

*Copyright 1872
Hulsey & Co. Printers*
ARE THESE THINGS TRUE ?

AND, IF SO,

WHAT ARE THE LOGICAL INFERENCES ?

A REPLY

TO

THE RECENT LUCUBRATIONS

OF

MR. DAVID BLAIR.

PRICE, SIXPENCE.

✓
Melbourne :

W. H. TERRY, 96 RUSSELL STREET.

1872.

INTRODUCTION.

THE following appeared in a Ballarat newspaper in reply to eight articles by Mr. Blair. He is here convicted either of gross ignorance of the subject he attacks, or of wilful perversion of the truth, and this not once but frequently. A truth-lover would, on perceiving this, have retracted false assertions, and withdrawn base slanders made against millions of his equals and superiors, acknowledging at once the ignorance that led to it. This has not been done, nor has any attempt been made to explain the facts or arguments here adduced. I am informed that a Beechworth newspaper republished Mr. Blair's articles, wisely stating, however, that no reply would be permitted. The cause must be weak, indeed, that resorts to such tactics, that fears reason, light, and truth. *The Church of England Messenger* for September meets the question by arguing that all the dead sleep until the resurrection, and that, therefore, modern miracles, which any can prove, cannot be true. It would appear as if the leaders in the churches were asleep *now*. Gerald Massey says of them—* “How little they dream of the new dawn that is coming up the sky! nay, is already flaming in at the windows, and trying to look into the shut eyes of the sleepers, which are fast closed to the glory shining on their faces. For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes. They are dreaming how to roll the world back the other way once more into the night of the past, even while they are passing face upwards beneath the radiant arch over their heads, which is the dawn of a day that is not theirs; blind to the splendour of its coming; deaf to the birds of light that are up and singing; and senseless to this amazing apparition of God himself who is now on earth with a visible presence, perturbed and dissatisfied with the current representations of him which have been so unfaithful and untrue. What will they do when they wake?”

* Concerning Spiritualism.

MODERN SPIRITUALISM FROM AN INVESTIGATOR'S POINT OF VIEW.

"It is now generally admitted that all original investigation of nature is useful and honorable; that the man who devotes himself to the observation of natural phenomena, of however obscure and apparently uninteresting a nature, who conducts experiments calculated to throw light upon their causes, and who fully and accurately records such observations, gains for himself a place in the roll of scientific investigators. But, strange to say, in order to merit this honorable position, he must strictly limit his inquiries within certain bounds. For should he chance to meet with any of these singular cases in which an individual exhibits exalted and exceptional mental capacities, appearing like the development of new senses, or those still more extraordinary phenomena which seem to prove the existence of intelligent beings, invisible and intangible to most men, yet capable, under certain conditions, of making their presence known to; and if he devote his best energies to the study of these strange cases and, after long-continued inquiry and careful experiment, arrive at the conclusion that they are veritable realities, and, as such, of the highest importance to his fellow men—instead of being welcomed as a discoverer or rewarded as a scientific investigator, he finds himself set down as credulous and superstitious, if not openly accused of falsehood and imposture." Professor A. R. Wallace, F.R.G.S., F.R.Z.S., and President Ethnological Society, F.E.S., &c.

Whether we regard the persistent spread of this subject in the face of such articles as recently appeared in your journal, the numbers who have given in their adhesion to its principles, or the intelligence and earnestness of its advocates, it must be admitted by all sceptics to be one of the unsolved problems of the age, and therefore not undeserving of study. It will be found that almost every one approaches Spiritualism as an antagonist. Investigators come to curse but remain to bless. "The meanness of the thing" says one, "The blasphemy of it" says another, "the absurdity" says a third. Invective is not logic, however, ridicule is not argument. Blatant abuse will not stay inquiry; denunciation will not prevent investigation. Spiritualism asks a fair field and no favor, it challenges investigation, and has no fear for the result. Misstatement, making unfair garbled quotations, and ridicule without argument, are only modified forms of persecution, and history assures us that this has always assisted the spread of new beliefs. Reason then is the most approved weapon to employ in demonstrating the beauty of truth. Is Spiritualism true? This is the main point at issue between those who accept, and those who reject it. Is it a monstrous delusion permitted by the Almighty for the destruction of souls, in what theologians tell us are the latter days, or is it a reality? Is it a fact that under certain conditions at present imperfectly understood, our departed relatives have the power to manifest their objective reality, and to demonstrate their continued existence? This is the fundamental question, the truth of which Spiritual-

ists declare they have evidence of, and a putting forward of *any other* matter for discussion until this is disposed of, is but an avoidance of the main issue. It matters little whether some accept it as a "new gospel," and others a "revelation," or a "republiation by natural means adapted to the present circumstances of mankind." The charge of newness was made at the Reformation, and Spiritualists reply as did the reformers then, "where was your face before it was washed?" But admitting the charge of novelty; why should it not be new? Why should not our opinions on *all* matters be amended in accordance with the advances of the age? The late Dr. Robert Lee, of Edinburgh, asks, "who gave our ancestors five, three, or two hundred years ago, authority to judge and determine theological questions and controversies for us and all their descendants, as well as for themselves? We commend them for thinking and judging for themselves, and against the former generations and the Catholic majority of their contemporaries, who has taken away the same power and privilege from us."

"IT COMES THROUGH DEADENED BRAINS."—The author of this expression is not, and never was a spiritualist, see *Telegraph*, October 17th, 1872.

"IT IS NOT NEW."—This is an argument of Spiritualists. An investigation of the subject will convince all, that communion between the two worlds, the natural and the spiritual has existed in all nations throughout all time. The venerable record, the Bible, tells us of spiritual intercourse in its earliest pages, that it not only was of every day occurrence among the Jews but co-existed among the Egyptians, Canaanites, Chaldeans, and surrounding nations. Greek, Roman, Indian, and Chinese history indicates the same thing. Need I recall the circumstances of angelic visitation to Hagar, to Abraham, when spirits partook of food; to Lot, to Jacob, to the host of Israel, to Balaam, to Gideon, to the wife of Manoah, to Joshua, to Elijah, to Daniel, and others? Bible readers believe that angels—that is "messengers"—manifested their presence to the disciples and apostles of the early Church. These visitations are recorded, not as wonders or miracles, but as common place events by no means unusual, and the narrators appear never to imagine that the account would be called in question. Moreover the Israelites were warned against communion with "evil spirits," thus showing such was possible to all, and not miraculous. If not a miracle then (as miracles are ordinarily understood), angelic intercourse—spirit communion *must* have been in accordance with natural law. Mr. Tyler, in his "Primitive Culture," Vol. I., says—"I am well aware that the problem of the so-called spirit manifestations is one to be discussed on its merits, in order to arrive at a distinct opinion how far it is concerned with facts insufficiently appreciated and explained by science, and how far with superstition, delusion, and sheer knavery. Such investigation pursued by careful observation in a scientific spirit, would seem apt to throw light on some most interesting psychological questions. But though it lies beyond my scope to examine the spiritual evidence for itself, the ethnographic view of the matter has nevertheless its value. This shows modern Spiritualism to be in a great measure a direct revival from the regions of savage philosophy and peasant folk-lore. It is not a simple question of the existence of certain phenomena of mind and matter; it is that in connexion with these phenomena, a great philosophic religious doctrine flourishing in the lower culture but dwindling in the higher, has re-established itself in full vigor. The

world is again swarming with intelligent and powerful disembodied spiritual beings, whose direct action on thought and matter is again confidently asserted, as in those times and countries where physical science had not as yet so far succeeded in extruding these spirits and their influences from the system of nature." I adduce this to show that an ethnographic scholar of known ability can treat the subject with seriousness, and recognise its importance and relations to the past history of mankind. I ask if the faculty of spirit communion was once possessed by the human race, saint and savage, patriarch and pagan, is there any incredibility or improbability in its restoration in our day? Have the laws of nature altered, and if so, under what circumstances? At what period was man's power of communion with the saints lost? This question is very ably dealt with in a recent work, "Hints for the Evidences of Spiritualism, by M. P.," now known to be Mr. Lewis. He says—"That if man ever had the power committed to him otherwise than by a succession of miracles, it is probable that he has *not* lost it. It is more likely that it should have remained dormant for a time or have been only partially exercised than that it should have been totally extinguished; any alleged narrative therefore ought not to be at once discarded, it ought not even to be looked upon as *a priori* highly unlikely, it should be examined as a question of evidence." This is precisely the argument of the Spiritualists. It is, they say, a question of facts and testimony. The investigation of these facts, the names and addresses of the witnesses, are open to all; so that Spiritualists differ in one remarkable point from their opponents—they investigate first, and form their opinion by the evidence of their senses and the operation of their reason; while the loudest brawlers on the other side often confess, and always exhibit, their gross ignorance of the entire subject.

