infringe my rights even as a Freethinker, and advocate a restraint which smacks far more of sectarian intolerance than of enlightened liberty. And to represent me when lecturing on Spiritualism, as "simply a priest in religion, animated, apparently, by the same ecclesiastical spirit, and imbued with the same old sacerdotal virtues and vices," is equally unwarranted. Spiritualism knows no more of the priestly character and sacerdotal functions than Freethought; and I am not aware of anything that I have said or done since I accepted it, that could in any way convey the impression that I aspired to such character and functions. I only profess to be a free and independent advocate of its principles so far as I understand and believe them, and no further. I occupy no position which the humblest Spiritualist may not take up if he is fit for it, and exercise no functions which he may not claim if he chooses.

But even if by my advocacy of Spiritualism I did injure the cause of Secular Freethought as much as you suppose, yet, whilst I might deeply regret that, I could not honestly pursue any other course. I am so profoundly convinced of the truth and beauty of Spiritualism, and of its vast importance to mankind, that I cannot do otherwise than defend its teachings and press its claims. Having satisfied myself of its truth, by a personal investigation, and with the vast mass of corroborative evidence in its favour that is pouring in upon me from nearly all parts of the world, I should be either a moral coward or contemptible trimmer, if I did not do what little I can to induce both Freethinkers and Christians to lay aside their prejudices, and impartially examine it for themselves. And, therefore, my advocacy of Spiritualism is not a case of thoughtless "truth-blurring" regardless of consequences, as you assert; but a deliberate discharge of what is to me a solemn and imperative duty, and under a distinct apprehension of at least some of the results both to myself and Freethought. Such advocacy may not, as you say, "appreciably hasten that consummation," which I hope for in the ultimate triumph of Spiritualism over all opposition; but shall I, therefore, not contribute my mite towards the desired end? That "consummation" will never be reached if Spiritualists all over the world act as you would have me to act—in deference to Secular Freethought. If the object mentioned is ever realised, it will only be by their united and persevering efforts to remove erroneous and prejudiced notions of it, to place its facts and teachings before the public, and to stimulate honest investigation of its claims. And when I as an humble worker in the cause, strive to do this in Sydney, I do not see why those who you say "have listened with profit and pleasure" to my Freethought lectures, should, on hearing a lecture on Spiritualism, "go away with feelings the opposite of admiration and respect." I am not aware that my "whole nature changes with his (my) theme," as you state. On a Spiritualistic, as on a Freethought subject, I only aim at placing my views as intelligibly and forcibly before an audience as I can, leaving them to accept or reject those views as they think fit. I threaten no one with the Divine displeasure who cannot endorse my Shibboleth. And may it not be after all that the "feelings" you speak of result more from the frame of mind of certain parties, than from anything that is advanced in favour of Spiritualism? Alas! I fear that some of those who profess to be Freethinkers are not free in the full and proper sense of the term. They are as much enslaved by their present views as sectarian bigots are by their creeds. They have made up their minds that there is no God, no soul, no future state; and hence, when they hear a lecture on the Spiritual side of man's nature, and on a life beyond the grave, no matter what facts and arguments may be adduced, they "go away with feelings the opposite of admiration and respect." I trust, however, that the number of such Freethinkers is small, and would suggest that there may be things in heaven and earth that have not been dreamt of in their "philosophy;" and that Spiritualism may be true after all, and may be the key to solve some of the difficulties that must still confront them, when viewing things from a materialistic standpoint.

I must apologise for the length of this letter. Writing on personal matters is a thing that I have no special taste for, but your article fairly called for a reply; and I trust I have at least succeeded in making my position intelligible, and, in some measure, satisfactory—Yours, &c.,

JOHN TYERMAN.

147 Woolloomooloo-street, Woolloomooloo,
Sydney, February 9, 1876.

MELBOURNE SPIRITUALIST AND FREETHOUGHT ASSOCIATION.

The meetings of the above association at the Masonic Hall during the past month have been well attended. A paper read by Mr. Terry the first Sunday in the month, entitled "Memory—what it teaches in regard to a future state," led to the delivery, on the following Sunday, of an able lecture on the "Nature of the Soul," (from a materialistic standpoint,) by Mr. Alfred Miller. A lively debate followed, in which the Spiritualists took the most prominent part. On the following Sunday, Mr. Kelly spoke on the materialistic side, and was replied to by Mr. Stow, who consented to give a paper on "Spiritualism and the Soul" on the 27th.

REMARKABLE PHYSICAL MANIFESTATIONS
IN MELBOURNE.

WE have from time to time given reports and published letters concerning the remarkable manifestations occurring at the seances of Mrs. Paton, of Castlemaine, through whose mediumship solid substances are brought by spirit aid into a closed room. Nearly two years since, a party of gentlemen, by Mr. Paton's permission, paid a special visit to Castlemaine to hold a test sitting, on which occasion some striking phenomena occurred, but the press as usual not being satisfied with the precautions taken, Mr. Paton was induced to allow another party to visit, accompanied by a detective and two or three determined sceptics, who went up with the foregone conclusion that the manifestations were an imposture, and their mission, to expose it. A circle with such ingredients in it was hardly likely to supply the conditions necessary to induce good manifestations, and the result was that the only object brought in was not of sufficiently appreciable size and weight to satisfy the committee, and the press reports were unfavourable, although not the slightest evidence of trickery was adduced. Having witnessed the phenomena ourselves under strict test conditions, and being convinced of its genuineness, we, a short time since, suggested to Mr. Paton (hearing that he and Mrs. P. would be spending a few weeks in town) the advisability of having a series of test sittings, with the view of demonstrating as far as practicable the reality of the phenomena. Mr. P. expressed his willingness if his wife was agreeable, and Mrs. P. kindly consenting, a committee was formed, and the first two sittings have already been held. We append the secretary's report as follows:—

MEETING HELD AT MR. TERRY'S 84 RUSSELL STREET, MELBOURNE, FEBRUARY 22ND, 1876.

Present:—Mesdames Paton, Mather, Fielding, and Messrs. Stanford, Terry, Paton, and Deakin.

The room is on the first floor connected with the remainder of the house by a passage, in which the gas remained lighted during the seance. The walls are of brick and plaster, it has two windows opening upon Russell Street, some three feet above the verandah, which is detached, and its roof plainly visible to the continuous passers on the other side of the street. The lamps shine through the venetians, and an occasional vehicle partially lit up the room. The darkness at its deepest permitted the sitters to dimly discern the forms of those nearest to them, the table, a small one, compelling them to touch each other. There was no possibility of a sitter moving though slightly, without its being instantly recognised by those next to them. The chimney is filled by a grate, the only furniture in the room besides the chairs being two small globes and a harmonium. Upon one of the tables were a few books and papers. The medium is an entire stranger to the house. A Chairman and Secretary having been appointed, the room was thoroughly searched and sounded, and the members mutually examined, Mrs. Paton being carefully tested by the other ladies. The Chairman locked the door, retaining the key. The grate was fastened with string twine, the door being also sealed with a slip of gummed paper, marked by the Secretary. The windows were closed at the bottom, a few inches being left open at the top for ventilation, and the members were then satisfied that all possible communication with the outside was cut off.

They then formed a circle about the small table, and sitting for some ten minutes, part of the time singing, the medium being powerfully convulsed the whole period. With a sudden thump, a heavy substance was deposited exactly on the centre of the table, which, on the gas being lit, was discovered to be a large piece of rock, measuring 12 x 6 x 4 in., and weighed 14 lbs., smelling strongly of the sea, of the kind common between St. Kilda and Brighton. Much pleased at so convincing a manifestation, the light was again put out, when the medium instantly said that something cold and clammy was near her face. This was for some seven minutes disregarded, till a member remarking a peculiar scent, a damp mass was felt on the table, which the gas revealed to be a large piece of coarse seaweed; on touching it, a large number of sea-insectivora spread themselves over the table, and were with some difficulty removed to a more fitting position on a newspaper. For some ten minutes the circle rested in the light, to restore the medium, and then, on a third sitting, all holding hands, the medium's ear-ring was taken from her ear and placed upon the table, this concluding a highly satisfactory evening to all concerned, the whole time occupied being one hour and twenty minutes.

SECOND SITTING, February 25th—The conditions were the same as on the previous occasion, the committee being augmented by the presence of Messrs. Sanders, Dempster, Ross, and Dr. Richardson. The medium was on this occasion thoroughly searched by Mr. M. and Dr. R. The power did not appear so strong as at the

first sitting, but after a lapse of about twenty minutes a heavy substance fell on the table and rolled on to the floor, which, on lighting up, proved to be an iron dumb bell of 6 lbs. weight. No one present recognized it, but it was subsequently found to have been brought from the house where Mr. and Mrs. P. are lodging in Collins street. After sitting some time, without further manifestations, the committee adjourned till the 29th inst.

As it is contemplated to hold about four more sittings during the next fortnight, we shall withhold our comments on the matter till next issue, leaving the report to speak for itself.

Advertisements.

NEWSPAPERS AND MAGAZINES ON SALE
AT W. H. TERRY'S.

The Banner of Light, the leading American Spiritualistic paper, weekly; single copies, 6d. Subscription for 1876, 22/6.

The Medium and Daybreak, leading English weekly, 3d. Subscription for 1876, 10/6.

The Spiritualist, London weekly, 4d.; 16/- per annum.

Spiritual Magazine, London, monthly, 10d.; 9/- per an.

Human Nature, London, monthly, 10d.; 9/- per an.

The Stockwhip, a radical Freethought paper, published in Sydney; price, 6d.

The "Herald of Health," Devoted to the Culture of Body and Mind, 1/-, 10/6 per annum.

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Devil's pulpit, Rev. Robert Taylor, 9/.

Health Guide, E. D. Babbitt, M.D., 4/6.

The Koran, 6/9.

Life of Thos. Paine. Vale, 4/6.

The Clock Struck 3, by Rev. Samuel Watson, 6/9.

An Eye Opener, 3/6, paper, 2/3.

Common sense, T. Paine, 1/3.

Historic Americans, T. Parker, 7/.

The Woman's Book, Randolph, 9/.

Book of Mediums, by Allan Kardec, 6/9.

Identity of Primitive Christianity and Modern Spiritualism, by E. Crowell, M.D., 12/-.

One Religion, Many Creeds, Ross Winans, 6/9.

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Federati of Italy, by G. L. Ditson, M.D., 6/9.

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Startling Facts in Modern Spiritualism, Dr. Wolfe, 11/3.

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DEVOTED TO

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

No. 67.

MELBOURNE, MARCH 1st, 1876.

PRICE SIXPENCE.

CONTENTS.

	Page
Memorism—its healing qualities.....	971-2
Poetry "Scientific Religion".....	972
The Energetic Circle.....	972
A letter to a Wesleyan Clergyman.....	972-3
Signs of the Times.....	973-4
Mr. Morse's American experiences.....	974-6
Posts and Mediums.....	977-8
Materialism's last Assault.....	978-81
The Hosts of Heaven preparing for the strife.....	982-3
Melbourne Progressive Lyceum.....	983
Mr. Tyerman—Spiritualism in Relation to Freethought.....	983-4
Melbourne Spiritualist and Freethought Association.....	984
Remarkable Physical Manifestations in Melbourne.....	985

Among the many matters which modern Spiritualism has tended to bring into prominence, there is one subject of more than ordinary importance, and that is Psychopathy, or magnetic healing. In every human organism where the principle of benevolence has a resting place, there resides latently a *Vis Medicatrix* more potent than any drug, and more diversified in its applicability to disease than any therapeutic agent. In Biblical and apostolic times this beneficent force was brought frequently into action, but the philosophy of it was unknown, and the wonderful effects produced were deemed supernatural and miraculous. Modern researches in Psychology and Psychometry, and experiments in the higher phases of magnetism, have removed it from the domain of the miraculous, and are rapidly reducing it to a science, under the name of Psychopathy, or soul treatment. The miracles of apostolic times have been rivalled, and in some instances excelled by modern healing media, assisted by spirits in sympathy with their benevolent desires. The Zouave "Jacob," Dr. Mack, and Dr. Newton are representatives of this class. Through their mediation the blind have recovered their sight, the deaf their hearing, the lame the use of their limbs, and the dying have been restored to life and health. There is little doubt that in these special instances the concentration of healing power is a gift arising principally from prenatal influences. Benevolence and sympathy are largely developed, and these, with a realization of spirit aid, give an immense sanative influence, whilst the confidence acquired by success renders the influence more powerful and reliable. It has been thought by many that the gift of healing is the privilege of a few, but this idea is erroneous; it belongs to all in degree, and this fact only wants to be fully realized to enable the healthy and good disposed to

soothe their suffering fellow creatures, and impart a vitalizing force tending powerfully to their restoration. How often do we find, in the sick room, an illustration of the sanative value of sympathy; a loving friend calls on the sufferer, sits by his bedside, takes the sick one's hand, or passes his own over the fevered brow; he seems soothed and comforted, and soon after the friend leaves falls into a quiet sleep. Again, what a desire some invalids have to see a particular friend, saying they always feel better after seeing them. The spiritual theory of disease is that it arises from a want of equilibrium in the electrical and magnetic forces of the body, hence when two persons in sympathy with each other come in close proximity, the natural tendency is for the weaker or most negative to attract and absorb the superabundant and positive magnetism of the stronger. This is illustrated by the healing of the woman who held on to Jesus's garment, when he felt the loss of the vital magnetism which had been absorbed by her and which made her whole. Jesus was fully conscious of the universality of the healing power and its dependence on faith, or a realization of divine assistance. All the most remarkable healers of ancient or modern times have been conscious of a power outside themselves, working in and through them in the accomplishment of their benevolent designs. The simple animal magnetism is a force, whilst spiritual magnetism is a power. The recent visit of Dr. Mack to London has caused increased attention to be directed to the subject of healing, some of the cures wrought by that gentleman being of a remarkable nature, and a conference on healing, at which Dr. Mack was invited to attend, lasting over two Sunday evenings, was held at Doughty Hall. The principal speaker was Mr. Ashman, who gave an account of his experience in healing, extending over five years. He proposed the establishment of a healing institution in London, and offered fifty pounds towards the purchase of a building to be devoted exclusively to the application of curative magnetism by unpaid operators. The benefits of such an institution would be great, provided a suitable staff of earnest and disinterested operators could be found, but this, we apprehend, would be the great difficulty. Dr. Esdaile's Mesmeric Hospital failed for want of operators. The

successful establishment and conduct of institutions of this class is a work for the future; meantime the great desideratum is to disseminate a knowledge of magnetism, the spiritual emanation or soul force of individuals, its nature, qualities, and powers, and the best means of applying it to the relief of disease and the development of the higher faculties of the individual. One of the most advanced and comprehensive works on this subject, both philosophical and practical, is a book entitled "Mental Medicine," by the Rev. W. F. Evans, the fourth edition of which has recently been published by Colby and Rich, of Boston, U.S.A. This highly interesting and instructive work describes the gift and art of healing, the qualifications for success, and the conditions and various phenomena likely to ensue; but the smaller handbooks of mesmerism are sufficiently comprehensive to enable any intelligent person to apply their soul power to the relief of suffering friends. There is a tendency in the public mind to confound curative magnetism with biology; with the view of aiding the removal of this misconception, we purpose at an early date to reprint, with revision, the paper on "Mesmerism" which appeared in some of the early numbers of the "Harbinger."

Poetry.

SCIENTIFIC RELIGION.

Happy the man who ever keeps in sight
That laws of nature do themselves requite;
He who obeys them, peace of mind enjoys;
Who disobeys, his mental peace destroys.
Then conscience with conviction, grief or pain,
Kind Heaven provides to turn him back again;
Thus God corrects transgressors everywhere,
Such is his goodness, mercy, love and care,
But those who will not hearken to his voice
Irrevocable Nature self destroys.
The more God's ways we keep, and love, and prize,
The more enjoyment we shall realise.
His will to do is virtue, peace, and love;
These make this earth resemble Heaven above.
Read Nature's volume, by our Father spread
For our instruction, and by it be led!
Learn while yet young this sacred truth to know,
Virtue alone is happiness below!
With all thy soul thy Heavenly Father love,
And strive to serve Him as is done above;
Thus shall thy works reflect His grace divine,
And to thy honour and His glory shine.

RECLUSE.

THE ENERGETIC CIRCLE.

THIS circle, we learn from the chairman, under date of 21st February, continues its bi-weekly sittings regularly, the members being wonderfully punctual in their attendance. The hot weather, however, which more or less prevailed on most of their circle evenings throughout the past six weeks, has been very much against their progress, King remarking to them that "The weather was too hot for their physical frames to throw off the necessary magnetism for their purpose, thus preventing them from accomplishing their objects; but it would soon pass away." The manifestations, notwithstanding, have been of an interesting character, but evidently more power is wanted to perfect the materializations. Since the introduction of the cabinet, the members sit in a dim light, and King still lights up his figure and features with his own light. A new feature in these manifestations lately is the appearance in bodily form of a child, supposed to have belonged to

one of the families in the circle. Last evening, the two chairmen had their hands—while every hand in the circle was joined, including the medium's—placed upon this child's face, the features, to the touch, being perfect; and the chairman adds: "Its lips opened and kissed my hand. Its face was upturned and looking towards that of the medium, who was quietly seated on his chair. This materialization was warm to the touch, but more pulpy than the human flesh. I felt its little nose between my finger and thumb, and it was plainly that of a child not very many months old." The Red Indian chief has also been seen on one occasion pretty plain. His features were dark, and he wore a strange head dress and costume, his arms being long and lanky, and his general appearance that of a large-sized man.

Before Mr. C—, of Melbourne, left for Europe, the chairman inquired of the spirit, George Abell, about the M. sealed packet, if it could be returned, or that Mr. C— might have the pleasure of seeing it opened before he left. Abell wrote direct as follows:—"The conditions are against me for this kind of manifestation. They shall be returned when your minds are prepared for them. I am not forgetting the obligation to write. The present manifestations take all the power you have in the circle, which must increase.—G.A."

It will be remembered by our readers that over twelve months ago, two sealed packets, one from Melbourne, and one from Sandhurst, were taken away by the spirits for safe keeping, and have never yet been returned, but it would appear the matter is not forgotten by the spirits and their "obligation" is frankly acknowledged. We congratulate the Energetic Circle upon its pluck and perseverance, which are worthy of all praise.

A LETTER TO A WESLEYAN CLERGYMAN.

The following is a copy of a letter sent by our correspondent "Layman" to a Wesleyan local preacher:—

Castlemaine Circuit, February, 1876.

SIR,—When you read the 5th chapter of the 1st Epistle of John to the congregation assembled in the Wesleyan Church, Vaughan, on 9th January, I presume you were not aware that the seventh verse is an interpolation; otherwise I think you were wrong in concluding with the words—"So endeth the reading of the word of God." Just turn to Adam Clarke's comment on the passage and read his matured opinion respecting it.

The learned Doctor informs us that 113 Greek MSS. are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the Codex Montfortii (a comparatively recent MS. deposited in Trinity College, Dublin). That, sir, is 112 to 1, and that one not an accredited manuscript.

All the Greek Fathers omit the verse. Yes, all; all the highest authorities the Christian Church can boast; not one of them acknowledge the three heavenly witnesses!

The first place the verse appears in Greek is in the Greek translation of the acts of the Council of Saturan, held A.D. 1215.

So then 1200 years had rolled away, before the three heavenly witnesses made their appearance; yet our pulpits speak of them, as if they had existed 1800 years, whereas they are but 600 years old, and no one knows where they sprang from. The erudite Doctor has investigated the subject thoroughly; I read here, that he examined the Greek MSS. with his own eyes—that is more than either you or I have done, Mr. A—. Though it is found in many Latin copies, yet it does not appear that any written previously to the tenth century contain it. It is wanting in all the ancient versions, the vulgate excepted; but the more ancient copies of this have it not, and those which have it vary greatly among themselves as may be seen in the specimens already produced.

Here we see and cannot but admire the Doctor's insuperable love of Truth; for though bred and born a Trinitarian, a preacher of Trinitarianism, and a Trinitarian writer, throughout his learned and masterly commentary, yet he has for ever demolished "the text

on which the doctrine of the Trinity stands, as on a rock immovable!"

It is wanting in the first edition of Erasmus, A.D. 1516. It is wanting also in his second edition, 1519, but he added it in the third from the Codex Montfortii. It is wanting in the editions of Aldus, Gerbilus, Cephalices, &c. It is wanting in the German translation of Luther, and in all the editions published during his lifetime.

It is inserted in our English translations, but, with marks of doubtfulness, as has already been shown. In short it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God.

So much for Dr. Clarke's opinion, and if you or any one else can gainsay it, now is the time.

The Bishop of Manchester's declaration ought not to be altogether lost on the present occasion, wherein he declared—"The very foundations of our faith are taken from us Christians, when one line of that sacred volume is declared to be unfaithful or untrustworthy;" but lo! instead of a line, the most renowned scholars and biblical critics of Europe (who have examined and commented on the three heavenly witnesses) hesitate not to declare a whole verse of our authorised version as utterly "untrustworthy," an interpolation, a Trinitarian forgery! an undeniable proof that the "Infallibility of the Bible," is but an idle dream, a stumbling block to truthseekers!

Are you aware that the Bible is a compilation of fragmentary Scriptures, culled out of the sacred writings of several different nations, by 318 bishops of the Catholic Church, who convened for this purpose at Nice, in the year 325, being convoked, for ambitious ends, by the most arbitrary and unscrupulous tyrant of the fourth century, to whom the civil power of Rome and the ecclesiastical authority of all Christendom became at once subservient; that these censors of the Holy Ghost, as well as all human authorship, having determined that about four, out of about fifty, narratives of the life and teachings of Jesus were worth preserving, fashioned and finished this text-book of Divine Revelation in such wise as their own wits suggested; and that the same has been subsequently turned into English, and accepted by us as the Word of God, because the people have generally supposed it was, because all the successive functionaries of the Church from then till now have so taught, because the council of Nice so decided, because Constantine so dictated: all this is as true as any thing in history. See "Mistake of Christendom," p. 118.

LAYMAN.

SIGNS OF THE TIMES.

At the recent Wesleyan Conference held at Ballarat it was admitted that there had been during the past year a decline in members amounting to 449.

The "Argus" in noticing this, attributes it among other causes, "to the growing dislike to those stereotyped forms of doctrine, which science and criticism have shown to be false."

The "Spectator," the organ of the sect, in hysterical tones, asks which of our doctrines have science and criticism shown to be false? and adds, "what a wanton, childish, and inexcusable affront, to calmly announce the faith of the largest Protestant Church in the country, to be a lie."

Yes, this is the plain issue to be brought about during the lifetime of the present generation, that either the sciences of astronomy, ethnology, geology, and biology are false, or that popular religion is false. Both cannot be true. The one declares man to have been created perfect, then to have sinned and fallen, and by this fall to have contaminated all unborn, to have rendered them liable to the curse and wrath of a vengeful Creator: the other affirms that man in his primitive state was a rude and barbarous savage, living, when first he can be traced, in caves, using bone and stone weapons; that he has been developed by natural causes from lower forms of life, which in their turn were evolved from matter, the organic from the inorganic; and that he has advanced to his present civilization. That the facts of anthropology will prove victorious in this conflict with theology, is as certain as that science has already com-

pelled theology to alter and amend her conceptions of God, nature, and the universe.

The world was flat, there were no antipodes, the sun moved around it, God's government was disorder, and miracles were evasions of law. Sin was the cause of earthquakes, pestilences were visitations for immoralities. The world was a few thousand years old, made hurriedly in six days of twenty-four hours. The sun stood still. Fastings and prayers were the remedies for pestilences. All these were dogmas and doctrines of all the churches at one time, and he was an infidel who doubted them: they have all now been given up, and parsons join in the ridicule of their ancestors who credited them until disproved by science.

This is the language of the president of the Geological Section of the British Association last year: "It is now established that man existed on the earth at a period vastly anterior to any of which we have records in history or otherwise. He was the contemporary of many extinct mammalia, at a time when the outlines of land and sea and the climate were wholly different from what they are now, and our race has been advancing towards its present condition during a series of ages, for the extent of which ordinary conceptions of time afford no suitable measure. The ancient monuments of Egypt, which take us back perhaps 7000 years, indicate that when they were erected the neighbouring countries were in a condition of civilization."

In the face, then, of such knowledge as this, concerning man's history and origin, the Wesleyan "Spectator" affects ignorance of what doctrines are shown to be false. Theological dogmas are only human opinion resting on the authority of tradition, while science is the interpretation of the book of nature. The main dogma, however, on which all others rest is the infallibility of the Bible. This is shown to be untrue by the discoveries of science and Biblical criticism. It is known that there are interpolations and forgeries in the Bible, that its authenticity rests entirely on tradition and the infallibility of the men and the councils, who fixed the canon. It is admitted that for the first two centuries no book of the New Testament was called Scripture, or was believed to be inspired or of divine origin. Peter and Paul, two infallibles, fell out and abused one another: both could not be infallible. Dr. Raleigh, a president of conference, admitted that there were mistakes in the Bible.

Another doctrine of popular religion proved by glorious Spiritualism to be false, is that of eternal torment. Christians generally are becoming ashamed of this, and few indeed venture now to preach it. Some, like Dr. Bromby, Mr. Wollaston, Dr. Boake, have abandoned it even here in Melbourne, while at home men like Baldwin, Brown, Jukes, and Haweis openly denounce it. Succeeding years' returns of continued decline of numbers will perhaps open the eyes of the "Spectator" to the spread of infidelity on this doctrine. The Rev. Mr. Haweis of St. James' Marylebone, London, in his "Thoughts for the Times," writes thus: "I affirm that if there is one doctrine which is making more infidelity among right-minded men than any other, it is the doctrine of everlasting punishment."