"HOW IT BEGAN."—While it is correct to assert that Modern Spiritualism dates its origin only from the manifestation of intelligence indicated by and elicited from certain sounds at Rochester, in the cottage of the Fox family; it is also true that history teems with records proving the reality of the "cloud of witnesses," the "ministering spirits" that walk in our midst. Spiritualists affirm—that the facts and phenomena noted by thousands of intelligent witnesses in all ranks of life, during the last twenty years, clear up many mysteries. "Spiritualism," said the late Dr. Robert Chambers, most truly, "is the very uprooting of all ideas of the supernatural and all superstition." It explains the obsession of the demoniacs of the New Testament, the oracles and sybils, the ecstasies, stigmata, and elevation of the early saints into the air; the miracles (so called) of the Catholic saints, the ecstasies of Joan of Arc, the witchcraft of the sixteenth century, the magic of certain skilful and crafty men in all time, the manifestation of the gifts of healing and speaking in tongues of the Irvingite Church forty years ago, &c. Amid much abuse from the ignorant, patient observers are recording the repetition of *all* these phenomena in our day; they are, in the true spirit of inductive science, first collecting facts; they are endeavoring to deduce inferences from these facts, and they are forming temporary hypotheses. Some among them devoted to pure science are endeavoring to discover the laws relating to this *bizarre* science; is it not enough, then, that they should be content, to devote their time and best energies to unravel and expose this delusion (if it be one), without having their

attention distracted by the howling of bigots and the ravings of those who would oppose it because it proclaims the necessity of altering their preconceived ideas of nature and humanity, and does not exactly harmonise with their conceptions? Who are the philosophers—the real lovers of wisdom—of truth? Are they not the workers, the investigators—the collectors of facts? I have said that Spiritualists recognise—in certain events recorded in the history of all nations, and hitherto considered as *supernatural*—the operation of the same disturbing influence that has aroused the world of late years from its atheistic and sceptical proclivities. Who is ignorant of the manifestations in the Wesley family? “The accounts given of them,” says Dr. Adam Clarke, “are so circumstantial and authentic as to entitle them to the most implicit credit. The eye and ear witnesses were persons of strong understandings and well cultivated minds, untinctured by superstition, and in some instances rather sceptically inclined. That they were preternatural the whole state of the case and supporting evidence seems to show.” Modern Spiritualism explains this and many other hitherto mysterious occurrences in history, and demonstrates that the movements of material bodies without contact, the rappings and knockings, the pushing of Mr. Wesley and his daughter, &c, were attempts of disembodied intelligence (in accordance with natural law) to establish communion with the mediumistic members of the Wesley family. This view is taken in “Clarke’s Memoirs of the Wesley Family,” thus “These phenomena were strikingly similar to marvels, which in our time have suddenly spread over most of the civilised world, perplexing the learned, deluding the ignorant, producing a Spiritualistic literature of hundreds of volumes and periodicals, and resulting in extensive church organisation.” The faculty of attracting spirits around him seems to have been possessed by Swedenborg in—what appears to us of this materialistic age—a remarkable manner. The power of clear seeing and clear hearing, was as facile to him as to Abraham and those true children of nature the patriarchs. None but a blindly prejudiced or wilfully ignorant person, can put aside the accumulation of evidence as to the reality of this great man’s intercourse with the blessed dead. There are not—apart from modern manifestations—three better attested narratives of spirit communion than the letter to John Wesley, the Marteville receipt, and the incident relating to the Queen of Sweden, and the Prince of Prussia. The first of these so interesting that I quote it from “White’s Life.” Swedenborg’s mind was at this time drawn to Wesley; towards the end of February he addressed him to this effect, “Sir, I have been informed in the world of spirits, that you have a strong desire to converse with me. I shall be happy to see you if you will favor me with a visit, EMANUEL SWEDENBORG.” Wesley received the note whilst in conclave with his preachers arranging circuits. He perused it with astonishment, and after a pause read it aloud, and went on to confess that he *had* cherished a strong desire to see and converse with Swedenborg, but had mentioned his wish to no one. He wrote that he was closely occupied in preparing a six month’s journey, but would wait upon him on his return to London. Swedenborg answered that the proposed visit would be too late, as he should enter the spirit world on the 29th of next month, never more to return. Wesley remained occupied. On Sunday afternoon the 29th March, 1772, Swedenborg asked his landlady and her maid—both sitting at his bedside—what o’clock it was, and being answered, he said, “It is well, I thank you,

God bless you," and then this great Spiritualist departed. In the "Intellectual Repository," April 1840, an account will be found of the experiences of the Pastor Oberlin and his people in seeing and conversing with spirits—"he himself had ocular and demonstrative experience respecting it, and he had come into that state of open communion with spirits, which he had formerly considered as rank superstition." The fall of Rosberg, a great mountain, occurred in 1805, and buried several villages; numbers of his people became clairvoyant after this catastrophe, and the unfortunate people who had been destroyed were seen in the world of spirits. "They appeared," says Oberlin, "in places very similar to those they had left in the natural world, and associated together as they had been accustomed to, but by degrees they separated, and were associated by moral account." It is not true then that Spiritualism began in a huddle in Hydesville, America. Intelligent communion between the living and the departed was here first publicly and openly established; but Spiritualism is as old as humanity, and the power of communing with spirits is but a lost faculty of the race, common to all in some degree, but eminently possessed by the patriarchs of old, and by great, good, and wise men in all countries and in all ages. It is not supernatural, but perfectly natural and in accordance with established Cosmic law and the present generation will live to see it universally recognised as such.

"ITS LITERATURE."—The enormous mass of Spiritual publications issued from the American Press within the last twenty years, is admitted to be an *almost* unprecedented fact in the annals of printing. I maintain that it is an unprecedented fact, and that no theory of imposture will explain it. The many hundreds of volumes in good type and on excellent paper are published for the purpose of making known certain facts, and deductions from these facts by individuals in every State in the union. The works denounced go through repeated editions in quick succession. I have beside me a large octavo volume of nearly 800 pages, which has reached the 32nd edition. Is there any other book in the world, of the same size, that has, in twenty-five years, gone through so many? Our American cousins are among the shrewdest people in the universe, yet they have failed to expose the imposture that creates the demand for this flood of publications. Opinions must differ on the style and matter treated of by American Spiritualists. Let us ask ourselves what would have been thought of Tyndall, Darwin, Lubbock, Huxley, and Colenso last century? They would have been called blasphemous impostors also. What would have been thought of Dean Stanley's deliverance on the Athanasian creed, or Dr. Wallace, of Edinburgh, on the new National Church? Is there no such thing as being in advance of the age? Allowance must be made for ethnic differences; the surroundings of Americans differ from our cramped Australian notions; their institutions have modified their character sensibly from that of other Teutonic races for several generations. The American is more outspoken, more liberal in religious matters, more speculative in science, more active in business, in fact a faster, freer, more reckless man than the Celt or Teuton of European nations. Everything in the States is affected by the national character. Spiritualism in Washington then differs from Spiritualism in London in details, as does the Episcopalianism of the two countries. The Episcopal Church of the United States has, for some years, ceased to consign to eternal perdition thirteen times a year, the majority of Christendom, as is still done in England and

Australia, by the damnatory clauses of the Athanasian creed! They have adopted compulsory education in at least one State, they have universities where the medical heresy of homœopathy is taught as a system and legalised by degrees. Their penal system is thought to be in many ways superior to ours: they move three-storied houses and hotels across the street without disturbing domestic arrangements. They are in advance of us, then, admittedly in many things, and we are adopting and utilising their ideas. Reasoning by analogy, then, are we certain to be right in condemning even their extreme views in Spiritualism, *without a thorough and impartial investigation of the entire subject*? Have this great nation, who have advanced ahead of all other nations on the earth, retrograded on this subject alone? The merits or demerits of American Spiritualistic literature can, however, in no way affect the reality of spirit communion, and the prominence given to it is only another instance of leading off from the main issue.