The Rev. J. J. Murphy, in his "Scientific Basis of Faith," says: "I am convinced that this (eternal torment) more than any other, is the question of life or death for Christianity. It has borne the load of Calvinistic doctrines till now, though suffering grievously from the strain, but it can bear them no longer. If this question is not at least left open by the Reformed Churches, a revolt against Christianity will come, not from what is worst, but from what is best in human nature, and it will be rejected by the moral sense of mankind."

There is little doubt that the popular religion, the Christianity of Paul, handed down by Augustine, revived by Calvin, is being rejected by the moral sense of mankind. The "Christian World," an Evangelical London paper, represents a large and increasing section of thinkers when it says, in an October number: "With all deliberation and emphasis, we repeat our protest against that crying out of 'blood, blood,' by

which the teaching of our Lord and his apostles has been travestied, and the sensibility of devoutly thoughtful persons outraged, and the hands of infidels strengthened by many a sincere but ignorant and misguided preacher." Can a better explanation be afforded of the departure of the 449 members.

Courage, then, brother infidels! our unbelief in the irrational dogmas and puerile traditions of a past age, is a protest for truth, because we know them to be opposed to the facts of science, to reason, and to our own highest spiritual intuitions.

It is a declaration that we believe them to be relics of Paganism, degrading conceptions of the All-Father, and immoral in their relation to humanity.

THE WHOLE DUTY OF MAN.

To learn what is true
And to do what is right,
You'll find is an excellent plan;
When aught appears doubtful,
To ask for more light,
For such is the duty of man.

INVESTIGATION.

Accept of nothing you suspect
To be untrue or incorrect,
Until the men who say its true
Supply convincing proof to you;
And never say you aught believe,
Till you such evidence receive.

MR. MORSE'S AMERICAN EXPERIENCES.

At the annual conference of the British National Association of Spiritualists held at the Cavendish Rooms, Regent-street, London, November 3rd, 1875, a public reception was given to the celebrated medium, Mr. J. J. Morse, on his return from America. In reply to Mr. Coleman's words of welcome, Mr. Morse gave an interesting account of his experiences in America, which we reprint from the "Spiritualist" of November 5th:—

MR. J. J. MORSE ON SPIRITUALISM IN AMERICA.

Mr. J. J. Morse then rose amid loud and continued applause, and said:—

Mr. President, Ladies and Gentlemen,—While far away from home, the announcement that the British National Association of Spiritualists had determined to give me a public reception upon my return, was read by me with pleasure upon its first appearance in the "Spiritualist," and its connection with the opening of our annual conference was a happily conceived idea, while the placing of the pecuniary proceeds at my disposal was another evidence of the thoughtful consideration of the promoters of this meeting. Let me here state, for the curious in this matter, that personally I had no knowledge of what would be the character of this handsome reception, until I, in common with the public, saw the announcements in print; and I am proud to say the entire matter is a spontaneous expression upon the part of this Association, and my many friends in London and elsewhere. I am most grateful to all concerned, and trust my friends will ever judge me by my deeds; and, on my part, I will endeavor to so order my acts that they may ever be my vindicators. Time heals all wounds, and rights all wrongs.

To convey an adequate idea of the progress and status of Spiritualism in the United States is simply impossible upon my part, for the bare reason that having only come into contact with it in the Eastern States, along the Atlantic seaboard, it would be presumption for me to attempt to give an authoritative opinion of the movement throughout the entire country; but such little as I have seen, and the conclusions drawn therefrom, and such experiences as I have encountered, I

cheerfully submit for your consideration this evening, in answer to what I feel is but a natural expectation on the present occasion. Whatever may have been the past condition of American Spiritualism, its present one, so far as the world is concerned, can scarcely be considered satisfactory; but in my opinion its position is not due to any radical defect in the movement, but is rather traceable to the fact that it is passing through a transitional stage, which must of necessity be a period of discord and confusion.

SPIRITUALISM IN BALTIMORE.

I only had the privilege of observing its workings in one southern State—Maryland—in the city of Baltimore, where I filled my first engagement, in November, 1874. I found the Spiritualists of that city to be hearty, genial, and intelligent. The meetings were fairly attended, increasing in numbers and interest upon every occasion. In all respects the month's labours were a success. In the city itself, among the outside public, there was upon the surface a deal of opposition, but privately the facts of Spiritualism were readily admitted and earnestly discussed. The press either preserved a severe silence, or indulged in sarcasm. Baltimore was at one time a living centre, its Spiritualist Society a capital one, and the meetings well attended. The workers in this cause are as zealous as ever, and in one department their labours are certainly being crowned with success; I refer to the Children's Progressive Lyceum, which in this city is a flourishing institution. The Lyceum has a large library, which is liberally patronised by its members. On Convention Sundays—once a month—papers are read, and questions discussed, recitations given, and vocal and instrumental music rendered. The display of talent on such occasions reflects the greatest credit alike upon the institution and its officers.

SPIRITUALISM IN PHILADELPHIA.

On reaching Philadelphia, in December last, I found a very much improved condition of affairs, an old-established society, an excellent roll of membership, capital audiences at the Sunday lectures, and an exceedingly efficient Lyceum, with that indispensable adjunct, a good library, and a magnificent hall, capable of seating nearly a thousand people, these constituting the external machinery of the movement. Any number of public media, for every variety of phenomenal manifestation, were scattered throughout the city. Public sentiment was more tolerant, and the number of private families accepting the Spiritual philosophy exceedingly great. Dr. H. T. Child was the president of the society, and his self-sacrificing labours in furthering the work are worthy of all praise; he is simply indefatigable. At the time of my visit Mr. and Mrs. Holmes were in the city, and just immediately prior to my arrival the imbroglio they became involved in burst forth. Charges and counter-charges were freely bandied about. The low-class journals of the city made as much capital as they could out of the matter; and within our own ranks the party feeling, *pro* and *con*, ran high and strong, the consequence being my position was rendered anything but enviable. Without offering any opinion as to the merits of that celebrated affair, there seems to have been sufficient evidence to create a belief that a power, inimical to Spiritualism, was seeking to work harm to our cause through these persons. Here I met those veteran workers, Mr. and Mrs. J. Murray Spear, who inquired very warmly after their many friends in England and entrusted me with the transmission of their fraternal wishes, of which duty I now discharge myself. The consequence of the Holmes's matter has been a decided weakening of public credence with regard to Spiritualism in Philadelphia, and it will be some time, in my judgment, ere the movement recovers its former tone. Personally, though, I entertain very warm reminiscences of my visit to that city, as also do I of a second visit in the month of June, in the present year, being a return engagement, in consideration of the satisfaction previously afforded. Taking the matter altogether, I cannot but feel that Spiritualism in Philadelphia occupies a very favourable position, and as soon as it regains its equilibrium, will go forward more successfully than ever.

Dr. Child has resigned his presidency, which office is now filled by Mr. W. H. Jones, one of the city merchants, who occupies a good position commercially and socially.

SPIRITUALISM IN BOSTON.

Leaving the State of Pennsylvania, passing across the State of New York, I finally arrived in the State of Massachusetts, finding myself at last in New England, and ultimately coming to rest in Boston, the "Hub of the Universe" as it is designated by its inhabitants. This is the centre of American Spiritualism. In this city is located the publishing office of the "Banner of Light," from which house is also issued all the leading Spiritualistic literature published in America. The business department is presided over by Mr. J. B. Rich, who, to use a Yankee phrase, is a thorough "smart man," and the department that he is connected with fully evidences the business proclivities of its director. The editorial department is under the superintendence of Mr. Luther Colby, whose smiling face, gray hairs, and genial manner, inspire confidence, command respect, and denote the accomplished gentlemen. Mr. Colby has held the position of editor of the "Banner of Light" for many years, and his labours on behalf of that journal will never be fully appreciated until he ceases to wield the pen in the mortal form. The "Banner of Light" has passed through many vicissitudes, and encountered much opposition, but it has survived all, and maintains its place and position as the best American Spiritual paper to-day. I found in Mr. Colby a warm personal friend, to whose kindly assistance and advice I am deeply indebted, and whose deep interest in the progress and welfare of mediums recommend him to the respect and esteem of every Spiritualist throughout the world.

At the time of my visit the "Music Hall Society of Spiritualists" were holding their meetings. It was in their course that I was engaged. The Music Hall Society numbers among its supporters and adherents the wealth and position of Boston Spiritualism. The financial burden has been mainly borne by a few, and Mr. Lewis B. Wilson, chairman of the Association, and also sub-editor of the "Banner of Light," has been indefatigable in his exertions to further the interests of the said society. The meetings held in Beethoven Hall, Washington-street, were well attended, fully reported in the "Banner of Light," commented upon by the secular press, and afforded general satisfaction to the audiences assembled. At that time there was another society in existence under the title of the "Boston Spiritualist Union," meeting in Rochester Hall, Washington-street, holding its sessions in the evening. In the morning, at the same hall, the Boston Children's Progressive Lyceum assembled. I had the pleasure of attending the session during my stay in the city, and found a very completely appointed Lyceum in operation. The scholars exhibited a degree of intelligence and ability far in excess of what might be expected from their years. The general public was admitted, and quite a large number availed themselves of the opportunity presented. Spiritualism is decidedly a recognised fact in Boston. The press give it respectful notice, while the pulpit contents itself with an occasional grumble. On the houses in many of the streets, notably the most prominent ones, Washington street, Tremont street, and Shawmut-avenue, the signs of test mediums, clairvoyants, and magnetic healers are quite numerous; while their advertisements are to be found in several daily papers. There are several other societies in Boston—one meeting at John A. Andrew's Hall, where Mrs. Floyd is the speaker in the trance. Another society, calling itself the Free Platform Spiritualists meets in the Lurline Hall; whilst still another, calling itself the People's Spiritual Meetings Association, holds its sessions in the Paine Memorial Hall. An attempt was made during the last spring to create an association under the title of the Boston Spiritual Temple. It was a signal failure, and, considering the elements the attempt involved, such an end was but to be expected. To build a 30,000 dollar temple upon dollar subscriptions is rather a hazardous experiment.

A SEANCE WITH MRS. LORD.

While in Boston I was the recipient of some pleasant

spiritual experiences through the mediumship of Mrs. Mary B. Thayer, and Mrs. Maud E. Lord. Mr. Robert Cooper, of Eastbourne, I must here state, was my travelling companion, having arrived in the States about five weeks after myself, and I have much reason to be grateful for his company, as I was a stranger amongst strangers. He was also present at the seances. We accepted an invitation to Mrs. Lord's seance, forming one of a party of some sixteen or seventeen. It was a dark circle. Mrs. Lord is seated in the centre, with a guitar and tambourine. She is a clairvoyant as well as a physical medium, sees and describes spirits, often giving names and in nearly all cases affording tests. We all held hands, Mrs. Lord striking the palms of hers together at regular intervals. Ingress to, or egress from the room, had been previously prevented. The light was extinguished, and almost directly, the instruments were floated above our heads round the circle, laid on the lap of each person and there played. Hands would grasp us, and play very curious freaks. Mr. Cooper's spectacles were removed from his face and very gently and deftly placed properly upon my own. A gentleman present whose nose itched, and who had not expressed the fact, was suddenly told by the spirit voice to "Sit still and I will wipe it for you," which was accordingly done, with another person's handkerchief. A fan was taken from one of the visitors, and carried round the circle, finally coming to rest on the top of my head; I said nothing but quietly disengaged my hand from my neighbour's, removed the fan from my head, and after asking the spirits to take it from me placed it between my teeth and joined my neighbour's hand, and ere I had hardly done so the fan was taken away from my mouth, without any fumbling or bother, and I was fanned therewith. Like experiments demonstrating the ability of the operating agent to see objects, and intelligently obey requests, either mentally or audibly expressed, were continually transpiring during the entire evening. Frank and open, affording every facility for investigation, thereby disarming the most sceptical, Mrs. Lord is a medium that it is a pleasure to sit with, and her manifestations are such as to carry the conviction of their genuineness upon their faces.

A SEANCE WITH MRS. THAYER.

Mr. Cooper and myself were favoured with a seance with Mrs. Mary B. Thayer, who is what is styled a flower medium. Upon that occasion, after adopting precautions to prevent trickery, and on extinguishing the light, the table was very soon covered with a variety of rare flowers and ferns, seventeen different sorts being brought. A peculiar incident appertaining to the seance was the presentation to myself, by the spirits, of a beautiful live white pigeon, which was the admiration of the circle upon being viewed in the light. A second seance was afforded us for the purpose of placing these extraordinary phenomena upon a still more satisfactory basis. Mrs. B. Thayer, upon her arrival, was searched by two ladies, who mounted guard over her until the commencement of the seance. The people present were all personally acquainted with each other, and no inducement was presented for playing tricks. Quite a quantity of flowers and ferns, with some fruit, was brought, and Mr. Cooper, this time, also received a white pigeon. I regret to say that a gentleman of the canine persuasion subsequently made a breakfast of them both.

A TEST SEANCE.

The editor of the "Banner of Light" deeming the phenomena very extraordinary, and thinking it wise to subject the matter to a thorough scrutiny before submitting it to the public, thought it best to have the matter carefully tested, in furtherance of which object Mrs. Thayer gave a seance in the "Banner of Light" building, in the room of Dr. H. B. Storer, to nine persons, none of whom were invited by herself, or whom she knew would be present. On her arrival she was handed over to three ladies of the party, who took her into an ante-room, and completely stripped her, bringing her apparel into the circle room to be inspected by the members; this can scarcely be considered to be one of the pleasures of physical mediumship. After having inspected and duly certified that they had nothing concealed about them, Mrs. Thayer was re-dressed, brought

into the seance room, and introduced into a muslin sack, which was brought up round her neck, tightly tied, and securely sealed. I here quote from the report in the "Banner of Light" of May 1st, of the present year. "She was wholly in the bag, except her head; she was then seated with the rest around the table. The light was turned off, and we were in darkness. In about a minute a noise was heard, and one of the party, Mr. Cooper, said: 'Here's something! I guess it's a pigeon.' The gas was lighted, and a white fantail was found added to our party, flapping around, dazed with the light, and frightened. In addition to the foregoing a canary was brought in answer to the mental request of one of the party, and the table was covered with flowers and plants. The light was finally turned up, the medium found exactly in the same condition as at the commencement of the seance, and the test conditions intact. Besides the pigeon and the canary there was a fresh branch of an orange tree, with a large ripe orange adhering. Another branch of orange tree, a foot in length, with fragrant blossoms; a white lily with four buds; two tea-rose buds; three varieties of ferns; a sprig of cassia; a blossom of bourgain villier; a leaf of calla lily; a cactus leaf; two or three varieties of green ferns; and a handful of moss." The pigeon mentioned is the bird that is in the cage here this evening, and which Mr. Cooper gave into my charge, to be exhibited to the British National Association of Spiritualists. (Applause.)

SPIRITUALISM IN MAINE, CONNECTICUT, AND MASSACHUSETTS.

From Boston I went to Greenfield, in the western part of Massachusetts, from thence to Bangor, in the State of Maine, returning to Lynn, in the preceding State, thence on into New Haven, in the State of Connecticut, in each of which places I found Spiritualism in various degrees of prosperity, but in all cases the zeal and activity of the workers was highly commendable. The position of the public towards the movement was seemingly apathetic, but privately I found it had a deep hold on the interest and thought of the liberal and cultivated portions of the community. My experiences at the two camp meetings, which it was my good fortune to attend, were in one respect most satisfactory. They reveal the fact that American Spiritualists are alive to the important issues underlying the religious, political, and social constitutions of society, and however wild many of the schemes broached may be, and to which I am not prepared to assent, they are certainly indications of a keen appreciation of the necessity of reform, and indicate an earnest desire to arrive at such measures as may bring the required results.

So far as coherency is concerned, that is organic coherency, very little can be said. The best examples in that direction have yet to be made. In New York, where I spoke during July, I met quite a flourishing society, one that also has its Lyceum. It engages the most popular speakers, pays them well, and secures a good attendance; but the existence of a federal union among the Spiritualists throughout the States is yet to be witnessed; and whether such a possibility is practicable, in the present phase of the movement in America, is a matter of great question.

PAINTING MEDIUMSHIP.

I must not omit mention of one incident that transpired during my stay in this city, and one peculiarly pleasant to myself. It arose out of an impromptu visit to Mr. Wella Anderson, the spirit artist, a name quite familiar to every American Spiritualist, and almost equally to European Spiritualists. My friend Mr. Cooper was with me, and we arrived at Mr. Anderson's rooms a few minutes past four p.m. Mr. Anderson remarked, "I wish you had called a few minutes earlier, as the 'band' leave at four o'clock, and do not return until ten a.m. next day; I am afraid I cannot show you anything." We, however, went into his studio, and inspected many of his wonderful drawings. Presently Mr. Anderson took up a drawing board and a piece of cartridge paper, drew his handkerchief from his pocket and desired us to tightly bandage his eyes. We did so. He then commenced drawing a little circle about the size of a cent, then next a zigzag

line, which proved to be a nose outline, and finally an entire head was drawn, the whole being done upside down. A rough portrait of a Chinaman was thus produced. Another portrait was drawn on the reverse of the same sheet under exactly similar circumstances. Ere we left Mr. Anderson, he inquired if I could give him half an hour's quiet on the 26th of that month—it was July. I replied, "I should be at the Silver Lake Camp Meeting, 270 miles distant." Mr. Anderson's controls wrote that did not matter, all required was my passivity. I assented, and on the morning in question, brother Cooper and I were quietly enjoying ourselves in a yacht upon the bright bosom of Silver Lake, quiet and passive enough in all conscience, for it was too hot even to think. With regard to the picture produced through Mr. Anderson, the following correspondence transpired, and the picture, pronounced by competent judges as a splendid specimen of pencil drawing, is the one on exhibition here this evening.

303, West 11th Street, New York City,
July 31st, 1875.

DEAR BROTHER MORSE,—The last touches are on the picture of the bright and beautiful "Chinese." Completed this p.m. The picture awaits your order. Please accept it with the kindest regards and best wishes of most truly and fraternally thine,

WELLA ANDERSON.

P.S.—Please remember me kindly to Mr. Cooper.—W.A.

303, West 11th Street, New York,
September 4th, 1875.

DEAR BROTHER MORSE,—Your kind and welcome letter is before me—came while I was ill in the country. I feel very much gratified to learn the picture of your bright and noble guide was admired by your many friends. In regard to the time occupied in its execution, it was 8½ days, of one sitting per day of 12 to 13 minutes each—148 minutes—taken by Raphael Sanzio, through the fingers of your humble servant with a No. 2 Faber's pencil, except the hair, which was of No. 1 Faber, done while I was lost to this cold discordant world, which I hope soon to leave. Please allow me to tender my most heartfelt thanks for the picture I found enclosed in your last of my much-esteemed friend and genial brother J. J. Morse. My love to Mr. Cooper and yourself, hoping you are both well and prospering.—I am most truly and fraternally thine,

WELLA ANDERSON.

To attempt to give a detailed description relating solely to Spiritualism after my twelve months' experiences, would be absolutely impossible, in the scope of this address. What I have stated is the faintest outline of what could be said; while to speak of the country itself, its people, and its customs, would require an address specially devoted to that purpose. And even after so brief an acquaintance as I have had, I am not sure whether it would not be presumption to attempt it. Still, I am preparing a lecture upon that subject, the manuscript of which I hope shortly to have completed, and when finished shall hope for an opportunity to present it for the consideration of our people. It is necessary now for me to make a statement, which I do with mingled pain and pleasure; it is to this effect—that in consequence of my success, which has caused me to receive numerous re-engagements, and in obedience to the monition of my spirit-guides, I return to the United States, with my family, in the May of next year, probably remaining some eighteen months or two years, gaining fresh experiences, gathering deeper knowledge, benefiting myself thereby, and I trust fitting myself to be more useful as a worker at home, when I am permitted to return. I speak in Bangor, Maine, during June and July, New York City in September, Philadelphia in October, Washington in November, next year, and expect to winter in New Orleans—way down south. I intend going west to California, and shall make an attempt, all being well, to reach our Australian colonies. I have formed a sincere respect for the American Spiritualists and people, for on all hands I met with the greatest kindness; on every side I met brothers and sisters, and my earnest hope is that American and English Spiritualists may be united in the bonds of fraternal affection, and that the Stars and Stripes and the Union Jack, Cousin Jonathan and John Bull, may stand united for ever in peace and goodwill, as two great and grand nations should, and while I heartily endorse the sentiment of Rule Britannia, at the same time I am not oblivious of the music of Hail Columbia. (Loud applause.)

POETS AND MEDIUMS,

OR

SPIRITUALISM FROM A POETICAL POINT OF VIEW.

THERE can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesiod down to the latest times of Tennyson and Browning, have been Spiritualists; yes, Spiritualists, in the most esoteric sense of the term. Seers of the invisible, mediums of the inaudible, prophets of the unspeakable, the poets of all times and climes have been a kind of intermediate gods, divine interpreters, holding up in their anthropomorphic mirrors the Great Original to the astonished gaze of his imperfect images, and trying to make plain to a less gifted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation. What, for instance, by way of illustration, was the meaning of Homer when he made Achilles exclaim in astonishment, after having seen the spirit of his friend Patroclus?—

"Tis true, 'tis certain; man, though dead, retains
Part of himself; the immortal mind remains:
The form subsists without the body's aid,
Aerial semblance, and an empty shade!
This night, my friend, so late in battle lost,
Stood at my side, a pensive, plaintive ghost;
Even now, familiar as in life, he came;
Alas! how different! yet how like the same!

Could Catherine Crowe, could Colonel Olcott give a more graphic account of a spiritual apparition? I think not! where did the first of human seers, the first in rank and time, derive this "true" and "certain" knowledge of a life after death? Who taught Homer the magic trick of painting, with so steady a hand, and in such vivid colours, the verities of a translethean existence? It is impossible that Homer was the first man to whom the upper world disclosed the grand secret of man's *post-mortem* existence. This open secret is revealed by him in too homely and easy-flowing language to pass for the first attempt of a spiritual revelation. Whence, then, did the old blind bard, whose blindness, like that of the English Homer, did not prevent him from being the most far-seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum-screen of the visible? Where did he get it? you ask. He got it from where all great and sensitive minds get their great and beautiful thoughts and occult science, from the advanced ancient pioneers of our mysterious promised land who preceded the earliest inhabitants of this planet untold ages ago. Inspiration is the world's earliest, most profound, and most reliable teacher. The habitual invocation of the Muses, although often abused by unworthy poetasters as *une façon de parler*, was originally a prayer offered by tuneful souls to the supernal spirits, entreating them to breathe the harmonies of the spheres into the strings of their brain harps, and to make the instruments of spiritual inspiration sound the praises of gods, demi-gods, and heroes. Music, in this original sense, was eminently the art of the Muses, and included, beside the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, everything good came somehow from the powers above, and to their influence were directed the prayerful aspirations of elevated minds. It is not at all improbable that the worship of the Muses, who have always been represented as haunting high mountains and shady forests, cool fountains and babbling brooks, was originally connected with and derived from the occasional appearance, during the earliest ages of man's rising culture, of materialized spirits to *musings* shepherds and other mortals fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multitude. Thus, the Oreads, the Naiads, and the Hamadryads were, most likely, the mothers of the Muses. Mediæval history supplies a striking illustration of this in the inspired, or highly mediumistic, person of Jeanne d'Arc of Domrémi. In her case we have the historical *Bois Chesnu* (oak forest), the *Beau Mai* or *L'Arbe des Dames* (the nymphs' tree), and the limpid fountain beneath the gigantic beech tree (*patulae sub tegmine fagi*), all combined in one beautiful spot of

the Champagne, and presenting all the essential elements of an early patriotic inspiration to the coming *Sauveuses of La Belle France*. Strange to say, the same spot was held sacred (*Pacific taboo*) in times anterior to Christianity by those sacerdotal poets, the Druid priesthood of Gaul, and this very beech tree, the *Beau Mai* of our story, may have been one of those trees upon the branches of which Lucan sings that the birds of the air dread to perch, "*illis et volucres metuunt insistere ramis*". In speaking of the same trees, the poet of the *Pharsalia* significantly adds, "*arboribus suus horror inest*" (a peculiar shuddering pervades the trees), which is not at all improbable, if they were haunted by the spirits of the departed. Similarly, the will of the god was declared by the wind rustling through the lofty oaks and beech trees in the grove of Dodona. Equally interesting in this connection is this other verse of the poetical biographer of the great Caesar: "*Et non ardentis fulgere incendia silvae*" (and flames shone from a grove that did not burn), reminding the thoughtful and orthodox, that is, right-thinking, reader of the "flame of fire in a bush," with the following command to Moses: "Put off thy shoes from thy feet, for the place where thou standest is holy ground." The question, how the ancient race of Indogermanic Gauls and the hypothetical chosen race of God should, simultaneously, have fallen upon the same representative image of God in a burning bush, suggests, according to my opinion, a far broader basis of *revelation*, than that supplied by the stiff-necked and exclusive dogma of the modern *lucus a non lucendo* Christianity.

But, to return to our "Maid of Orleans," however unintelligible and ridiculous the career of the divine "Pucelle" may have appeared, a century ago, to the shallow admirers of a sneering Voltaire, a philosophical Spiritualist would now-a-days find nothing surprising or very wonderful in the fact that the mediumistic *Jeanne* could descry perfect spirit forms in the twilight, and could hear spirit voices sighing among the branches of the old oaks and beech trees. Far more wonderful things happen in these latter days of nineteenth century spiritualism, and only those ignorant of the genuine and positive nature of the phenomena are now allowed to be *honestly* astonished. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic spirits of departed heroes should form a powerful circle with an innocent shepherdess for their medium, and try to establish a connection or *rapprochement* with their fellow-citizens in a lower sphere, in order to assist them in their almost superhuman efforts of throwing off the galling yoke of a proud and haughty enemy. To a modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (*voix moult belle et douce*) which in those troublous times addressed the tender heart of Joan with these words: "*Jeanne la pucelle*, child of God; be wise, be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc a consecrated virgin a true Kadeshah in the best and most exalted sense of the term. She was to be the female "*Ecce Homo*" of France, the Azazel or scapegoat of a corrupt age and nation, the redeemer of a lost society. Such another "*Ecce Homo*," a bridegroom to vestal Joan, is now very much wanted in France, in the world,—if France, if the world, is to be saved from absolute perdition. It is true there is already a Diogenes spirit abroad, who, lamp in hand, searches the features of the people, looking for a man who will once more take the sins of the world upon his Atlas back, ready to suffer like a Prometheus, Socrates, Sakyamuni, Joshua, or the rest of the divine martyrs and God-intoxicated drivers of a slowly-advancing car of civilization, whose creaking wheels seem constantly to cry out for human blood as the only patent lubricating medium of its progress.