"THE AUTHORS OF THE LITERATURE."—"Mercenary imposters," "blasphemous audacity," "irrational and unconnected trash," "nonsensical rubbish," "pilfered bodily." At the conclusion of the last paragraph it was stated that the mass of English publications were "shameless specimens of mercenary bookmaking," while "William Howitt and Robert Dale Owen are admitted to be among the one or two Spiritist writers of respectable character and unimpeachable motives." Marvellous concession! I now give the entire English literature in volumes on Spiritualism, and I *defy* this literary traducer to *prove* his words. "The History of the Supernatural," by Wm. Howitt; "The Two Worlds," by Shorter; "From Matter to Spirit," by Mrs. de Morgan, with preface by Professor de Morgan; "Spiritualism and Scepticism," by the authoress of "Aurelia;" "The Gates Ajar," by Miss Phelps; "Hints for the Evidences of Spiritualism," by M.P.; "The Report of the Dialectical Society's Committee;" "Incidents of my Life," vol. I., with introduction by Judge Edmonds; "Incidents of my Life," vol. II., with introduction by Dr. Robert Chambers, by D. D. Home; "Spiritualism in High Places," by the Earl of Dunraven and Viscount Adair; "Philosophy of Animal Magnetism and Spiritualism," by Dr. Ashburner; "The Alpha;" "Concerning Spiritualism," by Gerald Massey. These are the English publications in favor of Spiritualism; they are, with the exception of "Spiritualism in High Places," readily procurable in Melbourne; let them be read, and I am prepared to stake twenty pounds against a like sum from this defamer of honest men that the verdict of twelve educated persons (men or women) will be *that they are not* what he asserts. There are, besides these, multitudes of pamphlets, manuals, and tracts. All mention of the French literature on the subject is omitted, most probably because it was completely unknown to the writer. There are, however, a goodly number of French works. I have a list of thirty-two periodicals devoted to the subject, nine of which are published in America, five in London, three in Paris, two in Lyons, one in Geneva, one in Bordeaux, one in Vienna, one in Saxony, one in Bologna, two in Turin, one in Sicily, one in Madrid, one in Seville, one in Barcelona, one in Florence, one in Melbourne. The imposture is thus wide-spread and extending. Mention is made of several persons by name, and their characters are attacked; among them is that of the Hon. J. M. Peebles, late United States Consul at Trebizonde, Asia Minor. This gentleman is expected by the very next mail, and I have little doubt he will know how to vindicate his own character and to

deal with the accusations cast upon his honesty by the charge of "wholesale literary theft." Your townspeople will also have an opportunity of drawing their own conclusion as to the capacity of the lecturers on the subject, and their acquaintance with it—I venture to affirm there will be no more heard of essayists or discussionists while Mr. Peebles is in Victoria. As usual, no proof is given of the various charges made under this heading. Mr. Peebles' work, "The Seers of the Ages," has gone through four editions.

"THE NEW GOSPEL A 'PRIGGED' GOSPEL."—Such is the heading of this paragraph! One would at least expect some proof of such a wholesale charge; none, however, is attempted. We are told, instead, that tables move in a strange way under certain conditions, and that certain persons, when in trance, speak and write in a curious way. These two facts are stated here to be "the sole basis of Spiritism." Students of nature, psychologists, and Spiritualists will be puzzled to decide which is the more amazing—the ignorance of this sceptic or his audacity! We are not now dealing with opinions, but with facts, and this assertion is either an exhibition of lamentable ignorance in one who comes forward to attack an embryonic science, and to defame the character of his fellow-citizens, or it is a wilful suppression of the truth. Let either horn be selected the essayist is impaled. The question of the manifestations must, in accordance with the mode given me for dealing with the subject, be deferred to a succeeding article; but as one authenticated case of spirit-agency is as good as ten, I will give an example of the facts upon which Spiritualism is based, and which can by no process of sophistry be included in the two clauses given as *the sole basis*. In the *Spiritualist*—a London Journal, published May 1872—is the following letter. "Baron Kirkup, on Psychic Force." "The Carriage of Letters by Spirits." "The following letter, addressed by Baron Kirkup to Mr. W. Crookes, F.R.S., has been forwarded to us for publication—Florence, April 14th, 1872. My dear Sir,—Let me thank you for your book, which is a perfect demonstration of soul force, known to the world since the discovery of intelligent powers by the Fox family. Your witnesses have only invented an ambiguous and useless word to escape the danger of an opinion, that it is objective, for fear of compromising their popularity, no doubt. Hence the anonymous AB and CD (readers of Mr. Crookes' papers will understand this). You had the courage to declare your name from the first. In the report of the Dialectical Society, page 102, C.D. says, "It is a force emanating from some person or persons present, and wholly inconsistent with," &c. As the word present does not imply a distance of sixty miles, and is meant to limit the question to the subjective view of it; I will show the inconsistency of this opinion (for it is only opinion after all) by well-proved facts. I have two powerful mediums—my daughter, whose portrait you have with the young spirit Alessandro; the other medium is a friend who often visits her—Miss Paolina Carboni, of Leghorn, whose guardian spirit is a Sister Annina, who died four years ago, and who comes with others to us every evening. As they have often brought me letters both from themselves and other people, and they appeared to come much quicker than the post, I wished to ascertain their speed, and I asked Annina if she could take a letter to another sister of hers at Leghorn, and bring me an answer. She kindly promised, and told me to leave it at 6 o'clock p.m. next day, on the piano, the usual place in such cases. I then made a sketch of a letter, and asked Miss Paolina to copy it that I might send it to

her sister Teresa, who lives at Leghorn. In this letter she asks Teresa to note the exact minute of its arrival, which is always announced by loud blows on the furniture, and to mention in her answer the exact time of sending it, and as speedily as possible, as Annina would wait for it. Teresa was, in the letter, told to put it on her drawers, leaving the room with a window open. When Paolina had finished the letter she went away, and I shut the door and remained alone. I folded the half-sheet and placed it at 6 p.m. on the piano, unsealed and without an envelope. I watched it, expecting to see it go; but after two minutes, finding that it remained, I took a book, and after two minutes more I looked and the note was gone. The door remained *shut*, and *no one entered the room*. At eight minutes past seven came three loud raps on the sofa. I went to the piano to see—nothing! I returned to the table, and there on my book was a little triangular note like Paolina's. It was a punctual answer to it, and I called Paolina to read it. The spirit had made two journeys of sixty miles each, besides waiting for the writing of the answer (fifteen lines) in the short time of an hour of four minutes. As I remained on purpose totally alone, there could be no trick, no smuggling a prepared letter, and the one we sent was written in my presence. I give you all these details of precaution against any possibility of cheating. I have preserved copies of the letters which I can send you, and I know the handwriting of Teresa perfectly. * * * * *

Will Mr. Cox presume to say this was the effect of the subjective power of Paolina's soul force, 120 miles with such velocity? And how does it emanate from a person present? But all this is only *his* opinion, &c. I have been in almost daily communication with spirits since 1854. I was at first very incredulous, and never sought the spirits. I practised mesmerism for deafness, and they came to me through that. I am still very suspicious and seek only for facts, and avoid opinions; if I have good witnesses I escape hallucination and I look sharp to avoid imposture. With these precautions I pursue this new science. You may make any use of this letter you like in my name (not anonymously), for I am neither afraid nor ashamed of the truth, and I give you my word of honor I have not used any exaggeration. This is no opinion, no party spirit, but stubborn fact. Witnesses—Paolina, Teresa, and Adele, and best of all—Annina, good people, not dependent on clients or patients, or driven to declare, like A.B. (Dr. Huggins), that he expresses no opinion. Another witness of my dear Annina's exploit is her mother, wife of a former English vice-consul at Rome. She has just come from Leghorn, where she was present when her daughter Teresa received and answered the letter of Paolina.—Yours, etc., SEYMOUR KIRKUP." It is not true, then, that the moving of tables and trance-speaking are the "sole basis of Spiritism," as stated by this veracious writer, under the heading of "prigged gospel." Because old truths, found in ancient Pagan philosophies and in the old Jewish records are taught again and reconfirmed by Spiritualism, is it a necessary or logical inference that they are therefore "prigged?" I put this to anyone unblinded by prejudice. But let us carry this method of reasoning of this impartial logician further, let us apply this to something else, for if the reasoning be correct its application must be universal. I write in the interests of truth and reverently. It is well known that Confucius, and it is with good reason supposed that Kaki-Amuni, who preceded him—both of whom lived centuries before the Christian era—taught the golden rule incul-

cated by Jesus. Is it or is it not true that Plato and Socrates, Thales, Pythagoras and others, taught also that the souls of men were immortal? "When a man dies," said Socrates (unless Plato belied him), "his mortal and corruptible part suffers dissolution, but the immortal part escapes unhurt and triumphs over death." Is it or is it not true that the late Rev. F. D. Maurice confessed that the principal incidents in the narrated life of our great teacher, the birth at midnight, the chorus of angels, the cradling among shepherds, the child's concealment in a foreign country from fear of a cruel tyrant, the early developed wisdom, the curing of the leper, the raising of the dead, are all paralleled in the life of Christ? A Catholic Apostolic Bishop of Ava, in a life of Buddha, says, "It must not be deemed rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhist scriptures." Methinks the logic of our abusive friend would prove too much for his own satisfaction!—I am not aware that the Honorable Robert Dale Owen, or William Howitt "fall into the delusion that they are revealing wonderfully new facts and doctrines." "The Debatable Land," by Owen, is one of the most recent additions to the literature of Spiritualism. I commend it to the *careful perusal* of all, friends and enemies of the cause. I am glad to perceive the book in pretty general circulation; at the Sandhurst Mechanics' Institute for example, and at a circulating library in Collins street. It is only a few years since a book of this class would have been considered too blasphemous to have been admitted to any circle of respectable readers. Whether it reveals new doctrines or no, it confirms many old and lost truths, and especially this one, that hatred, envy, malice, *untruthfulness*, and all uncharitableness, are condemned alike by Spiritualism and Christianity.