We have said in the outset that all true and great poets are Spiritualists at heart; some, and these are the best, willingly and knowingly; others, semi-consciously and half-wittingly; and a third class, of which Swinburne is the aptest modern type, struggle defiantly, Byronically, in the toils of the "Prince of the power of

the air." Was John Milton, I ask, not a genuine Spiritualist when he sang :

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep!"

Could Milton have meant anything different in this outspoken passage from what modern Spiritualists mean when they use similar words in prose? Are poets, then, a kind of licensed liars, using metaphors only to hide falsehoods and fables under the gloss of serpents' tongues? The poets—those true and highly-polished mirrors of an unseen world of forms and modes of being, those secondary creators sent by God in long intervals to show a purblind humanity the innermost beauties of his cosmos—these rare and great men should only be vain and idle storytellers of an infinitely unreal world of spirits! Is such a supposition to be tolerated for a single moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most elevated human thought expressed in harmonious numbers, measure, and verse, less worthy to be pondered than the most perfect syllogism of Plato's dialogues, or the most finished period of a Ciceronian oration? No, certainly not! Again, I ask, what is the purport of the language of Longfellow, one of the semi-conscious class of poets, when he tells us in "Resignation"—

"There is no death! what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

What difference is there between Longfellow's "life elysian" and the eternal summerland of the Spiritualist? I answer, none; but the poet has only seen the golden border of the white garment of truth. And again, his "Haunted Houses," what kind of habitations are they? He will tell you:

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound (?) upon the floors."

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us sometimes, because they still take an interest in our human affairs. Again, his celebrated

"Dust thou art, to dust returnest
Was not spoken of the soul."

seems to assign to the spirit a different and higher destination than that of the mere *apparitional* body of dust. It would appear from this that the "*Putvis es, et in pulverem reverteris*" of Genesis does not hold good with respect to the spiritual body. Longfellow's "Footsteps of Angels," "Excelsior," and scores of other poems are full of language perfectly identical with the language used by the modern Spiritualist. And yet, this poet scorns, has scorned in plain words of prose, the idea of being ranked amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people *take him by his word*, really meaning in their hearts what he is only saying with his lips? To be a trumpet of God, and not to know it? How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has been singing about these fifty years and more. But some people, and their number is legion, prefer "reigning in hell to serving in heaven," and it is more than likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years standing, for what to *him* must be a very problematical position in the spheres, of the glories of which he only sings for a living. Is this the divine mission of modern troubadours? Had Spiritualism not been born (the second time) in a manger, we simple shepherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydesville or Bethlehem to watch the rising of a new sun. The race of "wise men," both in the East and in the West, seems to be extinct, and the task of receiving the infant saviour of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while

longer, for the day is not very distant now when it will be looked upon as a mark of honour and distinction to have been among those chosen few whose eyes rested first upon the early instinctive movements of our young Shiloh "unto whom shall be the gathering of the people."

But it is time to bring this dithyrambic rhapsody on poets, mediums, and Spiritualists, to a close, which I do not think can be done in apter and more appropriate language than that of the "*Majora canamus*" of Tennyson:

"Our voices took a higher range;
Once more we sang: "They do not die,
Nor lose their mortal sympathy,
Nor change to us, although they change;
Rapt from the fickle and the frail
With gathered power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil.
Rise, happy morn, rise holy morn,
Draw forth the cheerful day from night:
O Father, touch the east, and light
The light that shone when Hope was born."

C. W. ROHNER.

Chiltern, 17th February, 1876.

MATERIALISM'S LAST ASSAULT.

EPES SARGEANT'S REPLY TO TYNDALL ON SPIRITUALISM.

Reprinted from the New York Sun of Dec. 12th., 1875.

Men of Science who have thought it worthy of Investigation—Spiritualism now able to take care of Itself—Materialism contradicts Itself—Inconvenient Facts—Universal Science bringing us nearer the Higher Life.

PROF. JOHN TYNDALL.—*Sir*: I find in the preface to your "Fragments of Science," in the Popular Science Monthly, for December, 1875, the following remark:

"The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

Seeing that your preface is largely made up of expressions that betray great soreness on your part because of the "hard words" which your "noisy and unreasonable assailants" of the pulpit have launched at you; seeing that you express a wish that the minds which deal with "these high themes" were "the seat of dignity—if possible of chivalry—but certainly not the seat of littleness;" and that you regard as unmannerly those persons who have denounced you for "rejecting the notion of a separate soul," &c.—does it not appear like a disposition to mete out to the unpopular Spiritualists a measure which you sensitively shrink from having meted out to yourself, when, from the calm atmosphere, the "Alpine heights" of scientific meditation, you try to affix a foul, dishonoring name to a subject which many eminent men of science among your contemporaries have thought worthy of their serious investigation?

If you ask to what men I refer, I could mention the names of Alfred Russell Wallace, President of the Anthropological Society of London, and known to science as sharing with Darwin the discovery of the principal of natural selection; Maximilian Percy, Professor of Natural History in the University of Berne; J. H. Fichte, the illustrious son of an illustrious father; the late Robert Hare, one of America's foremost chemists; Nicholas Wagner and Dr. A. Butlerof, both well-known physicists and professors of the University of St. Petersburg; Dr. Franz Hoffman, of Würzburg; University; Camille Flammarion, whose astronomical writings are well known to the readers of the Popular Science Monthly; Dr. J. R. Nichols, chemist, and editor of the Boston Journal of Chemistry; the late Nassau William Senior, celebrated as a political economist; Herman Goldschmidt, the discoverer of fourteen planets; William Crookes, F.R.S., a well-known chemist, and Editor of the London Quarterly Journal of Science; C. F. Varley, F.R.S., electrician; and the late Prof. De Morgan, eminent as a mathematician, and who once remarked of certain physicists like yourself, who "snap up" the investigators of Spiritualism with the

cry of unphilosophical, degrading, even as the clergymen of a former generation thought to frighten free thinkers with the cry of infidel—"They want taming, and will get it, for they wear the priest's cast-off garb, dyed to escape detection."

PROFESSORS ON THE LIST.

I could enlarge this list considerably, as you must well know. In this very number of the *Popular Science Monthly*, containing your "unmannerly" attack, is a paper by Prof. W. D. Gunning on "Progression and Retrogression," showing that retrogression of types, as well as progression, belongs to the system of evolution and is illustrated in the natural world. Prof. Gunning has long been a Spiritualist, and has written much and ably in defence of his belief. I might refer you to Prof. William Denton, an experienced geologist, and who has lately succeeded in taking casts of hands which he has reason to believe are projected by spirit power into temporarily material conditions; also, to Dr. J. R. Buchanan, of Kentucky, eminent as an anthropologist and cerebral anatomist. Archbishop Whately, the skilled logician, became a confirmed Spiritualist shortly before he died. Lord Lindsay, long devoted to scientific pursuits, testifies to having witnessed the levitation of Mr. Home, the Medium. The late Lords Lyndhurst and Brougham, though advanced in years when they became interested in Spiritualism, had certainly given no signs of mental degeneracy. In a preface which Lord Brougham wrote, just before his death, for "Napier's Book of Nature and Book of Man," he says in conclusion: "But even in the most cloudless skies of scepticism I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." I might instance the case of the late Dr. Elliotson, the studious physiologist, and editor of the *Zoist*, who, after advocating up to the age of seventy, views as to the "potency of matter" similar to your own, suddenly had the convictions of a lifetime reversed by his recognition of the reality of certain phenomena through Mr. Home, and pathetically expressed a regret that he had not "known these things earlier."

But there are evidences more recent of the profound impression which the facts of Spiritualism are making upon the cultivated classes in England. In the *British Quarterly Review* for October, 1875, is a paper on "Modern Necromancy," the drift of which is that there are evidences of preternatural facts in the phenomena claimed as spiritual; that investigators like Mr. Wallace and Mr. Crookes are not to be condemned for examining into them; but that those facts, being such as were forbidden by the Mosaic law, and the moral conditions for their production being assumed to be objectionable, the moment we have become convinced of their reality, we ought to drop them as Satanic. In other words, there is proof of the action of spirits, but as there are perhaps bad spirits, the less we have to do with them the better for our souls' safety and the good of humanity.

I will not risk giving offence by supposing that you, whose expressions of scorn for the "fanatical, foolish, and more purely sacerdotal portion of Christendom" are so emphatic, share in these nervous apprehensions of diabolical agency. You will doubtless agree with me that if it be right to test the facts it must be right to draw inferences from them, even if these should lead to the spiritual hypothesis.

The *London Spectator*, in some apt comments on the article, expresses itself as no longer surprised to find any inquirer accepting—"what indeed so many intelligent persons day by day now become convinced of"—the assumption, namely, "that there is a solid nucleus of preternatural fact in the phenomena called spiritualistic."

THE RELIGION OF THE FUTURE.

I might also call your attention to a remarkable paper on "Theism" in the last number of the *Westminster Review*, in which Spiritualism is referred to as "the religion of the future," and of which the writer says:

"It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are

revealed to babes. Once more the weak will confound the mighty, the foolish the wise. * * * Spiritualism will reestablish, on what professes to be ground of positive evidence, the falling belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us."

I do not concur with this eloquent writer in regarding Spiritualism as a "religion," or as "scorning the barriers of nature's laws." It is neither a religion nor a sect. Reconciling, as it does, to our reason, the theory of superior spirits, and hence a supreme Spirit, infinite in His attributes, Spiritualism presents the basis for a religion, even as the earth-life presents the basis for a morality; and all the "signs and wonders" are in harmony with universal law.

Were it not that you would say they belong to the "pre-scientific past," I could quote nearly all the leading Catholic authorities of the day in support of the facts (regarded by them as demoniacal) which you would so confidently ignore. But I have named to you three of the organs of the highest intellect of Protestant England, whose language distinctly intimates a belief that there is in these phenomena a preternatural element. I have given you also the names of many distinguished men of science, your contemporaries, who have no doubt of the facts, and most of whom have explained them by the spiritual hypothesis. I could mention the names of some sixty journals in different parts of the world, all devoted to the discussion of these most interesting thaumaturgic occurrences. And do you think to scare off investigation into them by hurling at the subject, from your scientific tripod, your missile of dirty words? Is it by such hectoring that you hope to suppress an inconvenient topic? Are we to be awed, in this last quarter of the nineteenth century, by the "priest's cast-off garb, dyed to escape detection?" Nay, rather give us back the bigotry of religion, and spare us the bigotry of your "positive science!"

A DEATH-DEFYING PRINCIPLE.

If, as is claimed, there be a "preternatural element" involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition to another stage of being! Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!

The offence which you charge against the eminent persons I have named and other Spiritualists is, it appears, of the intellect, that faculty which investigates and reasons. The "whoredom" is "intellectual." If by this you mean anything beyond mere obscene scurrility—if, to borrow the language of your complaint against the theologians, you are not merely "slipping out of the reign of courtesy into that of scorn and abuse"—what you would say is that Spiritualism implies a prostitution of the intellect in the desertion of truth for imposture and delusion. Let us see.

The primary question is one of facts. You will hardly contend that the facts, if provable, are not as legitimate a subject of scientific investigation as the facts of chemistry or geology. Contemptuous as have been your expressions, you have not yet had the rashness to say, with Prof. Huxley: "Supposing the phenomena to be genuine, they do not interest." For, to mention only one of the phenomena, that of the sudden appearance and disappearance of materialized hands, drapery, &c., you, a student of matter, cannot seriously say that you are indifferent to a fact which, if admitted, must reverse all current notions on the subject.

Prof. Boutlerof, the Russian physicist, of the University of St. Petersburg, remarks of the manifestations indicating this fact:

"The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

And yet you, in the very breath in which you deplore the illiberality of the clergy toward your own free utterances, do your best to prevent investigation into these stupendous facts of nature by exerting your influence as a man of science to soil the subject with an opprobrious name! You say, too, that Spiritualism is "degrading;" as if even that aspersion ought to deter a brave, earnest seeker from getting at the truth in respect to it! You, sir, who, through one of your German quotations, complain of the "tactics" of your opponents in "treating you contemptuously and trying to disparage you gradually in the public esteem," resort to the same "tactics" when Spiritualism comes in your way.

TRoublesome Facts.