THE "DEADENED BRAIN ARGUMENT" REPEATED.—We have here as before an absence of all argument, and a ready illustration of the legal anecdote, "no case, abuse your opponent"—amid a tirade of invectives, the doctrines of the immortality of the soul and the ministry of angels, are declared here to be accepted, *because* they are revealed in the New Testament. The whole Jewish Scriptures, as I have shown in a former article, abound with records of angelic ministration. It is proved that the soul's immortality was known before the New Testament ever existed; according to the logic of this doughty champion then, the New Testament is *not* original,—nay, even Christianity, I have shown, may be impugned on the same grounds.

"A SELF-CONFESSED IMPOSTURE. — It would render my self-imposed task of replying to this attack on Spiritualism more agreeable to myself, and more interesting to my readers, if there was really any argument to reply to. Will it be imagined that a person pretending to denounce imposture is himself guilty of most extreme disingenuousness? Will it be credited by my readers, that after all the thrusting forth in the last article of this gentleman's religious creed, that he can be guilty of denouncing a system, *because* a work written in advocacy of that subject, holds up to just scorn, certain unworthy men and women who, under its shadow, disgrace it and themselves? If this is a sample of the writer's Christianity, then truly Spiritualism is opposed to such. On the very same page of the same work, viz., "Clark's Plain Guide to Spiritualism," p. 137, the author states "with this philosophy (namely Free Love) Spiritualism has no more to do, than Solomon's several hundred wives had to do with primitive Christianity." The whole subject is denounced. A parallel argument would be, that be-

cause the society for the prevention of morality in Melbourne (the Dean president) denounced (most righteously) seduction as sinful and cruel, that *therefore* Episcopacy is a self-confessed imposture. Article 12 continues to quote copiously from the same work in condemnation of errant lecturers, imposters and healing mediums, amid all this he has never yet approached the basis of Spiritualism—viz.—Have spiritual beings the power to manifest their presence? Surely this ready writer does not mean to charge Spiritualism alone with attracting to its ranks unworthy members. Is his own church or sect so pure? Have no wolves in sheep's clothing been found out in Melbourne? Surely he was writing in real sober earnest when he penned the lines, *We are the genuine and only Jarley and all the rest are impostors.*" Surely the Nunawading prophet, and the New Lights, and Joe Smith, are not the only ones who disgrace the cloth. A great teacher once said, "Let him that is without sin among you cast the first stone." That is the Christianity that Spiritualism is not antagonistic to. That there are untruthful men and women despite of systems none can deny; human nature exhibits its different phases in priests and ministers, as well as in Spiritualistic lecturers and mediums. This is what an earnest American Spiritualist says of such "Spiritualism like a flood gathered all the floating rubbish on its tide, and by many is judged rather by this accident than by the force of its torrent. This is not exceptional. All countries and all religions have their professional lazzaroni, beggars, tramps, hangers on, leeches and vampires. The divine philosophy of Spiritualism is no exception. Its pure garments have been dabbled with the slime of selfishness, and polluted by the vampires of passion. That it *has* endured all that has been cast upon it, and not only endured but *grown strong*, indicates the inherent strength of its glorious truth."—Year Book of Spiritualism, 1871.

"It is not to be denied that we are at the present time in the midst of a great religious crisis. The educated classes, it is said, are renouncing Christianity; scepticism is widely spread in the universities; the highest intellects are no longer at the service of religion, and even the clergy themselves are making shipwreck of faith. During the last ten years, we have been compelled to give up positions which we once thought were the strongholds of Christianity. We have entered on a new era, and all men are musing in their hearts what the end is to be."—The Rev. T. Hunt, *Contemporary Review*, 1871.

"ITS DOCTRINES."—It affords me much pleasure at last to find a grain of truth amid such a mass of misstatement. It is true to say "There is no such thing as a system of doctrine in the new gospel." It is the glory of Spiritualists that every man must receive, judge, and determine for himself, while he does this, while he concedes this right to all, how can there be dogma, or creeds, or system of doctrines? Is it an established fact that dogmatic theology has on the whole, been for the welfare of Christendom? Do the dogmas established by the early councils, now command universal consent? Are the opinions of the Reformers expressed by fresh affirmations, articles, and confessions received now as certain truth, or are they yielding to the pressure of scientific discovery, and Biblical criticism? Is it not a fact that the tendency of modern thought is to free itself from old, ill-expressed, affirmations of belief, to open wider church doors, to re-adjust abutments of belief, to invite dissentient children back to those arms from whence they were once driven by creeds and dogmas of human imaginings? What say Dean Stanley, Dr. Wallace, Bishop Ewing, or the

late Dr. Lee? "The true policy of church preservation," says Dr. Wallace of Edinburgh, "lies in widening its doctrinal basis as the times permit. This alone will conciliate the intelligence of the country which ultimately leads it. If the religious thought of the country is moving towards a new point of view, the Church must go there also, to meet it, if it means to be instrumental in preserving a living faith within the mind of the nation."—"I maintain as the result of a full and faithful inquiry into the subject, that in the majority of cases among the Congregationalists and Baptists, the doctrine of the eternity of future punishment is not preached. Rationalism in all its varied forms is rife in our Nonconformist pulpits. The disbelief in the eternity of future punishment has made astounding progress of late years in the Pulpit and theological Press. Twenty-five years ago, there was only one clergyman in the Church of England in the metropolis, who was known, not only to entertain the idea that punishment in the world to come would not be eternal, but openly to proclaim it. Not long ago a small number of evangelical clergy met together at the West-end with some laymen, for the interchange of their views on religion, and it was ascertained to the surprise of each, because hitherto all had concealed their opinions, that every one, though formerly believing in the endlessness of the perdition of the ungodly, had abandoned that portion of their theological faith."—Grant's *Religious Tendencies of the Times*. It will hardly be disputed that our beliefs must be regulated by our knowledge, nay that they must be altered, amended, changed with advancing knowledge. A comparison between the teachings of our childhood and advanced theological ideas now, will, I am sure, confirm this. "A multitude of theological beliefs," says the Rev. Llewellyn Davies (Anglican), "have been, either by direct assault or by the equally effective process of undermining, made untenable." If then religious ideas may progress, of what use is dogma? "Belief is beyond our control," said Principal Tulloch, "and obeys its own historical laws." "As far as I am able to understand," said the late Rev. Dr. Robt. Lee "there are but two doctrines essential, fundamental, indispensable to be known, believed, and professed by every Christian man in order to his being accounted a Christian. The first is the doctrine of one God, even the Father; the second, of one Lord Jesus Christ. It is vain to invent and impose tests and oaths, for men's minds grow in spite of themselves or without their wishing it." Dr. Wallace and Dean Stanley both advocate that the Church of the future should be an institute of free religious thinkers, they would abolish all creeds and confessions of faith. "Whatever," says the Rev. Adin Ballou, "of divine fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established churches will stand; it cannot be done away; on the contrary, it will be corroborated and fulfilled by spiritual manifestations." A convention held at Plymouth, Mass., in 1859, adopted a statement of principles—"We agree in affirming," they said, "that its grand practical aim is the quickening and unfolding of the spiritual or divine nature in man, the end that the animal or selfish nature shall be overcome, and all evil and disorderly affections rooted out—in other words, that the works of the flesh may be supplanted in every individual by the fruits of the spirit, and thus mankind become a brotherhood, and God's will be done on earth as it is done in the heavens." The declaration of the Kent County Michigan Circle recognises a Divine Spirit, and continues—

"We recognise the great commandment, old as the world and new as the newest dispensation, 'Love one another,' and as cardinal virtues, truthful speaking, probity in dealing, *refinement in language*, temperance in eating and drinking, chastity, strict fidelity to the marriage vow, and the sacredness of parental relations. We recognise the progressive existence of the soul after death, with all its identities, as an individuality, and its power to commune with spirits yet in the earthly form." The most concise expression of the doctrines of Spiritualists is given in the Year Book of Spiritualism, 1871—"1. That God or Allah, is the infinite spirit Power, or Presence of the Universe. ii. That all human spirits are interrelated to the Divine Spirit, as drops to the fountain. iii. That under certain conditions human intelligences once living upon earth, hold conscious intercourse in the present with mankind—thus demonstrating a future existence. iv. That progress is a law of universal application, and actively operative as a great moral force in the world of spirits. v. That obedience to divine law brings peace, and disobedience suffering; holiness and happiness being indissolubly connected in all states of existence." Spiritualism then attaches no value to belief except as it affects the conduct, but it most distinctly teaches that there is an inexorable law regulating our future condition, by our *every act* done here in this earth life. A distinction must be made between the teachings or declarations of individual Spiritualists and the teaching of Spiritualism. Difference of opinion is the price paid in all ages for liberty of opinion. "For the time;" says Dale Owen, "there are those termed Christian Spiritualists, and others calling themselves Radicals, who look upon Christ but as one of the ancient philosophers, as Seneca, Socrates, &c. I am convinced this schism is temporary only. Spiritual phenomena are the witnesses of Christianity. All thoughtful believers in the epiphanies of Spiritualism will be Christians as soon as they learn to distinguish between the simple grandeur of Christ's teachings, as embodied in the synoptical Gospels, and the Augustinian version of St. Paul's theology, a system associated with infallibility, and known among Protestants and Catholics alike as orthodoxy." That there be differences, none can deny—but are Spiritualists alone in this? Are Protestants unanimous? What of the recent decision in the Bennett case? What of the Ritualists—the Low, the Broad Church? How are the recent decrees of the Holy Roman Church received by Dollinger, Strossmayer, Père Hyacinthe, Father Suffield, and the Curate of the Madeline? Spiritualism teaches that as minds differ, so must the perception of truth differ; that as coercion and slavery of the body has ceased, slavery of the mind—spiritual despotism, is to cease also. It affirms that whatever one actually does, when free from the coercion of necessity or the constraint of prudence, is the measure of what he or she actually is, the action determining the being. "The truth," says Mr. Froude, "begins to be felt, though as yet it can hardly be avowed, that religion does not consist in an assent to propositions; the essence of it is something which is held alike by Catholic, Anglican, Lutheran, Calvinist, Samaritan and Jew. Spiritualism affirmed this before Mr. Froude. It is this essence of religion, a repudiation of sect, of dogma, of ritual, of creeds; it came to the world as a demonstration of spiritual realities, the churches would have none of it—it has gone to the people

"IT REVEALS NOTHING."—"Spiritualism," says William Howitt, "is said by to-day's preachers and teachers to be wholly unnecessary.

Christianity was attested by miracles; and they suffice for all time. Christianity, said the Jews, is totally unnecessary. We have Moses and the prophets." The meaning of "reveal" is to make known. The facts upon which Spiritualism is based, are each and every one a making known of hitherto occult forces of nature regulating the power of Spiritual beings to act on matter. The moving material objects without human contact; the writing by pencils alone; the lifting of individuals in a state of unconsciousness (not syncope) the conveying of bodies through solid walls, ceilings and closed doors—all these acts reveal the existence of new forces, and demand from us a reconsideration of the laws of dynamics, of physics, of chemistry, of vital magnetism, of psychology, of biology. What sceptics have to do is, first to meet the facts of Spiritualism, to examine these, to study, disprove, or explain them. If these be not true the doctrines or teachings need not trouble them; if these be true (and year by year they are being examined and admitted) then we must consider what effects the demonstration of these truths must have upon prevailing opinions which are held now to be infallible. The doctrine of the immortality of the soul has been received by all who could accept the New Testament; but in spite of eighteen centuries of church teaching, the vast mass of mankind remain unbelievers, pagans, unconverted, living a miserable life, dying according to orthodox teachings, to suffer through endless ages. The moral teachings of the most earnest fail to reach such. We have heathenism and immorality in our midst as bad as exists in China; our boasted civilisation cannot extrude it, nor can ecclesiasticism overcome it. Love fails to attract from vice, fear cannot drive. Imperfect organisation, unfortunate positions of life, and deficient education bear such fruit, and obscure the divine spark that Spiritualism tells us is in the most vile. Spiritualism comes to these. The scientist wrapped in his theories, the theologist enveloped in his dogmas, the believer in infallibility, these satisfied with existing creeds, and able to reconcile the anomalies of existence, to solve the problem of evil, these want no new revelation, and see nothing amiss with the prevailing religions. The want of faith in the world is their ready solution of all this. But there are those who are unable to accept the evidence of a future offered to them; we do not believe the inspired writings, who think with Solomon that, "that which befalleth the sons of men befalleth beasts, as the one dieth so dieth the other, all go unto one place." To such then come these voices from the country beyond. They may come in a strange, and as some may think, low, vulgar manner; are we sure that if they had come in a less material or more spiritual manner they would have been better received? "It is often urged," says a writer already quoted, "that the spiritual phenomena generally are of a frivolous and useless character, but the reason is that experimenters generally set about their business in a frivolous spirit, and only get communications from shades of their own character." Spiritualism reveals that the change called Death does not produce any sudden alteration in the character of any, that spirits are law-governed as well as mortals, and that we carry with us into the next state all our habits and opinions. It may require lengthened periods to rid us of prejudices, but progress is the law. "Place there," says Davis, "is always a question of morals, that is, whether the person has been spiritually loyal to Truth, Justice, and Liberty."

"IT EXALTS IGNORANCE AND DECRIES KNOWLEDGE."—If they (the Spiritualists) had their will, Newton and Bacon, Locke and Ber-

keley, Herschel and Whewell, Lewes and Buckle, would all be banished from the world; and the only science and philosophy there should be would be the lunatic ravings of the tribe of Yankee Spiritist impostors." I question if any book ever published under the title or guise of Spiritualism ever contained such misstatements or more complete proof of an abnormal state of mind, a raving, without the excuse of lunacy! It will appear to many that if this language be a sample of the effects of the Christianity of the last 1800 years, if such an assertion can be put forward as an argument against the facts presenting themselves in all countries, and attributed by the agencies themselves to the power of Spiritual beings, then, indeed, is there need of more light, and of a revived gospel! Truly this is evidence, crying out and demonstrating, the failure of ecclesiasticism to reach men's hearts, and to produce in them the practical fruits of Spiritual life.

"PROOFS OF FRAUD."—This is a repetition of the charge of imposture. The report of the Dialectical Society of London is quoted, and the evidence of a surgeon who stated he had furnished magnets to produce the raps. I do not doubt him; there are men and women capable of any deception, thanks to the prevailing doctrines taught of sin and faith. *The Athenæum* is quoted as saying that the report just mentioned is the "greatest literary *fiasco* in the shape of a record and the most amusing and instructive piece of absurdity." Spiritualists read and judge for themselves, they decline to allow *The Athenæum* or any other paper to do their thinking. They know that the sub-committee No. 1 reported thus—"Of the members of your sub-committee about four-fifths entered upon the investigation wholly sceptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of your sub-committee were slowly and reluctantly convinced, that the phenomena exhibited in the course of their protracted inquiry were veritable facts." Dr. Edmunds, the chairman, only attended five sessions and did not sit out all of them. It is highly improbable that a number of respectable persons would concoct a false report, as presented by sub-committee No. 2, Clause 17, of their report is as follows—"That through the process detailed, we presumably established occasional communication with a number of spirits, or intelligences, announced to be such by themselves, many of whom stated they were connected in various degrees of relationship to certain members of our party, for whom they professed a friendly regard." It must be admitted, however, that all these charges are behind the question. Twenty negatives cannot demonstrate an affirmative. If the Dialectical Society's sub-committees had brought up a totally adverse report, such could not prove the non-existence under other circumstances of spiritual manifestations. We are not concerned about Mr. D. D. Home; we consider the discussion of the question of whether Mrs. Lyon gave him unconditionally £40,000 or £4, another endeavor to evade the facts of Spiritualism. Mediumship we know to depend upon some constitutional idiosyncrasy, and to be altogether unconnected with the intellectual or moral character of the subject. He has related the facts of the case, and admits that in a weak moment he accepted large sums of money from a silly old woman, who desired by his supposed intimacy with titled persons, to be introduced into the highest society,

and who moreover wished to marry him. The narrative is before the world. Supposing, however, that Mr. Home was a very Judas, can that by any process of reasoning disprove the fact that a medium at Sandhurst converses with Spirits; that a lady here, a niece of the Archbishop of [Dublin has been carried clear of the ground thirty-five measured feet; that a ten-gallon keg, a hind quarter of bacon, a vessel containing water, &c., were conveyed into a room at Castlemaine, the doors of which were locked and sealed! These may be thought senseless tricks for disembodied spirits. "The proof tangible to the senses of another life which they are said to give has something about it alien to the kind of evidence on such a subject which the Deity would *probably* give."—*Westminster Review*. Is it for us to dictate the method, or to question the ultimate propriety of the means? They affirmed, ten years since, that these manifestations would continue in increasing force "until every man and woman on earth is convinced that there is a God, an immortality, a spiritual no less than a natural world, and of the possibility of intelligent communion between their inhabitants respectively."

"It is often remarked as a marvel of a very suggestive kind in this our highly intellectual age that men of knowledge and reflection, of whom so much better things might be expected, are found so weak as to be imposed upon by such transparent deception, and so foolish as to come forward to bear witness in its behalf. But of course this is not reasoning. It is only begging the question. The remark might be answered by another. It is a marvel of a highly suggestive nature that men of critical judgment should be so far imposed upon by their self-esteem that they can calmly set down a number of men—reputedly as judicious as themselves, and whose judgment they acknowledge—as capable of seeing and hearing that which is not, and never appear to suspect that these persons have possibly some real grounds for the faith that is in them. A little modesty would evidently go a great way to solve the difficulty which the incredulous profess to feel on this point. If they would so far yield to the behests of their favorite philosophy as to inquire before pronouncing, it might chance that the position of a believer in these phenomena would become more intelligible to them. So, at least, it has already happened with a vast number of persons equally positive at starting—that the whole was a delusion, and we are entitled to assume that what has been may be so again."—Dr. Robert Chambers.