I can imagine how exasperating it must be to a physicist of your experience to have certain new facts thrust in his face, which, if accepted, must unsettle confident theories born of years of pursuit of what he has regarded as scientific certainties. A busy man of science like yourself, how can he afford to give his attention to phenomena so subtle and evasive, so baffling and extraordinary, that they require much time and patience in the investigation, and which, if proved, he can classify under no law known to his code; facts for which there is no place in any of the pigeon-holes of his laboratory, and which flatly contradict, or threaten to contradict, some of the laws he has looked on as inviolable?

The impatient contempt with which Faraday, Huxley, yourself, and the Harvard professors have dismissed the transcendent facts of Spiritualism affords a lesson which is likely to be often referred to in the future as a check to those over-confident votaries of science who, disregarding Bacon's monition, make their own *a priori* objections the measure of nature's possibilities. For you are one of those clever professors whom Goethe describes in a passage which you will pardon me for translating, since you let us frequently see how well you could have read it for yourself in the original:

"Most learned Don, I know you by these tokens;
What you can feel not, that can no one feel;
What comprehend not, no one comprehend;
What you can't reckon is of no account,
What you can't weigh can no existence have,
What you've not coined, that must be counterfeit."

Certain phenomena occur, to which the name spiritual is given, simply because they cannot be explained by any known physical laws, and because the intelligent force, from which they are supposed to proceed, declares itself to be a spirit. The establishment of these phenomena, as occurrences recognized by science, is merely a question of time. The question how far and in what sense they are spiritual is likely to remain an open one long after the facts are accepted as proven. Meanwhile how can any man of science, not crazed by prejudice or dwarfed by bigotry, charge it upon any investigator of the facts, or holder of the hypothesis, that he is lending himself intellectually to a "degrading" subject? Can the verification of any fact of Nature be degrading to the honest searcher after truth?

You tell us of certain scientific considerations that will help us to see and feel "what drivellers even men of strenuous intellect may become, through exclusively dwelling and dealing with theological chimeras." Did it never occur to you what "drivellers" men of strenuous intellect may become through exclusively dwelling and dealing with the chimeras derived from one little group of facts to the exclusion of others, somewhat different in their nature and in the conditions of their verification? Give heed to the familiar wisdom of Arago, where he says: "He who asserts that, outside of the domain of pure mathematics, anything is impossible, lacks prudence."

SPIRITUALISM ABLE TO TAKE CARE OF ITSELF.

Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its expositors seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy

mediomania, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanry, and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, credulities and stupidities that would seek a shelter under its name.

Even if it were conclusively proved that two-thirds of those persons believed to be genuine mediums, though subject to human frailties, like Mrs. Holmes, the Eddys, and others, had occasionally, in the absence of supposed spirit-help, resorted to imposture, or that all their manifestations were frauds, it would not impair the force of the great, irresistible body of thoroughly tested facts on which Modern Spiritualism is based.

The thrust at Spiritualism occupies but a line or two of your preface. The rest is devoted to a vindication of your thesis that "matter contains within itself the promise and potency of all terrestrial life." In your Belfast address you stated this somewhat more broadly, omitting the word *terrestrial*; and you have since so softened down your materialism with conditions, qualifications, and admissions that no one who has followed you through all your explanations could be surprised any day of hear of your subscribing to the Thirty-nine Articles.

While seeming to repudiate materialism by conceding that there is "an impassable chasm, intellectually, between the physical processes of the brain and the facts of consciousness," you take away all the force and grace of the concession by saying:

"Were not man's origin implicated, we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other. But this purity is troubled by our interests in this life and by our hopes and fears regarding the world to come."

This looks very much like a contradiction. After having told us that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," you would have us suppose that nevertheless "pure intellect," untroubled by hopes and fears of a world to come, does not at all regard as unthinkable the derivation of animal life, including consciousness, of course, from "inorganic nature," or its equivalent, matter.

HOPES AND FEARS OF FUTURE LIFE.

And so, after all, the "impassable chasm" may be easily leaped by an *esprit fort*! If we will only give up our foolish little hopes and fears about a future life, it will not be so difficult for us to ascribe all our faculties, including consciousness, genius, and love, to matter.

But how can the chasm at once be passable and impassable? This disposition on your part to hedge—to make concessions which, when hard pressed by your clerical assailants, you can fall back on to prove that you are not the atheist they would make you out, while, at other times, you would create the impression that science and "pure intellect" favor your notion that matter is the all-sufficient factor—is manifest through all your argument, both in your present preface and in your Belfast address. No one will suppose you insincere; but, to put the case mildly, does not this almost simultaneous coquetry with opposite opinions indicate a somewhat ungarded and superficial way of treating a great subject?

If any further proof of your fickleness in arguing were needed, it may be found in that passage where you say:

"Nor am I anxious to shut out the idea that the life here spoken of [the 'life immanent everywhere'] may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man. I resist no such idea so long as it is not dogmatically imposed."

Here, with a princely generosity, though not in lucid language, you permit us to entertain the theistic idea. Here you accept a supposition which wholly neutralizes the theory of materialism. Do you not see that in granting to matter a spiritual property, an infusion from a "higher life," a deific impulse, you abandon your dream of the "promise and potency" of mere matter,

and nullify your threat of "wresting from theology the entire domain of cosmological theory?"

You cannot escape by saying that the theologic conception belongs to the region of the emotions, while yours is the conclusion of pure science; for you virtually admit with Locke that matter may be divinely gifted with the power of producing mind and other marvels. You do not "shut out" that idea, only it must not be "dogmatically imposed." No more must the idea of the "promise and potency" of mere matter be dogmatically imposed! To your hypothesis, theology replies with another which neutralizes it, and exposes the impotence of the threat you address to her.

"Promise and potency!" Have you never had any misgiving as to your right to use these words in the way you do? Are they not wholly metaphorical in their application to the processes of pure, unaided matter, or inorganic nature? Have they any strictly scientific validity or fitness? Shall we allow you to express unintelligent operations in terms of mind when your purpose is to prove that no mind is needed in the case?

REDUCING MATTER.

You would reduce matter to a spiritual activity, having thinking and matter, the "potency" of appearing and perceiving, for its two-fold functions; and then you call upon us to regard it still as matter, having within itself the "promise and the potency of all terrestrial life!" Reason cannot accept such postulates. Even Hartley, whose vibratory hypothesis was welcomed by materialists, admits that it is the same thing whether we suppose that matter has properties and powers unlike those which appear in it, and superior to them, or whether we suppose an immaterial substance. You say:

"I have spoken above as if the assumption of a soul would save Mr. Martineau from the inconsistency of crediting pure matter with the astonishing building power displayed in crystals and trees. This, however, would not be the necessary result, for it would remain to be proved that the soul assumed is not itself matter."

And you then quote Tertullian to show that he "was quite a physicist in the definiteness of his conceptions regarding the soul," since he believed in its corporeal nature; and you wonder "what would have happened to this great Christian father amid the roaring lions of Belfast."

But you omit to inform your readers that Tertullian was, after all, a Spiritualist, in the strictly modern sense, since the corporeal soul in which he believed was simply the equivalent of the spiritual body of the teachings according to Spiritualism; for he drew his notions of the soul not only from his interpretations of the Bible, but from the communications of a female medium, who, he says, described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial colour, and every way of human form."

Tertullian was largely influenced by his knowledge of phenomena quite similar to those of Modern Spiritualism; but he left the question an open one how far all organisms are indebted for life, intelligence, and formative power to a divine influx, a "higher life." The fact of such an influx is what no human science can prove or disprove. In the nature of things the eternal cause must be above all proof. To prove God would be to look down upon God, to be superior to God.

After having admitted that "the life immanent everywhere" may be "a subordinate part and function of a higher life," you, with a strange neglect of your admission, call upon Mr. Martineau to tell you at what moment the soul could have come in, if, in the production of the snow-crystal, for example, "an imponderable formative soul unites itself with the substance after its escape from the liquid." And you playfully ask, "Did it enter at once or by degrees? Is it distributed through the entire mass of the crystal? Has it legs or arms? What becomes of it when the crystal is dissolved? Why should a particular temperature be needed before it can exercise its vocation?" &c.

THE HIGHER LIFE.

Did it never occur to you that the "higher life," which you concede as an idea not to be excluded, may account for the soul, not only in the formative power of the snow-crystal, but in all organisms, vegetable and animal? The force which every being and every thing is possessed of lies in its idea; and this idea—a vitalizing, spiritual principle—is from God, or, if you please, "the higher life." What would be thought of the reasoner who, for proof of the heat in a body should ask, "Has it legs or arms? What becomes of it? Did it enter at once, or by degrees?"

Universal science is bringing us nearer every day to this conception of a single elementary substance or force, from which, by differentiation, transformation, and the infinite adjustment of proportions, all the varieties, properties, and exquisite forms of matter and marvels of mind are produced; and in this intelligent force, informing principle, or "higher life," pervading all things and culminating in the human soul we have a glimpse of the immediate agency of deity.

You ask, "If there be anything beside matter in the egg, or in the infant subsequently slumbering in the womb, what is it?" And you conclude, "Matter I define that mysterious thing by which all this is accomplished. How it came to have this power is a question on which I never ventured an opinion."

But, sir, it is to venture a very decided opinion to admit, as not in conflict with your hypothesis, the notion that the origin of the power may be in a "higher life," of which the lower life, revealed in matter, may be a "function." And when you employ the words "promise and potency" to characterize the evolution issuing in manifestations of beauty, prescience, adaptation, mind, and consciousness, you invest matter with that "higher life," the conception of which you seem at times, with a strange contradiction, to relegate to the region of the emotions. Your "mysterious something" becomes a two-faced unity, like "the convex and concave of the same curve," partaking of properties which the theologians call spiritual, and which you prefer to call "promise and potency."

A FRUITLESS CONTENTION.

But what an aimless logomachy it is, then, that you are engaged in! After all the qualification and elaborations of your argument—and I admire the eloquence and imaginative grace which you put forth in your style—you are brought to an admission which dematerializes your vaunted matter, introduces a mysterious agency which, for all that you can show to the contrary, may be spiritual, and points, in spite of your sceptical "What is it?" to "something besides matter in the egg."

You express, in conclusion, a hope that the minds of the future may be "purer and mightier than ours, partly because of their deeper knowledge of matter and their more faithful conformity to its laws."

And yet here are phenomena, attested to by thousands of competent witnesses, for which it is claimed that they prove the instant apparent production and dissipation of matter by what is believed to be a superior intelligent force or will—phenomena going on under your very nose, and which have been tested by Wallace, Crookes, Varley, Wagner, Boutlerof, Aksakof, Harrison, Sexton, Buchanan, Gunning, Denton, and hundreds of other respectable physicists; and yet you, without giving to the subject the study that you would have to give to a fly's wing in order to test what science asserts of it, escape from the whole amazing body of facts, and the hypothesis that would account for them, with the brave, ingenuous cry of—

But I will spare you the repetition of the ribald scoff. If it come to you from those higher moods, those "Alpine summits," those "moments of clearness and vigor," to which you claim to be sometimes lifted, what form of speech would you have found unclear enough for the lower level of your ordinary discourse?

Respectfully, EPES SARGENT.

No. 68 Moreland street, Boston, Mass., Dec. 11th, 1875.

THE HOSTS OF HEAVEN PREPARING FOR THE STRIFE.

We invite the attention of our readers, in this article, to a consideration of the superiority of Spiritualism over Christianity as an instrument of social and political reform; of police; of law and order; of virtuous habits and individual restraint; and we shall glance at the changes which Spiritualism, under the direction of the angels, is calculated to produce in the autonomy, or internal government, of the principal nations of the earth.

We have frequently explained that the Christianity of Christendom is not the Christianity of Christ; and that primitive Christianity and modern Spiritualism are different phases of the same truth.

We throw popular Christianity overboard altogether. We reject its claims to catholicity or benevolence beyond the grave, and we predict its ultimate exposure and gradual disappearance. We do not say that Churchianity was dead always, but we insist that it is dead now. We hold that it is one of many forms of religious expression; that it is ephemeral in its nature; and, like everything but spirit, must pass away. Spiritualism will not pass away, because it is a science. Christianity is not a science, but a form of religious expression; and this constitutes the real difference between the two.

Now Churchianity is supported by statesmen—and justly supported—as an instrument of police, as an aid to good government, and to order in society. It is supported as a means of frightening the ignorant, and keeping them out of jail; and, so long as Churchianity serves these purposes, it is fairly entitled to sympathy and support.

But if it can be shown that the fulminations of the churches and the threats of the Bible have no restraining influence except on the timorous and the craven-hearted, who never trouble the police—except as suicides; if it can be proved that the dissensions in the churches are depriving Churchianity of its dignity and influence; if the conduct of representative churchmen, such as Henry Ward Beecher, and the Rev. Mr. King—of sporting renown—and others, are exposing Churchianity to contempt; then Churchianity ceases to be an effective agent of moral restraint, and is no longer deserving of public support.

Spiritualism, on the other hand, is calculated to produce a lasting reformation in the character of everyone who receives it; because “it stimulates to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future; teaches that the process of physical death effects no transformation of the mental constitution or the moral character, as that would destroy identity; and it gives a rational and inviting conception of the future life to those who use the earth life worthily.”