"IS THERE ANYTHING IN IT"?—It would have evinced more logical consistency, and a higher appreciation of one's fellows, if the consideration of this point had occupied attention earlier. The argument hitherto has been—Spiritualism cannot be true, because it is opposed to what *I* have accepted as truth! This is the spirit in which our ancestors received the discovery of Galileo, of Mesmer, of Hahnemann, of Gall, and therefore the matter has for twenty-five years been taken up by truthlovers of a more humble class than the scientist. A pre-judging any matter without investigation is not the part of a philosopher. For twenty-five years our American cousins—whom it delights this polished gentlemen to sneer at as "Yankee Spiritists"—have announced the hitherto unrecognised fact that under certain conditions, material bodies, the first law of whose being is inertia, evinced a power of independent motion. No sophistry can explain away that this discovery was insisted on for 25 years before any British scientist dared to brave opinion by interrogating nature in earnest on this point. In 1870 Mr. Crookes published—"That certain physical phe-

nomena, such as the translation of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry." It is true that Faraday did, about 1852, devote some attention to it. He showed that the mediums he encountered used their muscles involuntarily, pushed the table. This explanation however, which was to explode the delusion, had no sooner gone abroad than lo, it was discovered to be worthless; for material bodies moved without human contact, and therefore quite apart from voluntary or involuntary muscular action. Sir David Brewster is asserted to have proved the "involuntary muscular action" theory also. To show how utterly unreliable is any statement on this matter by the writer I am replying to, I quote from "The Home Life of Sir David Brewster," by his daughter—"London, June 1855—I went with Lord Brougham to a *seance* of the new spirit-rapper, Mr. Home, a lad of twenty, son of a brother of the late Earl of Home. Mr. Home lives at Cox's Hotel; and Mr. Cox, who knows lord B., invited me to accompany him in order to assist in finding out the trick. We four sat down at a moderately-sized table, the structure of which we were invited to examine. In a short time the table shuddered, and a tremulous motion ran up all our arms. At our biddings these motions ceased and returned. The most unaccountable rappings were produced in various parts of the table; and the table actually rose from the ground when no hand was upon it. A larger table was produced and exhibited similar movement. An accordion was held in Lord Brougham's hand and failed to play. A small handbell was then laid down with its mouth on the carpet, and after lying for some time, it actually rang when nothing could have touched it, it came over to me and placed itself in my hands, It did the same to Lord B. These were the principal experiments. We could give no explanation, and could not conjecture how they could be produced by any kind of mechanism. Hands are sometimes seen and felt; the hand often grasps another and melts away as it were under the grasp." The assertion that Dr. Carpenter proved this also, is equally true. The latest deliverance of Dr. Carpenter that I have by me, was one given at the Chelsea Literary Institution last January. "He thought the fairest attitude toward Spiritualism, in its present stage, was to suspend judgment about it until scientific men had pronounced an opinion." Spiritualists ask "why, if the proving is possible to all, should any defer so vital a question to the opinion of any other fallible human being?" The repeated mention of the supernatural by our opponent is evidence how little he appreciates even the very first principles of Spiritualism or modern philosophy. We were given a list of books as containing his philosophic creed. I venture to name two which will enlarge any man's ideas. Lecky's "History of European Morals;" and his "History of Rationalism." The author there says—"A vast concurrence of evidence directs the minds of scientific men to the conclusion amounting to moral certainty, that the *whole* course of physical nature is governed by law, that the notion of the perpetual interference of the Deity with some particular classes of its phenomena is false and unscientific. Mr. Crooke's experiments are then criticised from the *Annual Register*. Now the special value of these experiments is, that they are made without any pre-judgement of the case; they raise Mr. Home from the suspicion of being an impostor, a charlatan—they

demonstrate by science, which is simply exact knowledge, that he possesses a force that, independently of his volition, is capable of acting on matter, of playing a tune on an accordeon, and, of depressing a spring-balance, by a weight greater than that possible by four men. Spiritualists are sure as to what the ultimate conclusion must be, which Mr. Crookes will be compelled to adopt. Eighteen years ago, Dr. Robert Hare, professor of chemistry in the University of Philadelphia, performed almost the identical experiments; he not only satisfied himself that material objects move without human contact, but that these movements were often guided by intelligence. He gave the results of his investigations, extending over some years, in a large work—*Spiritualism Demonstrated by Science*. He says, "Having been educated in the incredulity of the 19th century, no man was more incredulous of anything of the nature of a ghost story. Spiritualism could not have been presented to a mind less prone than mine to attribute phenomena to the agency of spirits. No evidence being brought home to my mind that there were such beings as spirits, I did not believe in their existence; viewing their manifestations as due to a mechanical cause they were inexplicable to me by any known law of physical science, unless viewed by the action of the human beings with whom they associated. An isolated body will not budge in obedience to any imponderable influence, whether electricity or not, action cannot result from re-action. Pursuant to these views I sanctioned the opinion of Faraday, that if a table was moved when a human being was present, since the table was an inanimate body, incapable of motion, it was of necessity to be inferred that the human being moved the table unconsciously if not wilfully." He constructed mechanical apparatus of intricate character to detect imposture, but finally satisfied himself that spiritual agencies were the motive powers. But the intelligent writer with whom I am dealing, appears to know nothing of what is transpiring on the subject he ventures to denounce as a blasphemous delusion. The increasing mass of evidence, the overwhelming testimony of tens and hundreds of thousands of persons in all countries, appears to be completely ignored by him. He seems never to have heard of the appearance of spirit forms, spirit hands, the carrying of human beings in a trance state through the air; the carrying of objects large and small into rooms, the doors being locked and sealed; the photographing of spirit forms, recognised by relatives, or the spirit voice. Yet all these phenomena are testified to by our fellows. His secondhand theories then are miserably insufficient to expose the delusion. I could fill these columns with cases attested by known and living witnesses, who, neither ashamed nor afraid of the truth, affix their addresses; these persons are of sound mind, and in full possession of their senses. If the corroborated testimony of so many is to be rejected of what value is human testimony?

- 7 Dr. Abercrombie says, "The reception of facts upon the evidence of testimony must be considered as a fundamental principle of our nature, to be acted upon whenever we are satisfied that the testimony possesses certain characters of credibility. 1. That the individual has had sufficient opportunity of ascertaining the facts. 2. That we have confidence in his power of judging of their accuracy. 3. That we have no suspicion of his being influenced by passion or prejudice in his testimony—Our confidence is further strengthened by several witnesses concurring in the same testimony, each of whom have
d the same opportunities of ascertaining the facts, and present the

same character of truth and honesty. If we find a man, who in other respects shows every indication of a sound mind, relating an event which happened under his own inspection, and in such circumstances that he could not possibly be deceived—if this statement be such as contributes in no way to his creditor advantage, but rather exposes him to *ridicule, contempt*, and danger, persecution and death; to suppose such a testimony intended to deceive would be to assume a deviation from the established course of human character, as remarkable as any event which it could possibly convey to us—if we find numerous witnesses agreeing in the same testimony, all equally informed of the facts, all showing the same character of credibility and without possibility of concert or connivance, the evidence becomes not only convincing but incontrovertible.” Spiritualists affirm that no occurrences narrated in history stand upon a more incontrovertible basis than their facts. All can corroborate this for themselves by a reference to the English literature on the subject, named in a previous article, and to the periodicals, obtainable in Melbourne. Out of hundreds I quote from Dr. Ashworth’s *Philosophy of Animal Magnetism and Spiritualism*. “I have,” he says, “so often witnessed spiritual manifestations, that I could not, if inclined, put aside the evidence which has come before me. When Mr. Foster was in London he was often in my house, and numerous friends witnessed the phenomena which occurred in his presence.” Among a circle of complete strangers he indicated names written on rolled up pellets of paper, and gave messages from their spirit friends; the names of the departed were impressed in red letters, one inch long, on his arm, and remained for five minutes. “I applied a powerful magnifying lens over them, and my two young friends and I watched them until they disappeared. My father,” he continues, “was in his youth addicted to the pursuit of knowledge, and studied anatomy at the Borough Hospitals, and had the late Mr. Cline for his teacher, and Sir Astley Cooper for his fellow-student. Mr. Foster has passed his life of twenty-four years in America. The son of a captain in a merchant ship, sailing from and to the port of Salem, in Mass. he had never heard of Sir Astley Cooper. One evening in my drawingroom, a hand, as palpable as my own hand, appeared a little above the table, and soon rested gently upon the thumb and four fingers on the surface of it. Several persons were seated round the table. Mr. F., addressing me said, ‘The person to whom that hand belongs is a friend of yours, he is a handsome man with a portly presence, and is very much gratified to see you and to renew his acquaintance with you; before he announces his name he wishes to know if you remember his calling your father his old friend, and you his young friend.’ I had forgotten it, but I remembered it the moment the name was mentioned. “He calls himself Sir Astley Cooper,” said Mr. F., ‘and wishes me to tell you, that certain spirits have the power, by force of will, of creating from elements of organic matter in the atmosphere, fac similes of the hands they possessed on earth: shortly the hand melted into air.’ Then Mr. Foster said, ‘Two friends of yours desire to be remembered to you—they accompany Sir A. Cooper, one was a military surgeon, and went to Canada; he was at Edinbro’ your fellow student. He calls himself Bransby Cooper, the other was your intimate friend, George Young.’” Medical men can understand the writing on the arms and the analogous phenomena, the stigmata of saints, as they admit the possibility of maternal marks being due to impressions on the mother’s mind during pregnancy. Impressions by the minds of spiritual beings,

are only in a degree more marvellous. It would trespass too much on your space to give a hundredth part of the phenomena now occurring at Sandhurst and Castlemaine, of some of which I have been an eye witness. The observers are persons of repute—their truthfulness guaranteed by the editor of the *Mount Alexander Mail*, in which journal of August 28th and 29th, an account of some of the phenomena appeared. Surely on the theory of psychic force, these facts are even more marvellous than on that of Spiritual agency. Inquirers are invited to visit these circles and examine for themselves.

"THE MECHANICAL TRICK."—Professor Pepper is about to enter into a serious investigation of Spiritualism. At a lecture on the 30th March he said—"It was well known how he had previously ridiculed and despised Spiritualism, but from the fact that there were ten million Spiritualists in America, and one million in England, it was evident it deserved very careful attention. It did not follow that if scientific men said it was nonsense it was necessarily so. Mr. Crookes, whom I have known for twenty years is the editor of the *Chemical News*, he has been very unfairly and severely handled because of his recent experiments. He is a philosopher. Mr. Varley, Mr. Wallace, and Lord Lindsay who testify to very strange things they have seen, are also men above suspicion. Mr. Crooke's experiments were wonderful—a luminous hand has been seen to float through the room, a coral necklace has reared itself on end—like a serpent; and a lath raised itself and floated in the air in front of the observer, *a friend of mine whose veracity I cannot doubt*. As a scientific practical man I will go fully into it and put what I see in the public journals."

"THE INTELLIGENT MANIFESTATIONS."—"There has never yet been a sentence written by a medium that was not traceable to the unspoken thoughts of somebody present at the sitting. The law of unconscious cerebration accounts for it all." As this is a matter of fact, all enquirers can disprove it by reference to books, without filling your columns. Wm. Howitt says—"I could give you a whole volume of the remarkable and even startling revelations made by our own departed friends at our own evening tables; those friends coming at wholly unexpected times, and bringing messages of the most vital importance. But these things are too sacred for the public eye." Mention might be made here of the announcement of the loss of the steamer Arctic, of the warning of the assassination of President Lincoln, of the prediction of the civil war in America, of the declaration here of the loss of the Rangoon, of the announcement of the death of Mr. Sohier to a circle at Stawell, &c. Professor Hare narrates that while at Cape Island, being in reiterated communion with his spirit sister, on July 3rd, at one o'clock, she was requested by him to go to Philadelphia and ask Mrs. Gourlay to go to the Philadelphia Bank to ascertain on what day a certain note would become due. It was at half-past three o'clock when the answer was returned. When he reached Philadelphia, upon inquiring of Mrs. Gourlay, whether she had received a communication from him she replied, "your spirit sister came and interrupted a communication from my mother to my brother and myself, and said that we must send to the Bank and ascertain when your note would become due. Accordingly my brother and my husband went to the bank. The clerk confirmed the statement. Thus at Cape Island, about 100 miles from Philadelphia, I had, in two hours and a half, put four people in motion in Philadelphia."

"The frame of mind to which Spiritualism leads us," says the

late Dr. Robert Chambers, "is one well fitted to enable us to remain calm under the attacks of its opponents; to smile patiently while sensible people in entire ignorance of the subject pronounce it imposture, while religious people condemn it as impious, and likewise while some silver tongued sciolist utters to a tittering and applauding audience ridicule of nature's deepest and most wondrous laws."

"FALSE WITNESSES."—Spiritualists do not base their convictions on the opinions of other men. The testimony of great names is but authority after all. Professor de Morgan wrote a preface to his wife's book, and therefore vouched for the truth of the facts detailed; Sergeant Cox proved the realities of the facts also—Mr. Crookes is still an investigator; those who have investigated before them, know to what conclusion they *must* be driven if they but persevere. It is an immense progress after twenty-five years, to have the facts upon which Spiritualism is based, corroborated and demonstrated by science. When Mr. Cox. and Mr. Crookes know more, and see more, they will with Baron Kirkup, William Howitt, Professor Wallace, Mr. Varley, and others, perceive the utter absurdity of the psychic force theory, or any other, except the real one covering all the facts. We deny that William Howitt ever said or intended to convey the idea that Spiritualism was "not fit to be thrown to the pigs." His words, see Argus 12th August, are, "It is either very good, or not fit to give the pigs." All say the same, it is either a tremendous truth or a delusion. The Christian Church ignores it, and consequently Spiritualists are driven from the churches, and many reject altogether their doctrines. The paragraph continues, "As for the parade of obscure unknown men and women from Yankeeland, whose names are eternally rattled over, there is not one of them worthy of a moment's consideration, nor is there any doubt the bulk of them are mere mercenary impostors.' Men like Judge Edmonds, whose name is attached to the last report on penal discipline of the United States; the late Professor Hare, of the chair of chemistry in the best university; the Hon. Robert Dale Owen, of the U.S. embassy at the Court of Naples; Hon. J. W. Peebles, late U.S. Consul; Lloyd Garrison, a noted anti-slave lecturer and H. C. Wright, a deputation to Edinburgh on the slavery question, about 1848. The Hon. N. P. Talmadge; Hon. B. Wade; Professor Mapes, L.L.D.; these are a few of the men thus vilified. Their countrymen inform me that they are men who have occupied honorable positions in their country's service, some of them Governors of States; they have succeeded in whatever path of life they have entered upon, they have not failed either in the church, or senate, and they retain the respect and friendships of their fellow citizens. But such vituperation is not argument and could only be employed in complete ignorance of the truth. Gerald Massey, the poet, gave lately, a course of four lectures on Spiritualism in St. George's Hall, Langham Place, London. The committee of invitation are published and contain among others the following names, Sir William Dunbar, Bart.; Sir Charles Isham, Bart.; C. F. Varley Esq, F.R.S.; William Crookes Esq., F.R.S.; George Harris Esq., F.S.A. vice-president, Anthropological Institute, &c.; Rev. S. E. Bengough, M. A.; Mrs. Macdougall Gregory, &c.

"ALL SCIENTIFIC MEN AGAINST IT."—"There is not a man of science in England, nor in all Europe, nor in America, nor has there been one for the past twenty-five years, who did not scout Spiritualism as a paltry humbug." If this were true I should reply, so much the

worse for scientific men, as they will discover to their shame and confusion before many years. But, is it true? Surely my readers have been able, before this, to estimate at their just value the statements, of this elegant writer. It is a fact that there are many Spiritualists in all ranks, even here in Victoria, who, owing to the ignorance of their fellows, and the abuse levelled at it by such polished opponents as the one I am engaged with, hesitate to avow their convictions—doubtless the same holds good in other places; we are assured, however, this is only temporary, and we have perfect faith in the power and majesty of truth to accomplish its own ends in the best possible manner. Professor Wallace, whom I have quoted, has published an article “On the attitude of men of science towards the investigators of Spiritualism.” He is not a Yankee impostor, but is, probably, the first naturalist living; of his scientific attainments Dr. Hooker made special mention at the opening of the British Association in 1868. He says—“There has never yet been a work written in this country which has grappled with the facts adduced. It has never yet been shown why, *a priori*, they may not be true; it has never yet been explained how, if not true, we are to account for the vast mass of testimony to them. No fact can possibly subvert the laws of Nature; to declare so is to declare that we have exhausted Nature and know her laws. In the history of human progress we look in vain for a case parallel to the present one, in which the professed teachers of science have been right. It appears, then, that men of science are at least consistent in treating the phenomena of Spiritualism with contempt and derision. They have always done so with new and important discoveries, and in every case in which the evidence has been even a tenth part of that now accumulated in favor of the phenomena of Spiritualism, *they have always been in the wrong*. It is nevertheless a curious psychological fact that they do not learn by experience to detect a truth when it comes before them or take any heed of the warnings of their greatest men against preconceived opinions as to what may or may not be true. Thus Humboldt declares that “a presumptuous scepticism, which rejects facts without examination of their truth, is in some respects more injurious than an unquestioning credulity.” Davy warns them that “one good experiment is of more value than the ingenuity of a brain like Newton’s. Facts are more useful when they contradict than when they support theories.” And Herschel says that “the perfect observer of nature will have his eyes open for any occurrence which, *according to received theories, ought not to happen*. Yet in the present day, when so many things deemed absurd and impossible a few years ago have become every-day occurrences, and in direct opposition to the advice of the most eminent teachers, a body of new and most remarkable phenomena is ignored or derided without examination, merely because, *according to received theories such ought not to happen*. The day will assuredly come when this will be quoted as the most striking instance on record of blind prejudice and unreasoning credulity.” But, says our opponent, “there is not a man of eminence in any department of practical life who avows his belief in it.” Mr. Tyler, already quoted, says, “not only are Spiritualists to be counted by tens of thousands in America and England, but there are among them several men of distinguished mental power.” I quote Robert Chambers, Dr. Ashburner, for fifty years connected with a metropolitan hospital; Drs. Gully, Hallock, Dixon, McLeod, Elliottson; A. R. Wallace, Baron Reichenbach, C. F. Varley, electrician to the Atlantic Cable; Mr. Jencken, barrister; Lord

Lindsay, P. Barkas, F.C.S.; Baron Boutlerow, Professor of Chemistry, St. Petersburg University; the late Professor Gregory, Gerald Massey, Tennyson, Longfellow, Jules Favre, Leon Favre, Consul-General of France, Lord Lyndhurst, Mazzini, Hiram Powers, Hon. R. D. Owen, &c., &c.