Churchianity gives us fictions for truths, stones for bread, and supports falsehood by fear. Spiritualism appeals to our hopes, our reason, our observation and reflection, and supports its teachings by facts which, in any other age, would be deemed miraculous.

Churchianity dreads investigation; Spiritualism invites it. Christians lose their temper when their creeds and dogmas are ridiculed, and this is one of the surest signs of a bad cause.

Churchianity opposes education; Spiritualism encourages it. Churchianity thrives best among the ignorant and the thoughtless; Spiritualism seeks the atmosphere of the fearless and the free.

Spiritualism must attack Churchianity piece-meal. Our opponents are divided into two great sections—Protestant and Catholic. The Materialists and Atheists will join us when they are satisfied about our facts. Protestants and Catholics are at present united in one common opposition to Spiritualism. The education question will dissolve the alliance, and out of that quarrel our opportunity will come. The Roman Catholic laity will forsake the clergy on the education question, and the priests will be rendered furious when they realize that they have lost their hold on the people. They will stir up bloodshed, not only here, but in Europe

and America, and bloodshed must be met by bloodshed. The priests are behind “the stonewall.”

The Roman Catholic Church has opposed to it the tendency or spirit of the age, which enables people to see that without information they must remain poor, and that poverty, as such, is exposed to deserved contempt. Therefore they will find it to their interest to become acquainted with machinery, with newspapers, with the various educational influences surrounding them in a country like this; and the parents of Roman Catholic children will silently work to get their children made equal to those who, because of their superior education and information, become well off.

The masses are waiting for a suitable occasion to quarrel with the clergy of Rome, and that occasion will be supplied in Victoria, and in America, by the next struggle in the electoral battlefield. A variety of causes will give additional significance to those struggles, but we do not expect more to flow from them than that they will afford evidence to the priests that their power over the people is gone for ever.

But the power of the Protestant clergy over the people will go too, for reasons which we will briefly explain.

In the historical development of Christianity, Protestantism did good service as a wedge, or negative influence, by which the hardness and solidarity of Roman Catholicism became divided, softened, and refined. But Protestantism has done its work, and has become corrupt. It never was a positive, masculine, and aggressive system of religious warfare. In its best days it was merely a feminine protest against the abuses of the Popish system, which had become too gross for human endurance. The influence of Protestantism on the progress of the world has been greatly overestimated, and it is beginning to be seen, by thinkers, that Protestantism was simply the expression of a cause which lay out of sight. That cause was the spirit world, and the reformers were mediums. The spirit world having, in this age, as we are informed, withdrawn their inspiration from Protestants as such, the vitality of Protestantism is seriously impaired, and Ritualism and Materialism have seized upon the sufferer, and are tearing her to pieces by degrees.

But religious systems, like annulose, do not immediately die on being cut asunder, but in many cases the head part produces a tail, and the tail part a head, so that one system after dismemberment is continued in two pieces, both of them bleeding and stunted, but not without hopes of ultimately growing into full-sized worms again.

Now the Protestant annelid, on being severed by internal dissension, will be devoured—one-half by Spiritualism, and the other half by Popery, and in this way Protestantism, as a living religious impulse, will disappear from among men. Protestants with ritualistic tendencies will be devoured by Romanism: Protestants with more rational tendencies will be absorbed by Spiritualism.

When Protestantism is disposed of, there will still remain three great parties in Christendom, namely, the Roman Catholics, the Spiritualists, and the Greek Church.

The Russian people have strong spiritual tendencies, and the Emperor's government may deem it good policy to throw the whole weight of their influence into the cause of Spiritualism, when that cause is seen to be founded on facts, and to be divinely adapted to restrain the passions, and mitigate the discontent, of an intelligent and affectionate people. The attitude of Russia towards Spiritualism is most encouraging. The Greek Church has never resisted new truth, has never persecuted heretics, has never forbidden the development of any natural human function; but has encouraged the marriage of priests, and the education of the female intellect. Still, the comparative absence of sects in Russia may be owing to the fact that the ritual of the Greek Church is contained in twenty-four large volumes, and is thus not only out of the reach, but as much beyond the comprehension of the masses of the people as Adam Smith's “Wealth of Nations” is beyond the comprehension of an average Protectionist.

In Russia the hosts of heaven are doing a great work. In that empire, Spiritualism and Socialism are the questions of the day. Socialism is a political danger of the gravest character; therefore, if the people can be induced to forsake Socialism for Spiritualism, Russian statesmen will find it to the interest of the empire to stimulate the cause that will best preserve the public peace.

To this end, distinguished Russian savants have openly embraced Spiritualism, and have secured reliable mediums from England and America to go to St. Petersburg, with the avowed intention of having this great science investigated exhaustively, with a view to its incorporation into the general principles that regulate the public affairs.

Religious and political movements in Russia are conducted on a scale of colossal magnitude; and the conversion of the entire empire to Spiritualism would be an act of religious progress, on a par with that great act of political progress known as the emancipation of the serfs.

When the influence of Spiritualism on the human heart is seen to produce habits of patience, temperance, moderation, and endurance, then it will be welcomed by the rulers of the nations for police purposes, in place of Christianity, which will fall into contempt.

All minor distinctions will be swept away, and, throughout Christendom, two conflicting religious principles will struggle for mastery—Spiritualism representing progress and light; and Romanism representing retrogression and darkness. The issue of that inevitable conflict shall be described in the powerful language of the poet Shelley:—

"Fear not the tyrants shall rule for ever,
Or the priests of the bloody faith;
They stand on the brink of that mighty river,
Whose waves they have tainted with death.
It is fed from the depths of a thousand dells,
Around them it foams, and rages, and swells;
And their swords and their sceptres I floating see,
Like wrecks on the surge of eternity."

MELBOURNE PROGRESSIVE LYCEUM.

EXHIBITION SESSION.

An exhibition session and entertainment in connexion with the Lyceum was held at the Masonic Hall on Monday, January 31st. Before the opening of the session, the children and officers, to the number of about 100, partook of tea, which was laid in the supper room, at the conclusion of which the groups were mustered in the hall, the visitors occupying the gallery, and the session commenced with an opening song "Sing all together," from the Lyceum Guide. This was followed by a selection of Golden Chain recitations, at the close of which the Lyceum was called to order for the calisthenic exercises. Before commencing these exercises, Mr. Terry (the conductor) briefly explained their object to the visitors, showing how the various movements brought into action every muscle and nerve centre in the body, and thereby tended to physical equilibrium, which was essential to harmony of mind and spirit. The exercises were well executed, and had a pleasing effect. The happy but earnest faces of the children showed how heartily they entered into the spirit of the thing, and as seen from the front of the Lyceum was a sight to be remembered. At the conclusion of the calisthenics, seats were placed among the groups, and the following recitations and songs were given:—

Song	...	"Lovely Rose"
	Miss Lydia Cackett.	
Recit.	...	"A Little Girl's Dream"
	Master H. Plimpton.	
Song	...	"Come Back to Erin"
	Miss Jane Dalrymple.	
Song	...	"The Flower Girl"
	Miss Georgina Hutchens.	
Recit.	...	"Reformers"
	Miss Kate Stuart.	
Duett	...	"Far Away"
	The Misses Hazelden.	
Song	...	Miss A. Powell.
Recit.	...	"Careful and Kind"
	Miss Mary Broyer.	
Song	...	"Sing, Little Bluebird"
	Mrs. Syme.	

Song	...	"Swinging in the Lane"
	Miss L. Cackett.	
Recit.	...	"On the Other Side"
	Miss B. Bonney.	
Solo and Chorus	...	"The Waves are Bright"
	Miss Powell and assistants.	

The different pieces were well given and received with applause. The Lyceum was then formed in marching order, and after a series of ornamental marchings the session was brought to a close with the song of "Be Happy," in which the whole Lyceum joined. A quantity of apples and confections, kindly given by Messrs. Bonney and Hutchens, were filled into bags, and distributed among the children before leaving. After the dismissal of the Lyceum, the hall was cleared, and the officers and friends, to the number of about one hundred, formed a quadrille party, and under the direction of an efficient M.C. dancing was kept up with spirit until 12 p.m., when the company dispersed. The entertainment from first to last was a most enjoyable one.

The nomination of officers to serve for the ensuing six months took place on Sunday, January 24th, when the following were elected:—Conductor, Mrs. M. Loudon; vice-conductor, Mr. A. Deakin; secretary, Mr. R. D. Bannister; musical conductor, Miss Dwight; guardians, Messrs. Terry, Round, and Joske; librarian, Mr. Round; leaders, Messrs. Brotherton, Bannister, Clay, Edwards, Fischer, Mrs. Syme; guards, Mr. Drew, Masters Weichard and Edwards.

Since the above elections, Mrs. Loudon having declined the conductorship, Mr. Deakin was elected conductor, Mr. Terry accepting the vice-conductorship; Mr. Bannister elected guardian, vice Terry resigned.

MR. TYERMAN.

SPIRITUALISM IN RELATION TO FREETHOUGHT.

It is with great pleasure we report the following letter from Mr. Tyerman which appeared in the "Stockwhip" of February 12th, and commend it to the notice of the many lukewarm Spiritualists, who hide their belief as a matter of expediency. They are in the position of the servants to whom the talents were lent. They have received that which they know to be of value and instead of using it, they hide it away neither profiting themselves nor their fellows by it. If one half the Spiritualists of Melbourne would come boldly forward and identify themselves with the movement, there would be no need for the plea of expediency by the rest. There has been little in connexion with Spiritualism in Victoria for any intelligent individual to be ashamed of, but more to be proud of, the movement so far has been on a thoroughly rational basis, and has associated itself with all movements of a liberal and progressive nature.

MR. TYERMAN.

To the Editor of the Stockwhip.

SIR,—An article with the above heading appeared in your last issue, upon which I wish to offer a few remarks, in explanation and self-defence. I never answer anonymous letters about myself, unless something is stated that specially necessitates a reply; for a person who has not the honesty and courage to sign his proper name, when directly attacking another man, is, as a rule, beneath notice. Hence it was that I passed over in silence certain groundless insinuations and impertinent remarks that have appeared in your correspondence columns. But, with regard to an editorial article, the case is different. Though it is anonymous, and the writer may not be known to the party concerned, yet it is generally understood who is editorially responsible for it. And, therefore, I address you in reply to the article above referred to.

Of course, a public man is liable, at all times, to have his public career criticised; and I have no expectation, or wish, that mine should escape. I am obliged for the kind and complimentary things you say of me, in connection with Freethought, and only regret that I do not more fully deserve them; but, taking your article as a whole, I am a little surprised at its appearance, because of the position taken up, and the line of reasoning adopted. It is the first time, that I am aware of, since I abandoned the pulpit for the platform, that any one well acquainted with my public career, has considered that my "conduct" is "somewhat equivocal," and that I "seem as if" I "were blowing hot and cold in one breath." On leaving the church, I openly avowed myself a Spiritualist and a Freethinker; or, as I prefer to put it, a *Spiritualistic* Freethinker, as distinguished from Atheistic, Materialistic, Deistic, Unitarian, or any other class of Freethinkers; and I can truly say that I have striven to honestly and fearlessly maintain that position; and was under the impression that I had succeeded, and that even

those who do not like Spiritualism gave me credit for straightforward consistency in my advocacy of both Spiritualism and Freethought. I am under the same impression still, your article to the contrary notwithstanding. That my position may have been a mistaken one is possible; but that it has been in any sense "equivocal," or of the "blowing hot and cold" character, I believe those who know me best will be the last to admit. If I am to be represented as wearing a "dual character" (See your advertisement in the Evening News), because I lecture on Spiritualism one Sunday, and on Freethought another, your reasoning would require other characters to be added. You might as well speak of a man's triple character, because he preaches a sermon one day, delivers a lecture on astronomy on another, and writes an essay on medicine on the third. Strictly speaking, however, it would only be a man with one character, occupying three different fields of thought; and there would not necessarily be anything inconsistent or "equivocal" in his conduct.