"ITS ADHERENTS."—The boast of twenty millions of believers in America is a flat falsehood. It really seems to be confined to a small number of patients within the walls of lunatic asylums and a large number of vagrant impostors and their deluded dupes outside." In a letter of Judge Edmonds, written in 1867, he observes, "Preparatory to the Œcumenical Council, the Pope desired to learn the religious conviction of Christendom, and the Catholic hierarchy of this country took pains to obtain it through its numerous priesthood; and the result was what I obtained and gave to the world (eleven millions); so that it was not our statement, but that of our adversaries and they have never contradicted or in any way questioned it. The churches are professedly hostile to us, yet bear strong testimony to our increase. Several instances have come to my knowledge where the preachers have freely denounced our heresy, yet after doing so, have been waited upon by their hearers and have been assured much to their surprise, that most of their congregations were believers. The effect generally has been to cause such attacks to cease; but in one case—that of the most popular preacher in the country—it was followed by an open avowal of belief on his part. Many priests of different denominations have called on me to consult on the subject, avowing their belief, and some of them asking of me whether it was not their duty to abandon their position, and enter upon the task of preaching Spiritualism. But above all comes to me this information—within the last few months, there has been a convocation of Catholic bishops and archbishops of this country. One of the most interesting subjects for their consideration was the statistical religious condition of our people. Each diocese brought its information; the result was, that while Romanism and Protestantism combined, numbered from eight to nine millions, with some forty-five thousand preachers, Spiritualism numbered between ten and eleven millions, with fifty thousand mediums. Recollect now, that this estimate comes not from us, but from our opponents; is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, I believe it to be accurate."

"IT IS BLASPHEMOUSLY ANTI-CHRISTIAN."—It is well to repeat here what was said before, that a wide distinction must be made between the opinions or teachings of individual Spiritualists and the teaching of Spiritualism. Spiritualists differ in their opinions nearly as much as Protestants. While Spiritualism confirms the truths taught by the greatest of teachers, it does oppose much of what claims to be infallible truth in our day. The reality of the phenomena, the re-discovery of this lost secret of humanity, cannot be affected by even the erroneous ideas of the most radical free-thinkers among its millions of adherents. Possibly such were infidels, atheists, materialists, before they became Spiritualists. They may have been driven from the sects by what they considered the blasphemous Anti-Christianism of some of their dogmas, say the Calvinistic. Some venture to think that the doctrine of endless torment for millions, predestined to it before birth without reference to their actions or their repentance, is unequalled in its blasphemy by any difference concerning persons or "hypostases,"

which Bishop Frazer says, not half a dozen can understand. The truth in Christianity can never be dimmed by Spiritualism. It is the Christianity exhibited in the attacks on Spiritualists that is protested against, the profession of the lips, the pen being dipped in gall, the faith without works; what Mr. Peebles calls the "verbal formal Christianity." Deeds, not words or creeds—the bringing out the divine in humanity—are the objects of what is sneered at as the new gospel. The time has arrived, we are assured, when man's higher and better nature must be appealed to, when fear is no longer to be the ruling principle; when men may understand that heaven is not closed, that inspiration is a matter of degree—law-governed, a common gift from a common parent.

"ITS IMMORTALITY."—This paragraph is another example of the evasion of the real question. What the facts of spirit agency can have in common with, or depend on, the views of certain persons on politics, medicine, agriculture, poetry, or religion, it is not easy to perceive. I presume most have heard of the Agapemone, of Mormonism, of French and Spanish immorality, of the illegitimacy in Scotland and Rome. These are no arguments against the works done by the founder of the new gospel at Jerusalem, or the witnessing by fifteen persons at Sandhurst, of a half-crown falling into the extended hand of a child, while three of the fifteen distinctly saw the spirit hand drop the coin. Like the next paragraph—"ITS EFFECTS."—It is not argument.

It is very easy for those having a superficial knowledge of the subject to reiterate charges of immorality, adultery, and free love against Spiritualists. The early Christians were accused of meeting together for immoral purposes. Spiritualism has less to do with Free-love than Christianity with Mormonism. Spiritualism teaches that our actions sit in judgment on us—that as we sow so shall we surely and inevitably reap. No Spiritualist, therefore, can countenance impurity or immorality, and he or she who does so is no more a Spiritualist than are those persons Christians who adopt the name, and vilify and traduce their fellows by garbled quotations, and by acting, as William Howitt says, thus—"Short of killing, every kind of persecution has been practised against Spiritualists—killing of their characters by lying, maligning, and insulting them by every species of opprobrious epithets. Justice has been denied them by the whole Press; which, in England, will retail any foolish or lying story against them, but will admit not a word of defence." It is a fact that the English Spiritual publications barely pay expenses. The charge of anti-Christianism and blasphemy is made in ignorance, and is beneath notice. At the discussion in Melbourne, in reply to this very charge, Mr. Tyerman asked, "Who are the blasphemers?" Is it those who impute to the Deity motives and actions that we would be ashamed of, who charge him with qualities that would disgrace humanity? or, is it those who will think nothing of him but what is consistent with the most perfect goodness, justice, and mercy? But, after all, by what logic can individual deliverances disprove the possibility of spirit communion? Granted that all the professors of Christianity were as foul in their abuse of this matter as your correspondent, and as ignorant of it, would that disprove the existence of the founder of Christianity on earth? Admitted that the vast majority of the Christian churches are charged, by Protestants, with holding blasphemous conceptions, say of the Eucharist, is this a valid argument against the fact of Phillip being carried twenty miles through the air, or Mrs. Guppy two miles in three minutes, and both by spirit agency? The consideration of the

question must be entered upon in a very different spirit from that exhibited by your correspondent. The assertion of lunacy made some years ago, and repeated from the pulpit, has been refuted over and over again. Spiritualism is a reform, and being opposed in America among a free people, it is a revolutionary reform. Wisdom will indicate the propriety of endeavoring to guide it. All opposition has hitherto been useless, it has made advances without parallel in the history of all delusions, and this in the most materialistic, the most practical, the most scientific age of the world. The assertion of its being "delusion, ignorance, imposture, fraud, and forgery," is then but an expression of ignorance of the reality of the case. The challenge of one thousand guineas, to prove it such, offered in 1869, by Signor Damiani, remains unclaimed.

NOTE—"In the recent discussion the opportunity of stating the argument clearly, fully, and in order, was not given to me. The discussion was hampered, never once was a book of authority mentioned." &c. As one of the committee who arranged for that discussion, and was present each evening, I feel bound to give this published statement my unqualified contradiction. The choice was given to Mr. Blair, and he elected to open the discussion. It was thus in his power to adopt any line of argument. The defendant replied and endeavored to follow a rambling, incoherent, torrent of words that betrayed little acquaintance with the past or present position of the question and offered no explanation of the admitted facts. Mr. Tyerman quoted a list of forty volumes, and offered to supplement it to 100. Every facility was offered by the committee and chairman, and nothing could have been more straightforward. It is not true then that Mr Tyerman hampered the discussion in any way, and the assertion is a very un-English method of endeavoring to explain away the position occupied by the challenger at the close. In conclusion Spiritualism, claims to be based on facts capable of demonstration, occurring universally and independently of each other; these form a body of evidence which in a scientific age challenges scientific investigation. It declares itself not antagonistic to religion, but to superstition. It comes at a time when faith is admitted by its warmest friends to be waning; when ancient creeds are being assaulted in a manner never before attempted, when the foundations of all religions are being sapped by Scepticism, Materialism, Atheism, Scientific Discovery, by Positivism and Rationalism. All these it confronts, proclaiming a Deity who works now as he has ever done, *mediately*—affirming the divine mission of the great teacher, and the reality of the works done in Judea 1800 years ago; declaring the sovereignty of Cosmic law in the natural and spiritual worlds, and meeting Rationalism by not asking a blind faith or dependence on authority but by appealing to man's most god like faculty his reason. Who can obscure the phenomena, or bring forward any satisfactory hypothesis capable of covering all, save and except the agency of disembodied intelligences? Who can say there is any antecedent improbability in the recurrence in this our day of what has occurred in past ages? Who will declare its advent to be ill-timed?

W. L. R.