You seem to think that my advocacy of Spiritualism is "detrimental to the cause"—of Freethought—which I have "undertaken to defend." Permit me to say I have not undertaken to defend only what is commonly understood by Freethought, as your remark appears to imply. On the contrary, the public meeting at which I was invited to remain in Sydney, which was composed of Spiritualists and Freethinkers, unanimously passed the following resolution, which I accepted, namely, "That this meeting resolves to invite Mr. Tyerman to remain in Sydney as a Public Advocate of Freethought views and Lecturer on Spiritualism and other subjects of inquiry." You will, therefore, see that in advocating both Spiritualism and Freethought, I am simply complying with the terms of the invitation to remain here; and if I were inclined to do so I could not place one subject in "abeyance" to please certain representatives of the other, without offending and forfeiting the confidence of one section of the friends who invited me to remain in Sydney, unless I obtained their consent to such a course. I have not the remotest intention, however, of asking for such consent, because, as a matter of principle, I could not possibly expunge Spiritualism from the programme of my public lectures; and even if there were no serious principle involved I could not do so on the ground of expediency. I quite agree with you, that there are cases in which it would be wise policy to pursue the course you suggest; but I fail to see that mine is such a case. That some Freethinkers stand aloof from me, and that others only render a lukewarm support, because of my advocacy of Spiritualism, is no doubt true; but I do not believe that such advocacy is so detrimental to Freethought, pure and simple, as you try to make it appear. I credit Freethinkers generally with sufficient real freedom and magnanimity, to allow me to pursue the path that my judgment and conscience lead me to with the same unfettered liberty as they claim for themselves; and to encourage me, when lecturing on a subject that they may not quite endorse, as well as when advocating their own particular views. If not, wherein consists their boasted freedom? And as to those who are still in the bonds of religious superstition and error, I do not think that I shall be less likely to win them to the ranks of liberalism because I am a Spiritualistic Freethinker, than if I were a Materialistic Freethinker. On the contrary, I believe I shall succeed better in the former character than I should if I appeared in the latter. There is something in Materialism—though I am aware all Freethinkers are not Materialists—so cold, cheerless, and repulsive to most Christians that they instinctively shrink from it, as a thing calculated to repress the spiritual aspirations of their nature, and extinguish their hope of another life; whereas, when they examine genuine Spiritualism they find that it contains all the real liberty and essential principles of Materialistic Freethought, and yet it leaves them a God and a future state—a God much more worthy of the name, and a future state much more probable and attractive, than the Bible and sectarian creeds make known.

If, in advocating Spiritualism, I was advocating a system that was not essentially a Freethought system, and that was in any way antagonistic to what we understand by the term Freethought there would be some force in your objection that my conduct is "equivocal," and that in advocating it I am injuring Freethought. But such is not the case. Spiritualism, as I understand it, includes everything that Freethought can boast, and a little more, as just intimated. It is equally with it the enemy of all religious superstition and pious humbug; it is equally with it opposed to the popular belief in the Bible, and to all the theological creeds in Christendom; it is equally with it seeking to overthrow those priestly pretensions and ecclesiastical institutions that have wrought such mischief in the world; it is equally with it in favour of the freest and fullest investigation of all subjects solely on their merits, and of rejecting everything, no matter how long established and respectable it may be, that is contrary to the teachings of science and to the dictates of man's reason and conscience; and it is equally with it striving to redress religious and social wrongs, and to reform, elevate, and bless mankind by natural rather than supernatural means. There is no essential or material difference between a Spiritualist and a Freethinker on these and other fundamental questions affecting this life. They go hand in hand together to a certain stage; there separate, the Spiritualist going a little ahead, to the point of recognising a future state, and believing in the actuality of present intercommunication between that state and this. He only occupies a position a little in advance of, but in no sense necessarily in opposition to, the Freethinker. And because I, as a Spiritualist believe in a few things that you, as a Freethinker, have not yet embraced, is it either reasonable or right for you to ask me to

keep "silence" on these subjects, for fear of doing some little "harm" to questions on which we are agreed? I think not. In so far as you do this you infringe my rights even as a Freethinker, and advocate a restraint which smacks far more of sectarian intolerance than of enlightened liberty. And to represent me when lecturing on Spiritualism, as "simply a priest in religion, animated, apparently, by the same ecclesiastical spirit, and imbued with the same old sacerdotal virtues and vices," is equally unwarranted. Spiritualism knows no more of the priestly character and sacerdotal functions than Freethought; and I am not aware of anything that I have said or done since I accepted it, that could in any way convey the impression that I aspired to such character and functions. I only profess to be a free and independent advocate of its principles so far as I understand and believe them, and no further. I occupy no position which the humblest Spiritualist may not take up if he is fit for it, and exercise no functions which he may not claim if he chooses.

But even if by my advocacy of Spiritualism I did injure the cause of Secular Freethought as much as you suppose, yet, whilst I might deeply regret that, I could not honestly pursue any other course. I am so profoundly convinced of the truth and beauty of Spiritualism, and of its vast importance to mankind, that I cannot do otherwise than defend its teachings and press its claims. Having satisfied myself of its truth, by a personal investigation, and with the vast mass of corroborative evidence in its favour that is pouring in upon me from nearly all parts of the world, I should be either a moral coward or contemptible trimmer, if I did not do what little I can to induce both Freethinkers and Christians to lay aside their prejudices, and impartially examine it for themselves. And, therefore, my advocacy of Spiritualism is not a case of thoughtless "truth-blurting" regardless of consequences, as you assert; but a deliberate discharge of what is to me a solemn and imperative duty, and under a distinct apprehension of at least some of the results both to myself and Freethought. Such advocacy may not, as you say, "appreciably hasten that consummation," which I hope for in the ultimate triumph of Spiritualism over all opposition; but shall I, therefore, not contribute my mite towards the desired end? That "consummation" will never be reached if Spiritualists all over the world act as you would have me to act—in deference to Secular Freethought. If the object mentioned is ever realised, it will only be by their united and persevering efforts to remove erroneous and prejudiced notions of it, to place its facts and teachings before the public, and to stimulate honest investigation of its claims. And when I as an humble worker in the cause, strive to do this in Sydney, I do not see why those who you say "have listened with profit and pleasure" to my Freethought lectures, should, on hearing a lecture on Spiritualism, "go away with feelings the opposite of admiration and respect." I am not aware that my "whole nature changes with his (my) theme," as you state. On a Spiritualistic, as on a Freethought subject, I only aim at placing my views as intelligibly and forcibly before an audience as I can, leaving them to accept or reject those views as they think fit. I threaten no one with the Divine displeasure who cannot endorse my Shibboleth. And may it not be after all that the "feelings" you speak of result more from the frame of mind of certain parties, than from anything that is advanced in favour of Spiritualism? Alas! I fear that some of those who profess to be Freethinkers are not free in the full and proper sense of the term. They are as much enslaved by their present views as sectarian bigots are by their creeds. They have made up their minds that there is no God, no soul, no future state; and hence, when they hear a lecture on the Spiritual side of man's nature, and on a life beyond the grave, no matter what facts and arguments may be adduced, they "go away with feelings the opposite of admiration and respect." I trust, however, that the number of such Freethinkers is small, and would suggest that there may be things in heaven and earth that have not been dreamt of in their "philosophy;" and that Spiritualism may be true after all, and may be the key to solve some of the difficulties that must still confront them, when viewing things from a materialistic standpoint.

I must apologise for the length of this letter. Writing on personal matters is a thing that I have no special taste for, but your article fairly called for a reply; and I trust I have at least succeeded in making my position intelligible, and, in some measure, satisfactory—Yours, &c.,

JOHN TYERMAN.

147 Woolloomooloo-street, Woolloomooloo,
Sydney, February 9, 1876.

MELBOURNE SPIRITUALIST AND FREETHOUGHT ASSOCIATION.

The meetings of the above association at the Masonic Hall during the past month have been well attended. A paper read by Mr. Terry the first Sunday in the month, entitled "Memory—what it teaches in regard to a future state," led to the delivery, on the following Sunday, of an able lecture on the "Nature of the Soul," (from a materialistic standpoint,) by Mr. Alfred Miller. A lively debate followed, in which the Spiritualists took the most prominent part. On the following Sunday, Mr. Kelly spoke on the materialistic side, and was replied to by Mr. Stow, who consented to give a paper on "Spiritualism and the Soul" on the 27th.

REMARKABLE PHYSICAL MANIFESTATIONS
IN MELBOURNE.

We have from time to time given reports and published letters concerning the remarkable manifestations occurring at the seances of Mrs. Paton, of Castlemaine, through whose mediumship solid substances are brought by spirit aid into a closed room. Nearly two years since, a party of gentlemen, by Mr. Paton's permission, paid a special visit to Castlemaine to hold a test sitting, on which occasion some striking phenomena occurred, but the press as usual not being satisfied with the precautions taken, Mr. Paton was induced to allow another party to visit, accompanied by a detective and two or three determined sceptics, who went up with the foregone conclusion that the manifestations were an imposture, and their mission, to expose it. A circle with such ingredients in it was hardly likely to supply the conditions necessary to induce good manifestations, and the result was that the only object brought in was not of sufficiently appreciable size and weight to satisfy the committee, and the press reports were unfavourable, although not the slightest evidence of trickery was adduced. Having witnessed the phenomena ourselves under strict test conditions, and being convinced of its genuineness, we, a short time since, suggested to Mr. Paton (hearing that he and Mrs. P. would be spending a few weeks in town) the advisability of having a series of test sittings, with the view of demonstrating as far as practicable the reality of the phenomena. Mr. P. expressed his willingness if his wife was agreeable, and, Mrs. P. kindly consenting, a committee was formed, and the first two sittings have already been held. We append the secretary's report as follows:—

MEETING HELD AT MR. TERRY'S 84 RUSSELL STREET, MELBOURNE, FEBRUARY 22ND., 1876.

Present:—Mesdames Paton, Mather, Fielding, and Messrs. Stanford, Terry, Paton, and Deakin.

The room is on the first floor connected with the remainder of the house by a passage, in which the gas remained lighted during the seance. The walls are of brick and plaster, it has two windows opening upon Russell Street, some three feet above the verandah, which is detached, and its roof plainly visible to the continuous passers on the other side of the street. The lamps shine through the venetians, and an occasional vehicle partially lit up the room. The darkness at its deepest permitted the sitters to dimly discern the forms of those nearest to them, the table, a small one, compelling them to touch each other. There was no possibility of a sitter moving though slightly, without its being instantly recognised by those next to them. The chimney is filled by a grate, the only furniture in the room besides the chairs being two small globes and a harmonium. Upon one of the tables were a few books and papers. The medium is an entire stranger to the house. A Chairman and Secretary having been appointed, the room was thoroughly searched and sounded, and the members mutually examined, Mrs. Paton being carefully tested by the other ladies. The Chairman locked the door, retaining the key. The grate was fastened with string twine, the door being also sealed with a slip of gummed paper, marked by the Secretary, the windows were closed at the bottom, a few inches being left open at the top for ventilation, and the members were then satisfied that all possible communication with the outside was cut off.

They then formed a circle about the small table, and sitting for some ten minutes, part of the time singing, the medium being powerfully convulsed the whole period. With a sudden thump, a heavy substance was deposited exactly on the centre of the table, which, on the gas being lit, was discovered to be a large piece of rock, measuring 12 x 6 x 4 in., and weighed 14 lbs., smelling strongly of the sea, of the kind common between St. Kilda and Brighton. Much pleased at so convincing a manifestation, the light was again put out, when the medium instantly said that something cold and clammy was near her face. This was for some seven minutes disregarded, till a member remarking a peculiar scent, a damp mass was felt on the table, which the gas revealed to be a large piece of coarse seaweed; on touching it, a large number of sea-insectivora spread themselves over the table, and were with some difficulty removed to a more fitting position on a newspaper. For some ten minutes the circle rested in the light, to restore the medium, and then, on a third sitting, all holding hands, the medium's ear-ring was taken from her ear and placed upon the table, this concluding a highly satisfactory evening to all concerned, the whole time occupied being one hour and twenty minutes.

SECOND SITTING, February 25th—The conditions were the same as on the previous occasion, the committee being augmented by the presence of Messrs. Sanders, Dempster, Ross, and Dr. Richardson. The medium was on this occasion thoroughly searched by Mr. M. and Dr. R. The power did not appear so strong as at the

first sitting, but after a lapse of about twenty minutes a heavy substance fell on the table and rolled on to the floor, which, on lighting up, proved to be an iron dumb bell of 6 lbs. weight. No one present recognized it, but it was subsequently found to have been brought from the house where Mr. and Mrs. P. are lodging in Collins street. After sitting some time, without further manifestations, the committee adjourned till the 29th inst.

As it is contemplated to hold about four more sittings during the next fortnight, we shall withhold our comments on the matter till next issue, leaving the report to speak for itself.

Advertisements.

NEWSPAPERS AND MAGAZINES ON SALE
AT W. H. TERRY'S.

The Banner of Light, the leading American Spiritualistic paper, weekly; single copies, 6d. Subscription for 1876, 22/6.

The Medium and Daybreak, leading English weekly, 3d. Subscription for 1876, 10/6.

The Spiritualist, London weekly, 4d.; 16/- per annum.

Spiritual Magazine, London, monthly, 10d.; 9/- per an.

Human Nature, London, monthly, 10d.; 9/- per an.

The Stockwhip, a radical Freethought paper, published in Sydney; price, 6d.

The "Herald of Health," Devoted to the Culture of Body and Mind, 1/-, 10/6 per annum.

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Life of Thos. Paine. Vale, 4/6.

The Clock Struck 3, by Rev. Samuel Watson, 6/9.

An Eye Opener, 3/6, paper, 2/3.

Common sense, T. Paine, 1/3.

Historic Americans, T. Parker, 7/.

The Woman's Book, Randolph, 9/.

Book of Mediums, by Allan Kardec, 6/9.

Identity of Primitive Christianity and Modern Spiritualism, by E. Crowell, M.D., 12/-

One Religion, Many Creeds, Ross Winans, 6/9.

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