

AUSTRALIAN SPIRITUALIST.

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No. 1.

TO OUR READERS.

ALTHOUGH the Spiritualists of Australia are more numerous than most sceptical persons are disposed either to believe or imagine, yet they have hitherto had no organ through which their views on spiritual matters might be expressed, their faith in Spiritualism defended, the shallowness, ignorance, and credulity of their opponents exposed, and the phenomena of Spiritualism accurately recorded. These phenomena are continually occurring in Australia, as in other parts of the world, but the remembrance of them soon passes away, owing to the want of a journal in which they might be properly reported. They have thus been in a great measure inoperative upon human conduct and belief.

During the occupancy of this country by the Caucasian race, the spiritual and mundane spheres of existence have repeatedly touched and become for a moment inter-blended, but the phenomenon has soon vanished from sight, and left but faint traces of its occurrence stamped on our history. It is chiefly with a view of recording these phenomena, so as to render them available to the philosophers of the future, as well as interesting to the men of the present day, that the AUSTRALIAN SPIRITUALIST has been commenced. We intend to make it a faithful record of such spiritual phenomena as may be accidentally or designedly submitted to our personal observation, or of which we may obtain a knowledge through the testimony of competent witnesses. The choice thoughts of the great writers on Spiritualism, which are now leavening and impregnating our literature with the super-natural element, shall also occasionally grace our pages; nor shall we fail to insert such communications from the spirit world as may reach us, and which to our apprehension may possess the characteristics of truthfulness and usefulness. The reader will perceive that we have commenced a series of articles embracing the testimony of many persons to the truth of the facts of Spiritualism, and this will show that we anticipate for ourselves a long and successful career.

The price of the AUSTRALIAN SPIRITUALIST may be regarded by some persons as extravagantly high—when compared with the quantity of smeared paper that can be obtained elsewhere for the same money. We advise all such grumblers not to purchase. They are not compelled to buy our wares, and therefore have no right to find fault with our charges. Our circulation will be limited, while the cost of the mechanical labour involved in printing will be constant, and hence those who wish to have the paper must pay for it accordingly. Although we have no objection to the receipt of profit, believing that it ought to be accepted thankfully when honestly procurable, yet we do not publish wholly as a pecuniary speculation, and hence shall feel perfectly satisfied should the sale be sufficient to pay the trifling cost of production.

Finally, we hope to present to our subscribers a small but valuable record of recondite facts, such as are now occurring in Australia, in England, in America, in France, and elsewhere; and which, commending themselves to the spiritual instincts of the race, are a thousand times more interesting than any romance, and of far greater importance than the verbose twaddle of newspaper politicians, or the sickly stuff which enters into the composition of too many of our serials. Our literature is disgraced by the superabundance of fiction to the exclusion of facts a thousand times more strange than even fiction itself.

THE CLOUD OF WITNESSES, OR THE BEARING OF TESTIMONY ON THE FACTS OF SPIRITUALISM.

No. 1.

MR. WASON is a solicitor of considerable eminence in his profession. He resides in England, and has had opportunities of observing and testing the phenomena of spiritualism. We believe he has relatives residing on the coast of New South Wales, south of Wollongong. His testimony will be regarded by some as more valuable on account of his having been an utter sceptic prior to his observance of the phenomena. He deserves to be honored by every great and upright mind for having had the moral courage to avow what he believes to be the truth. His testimony is included in a letter, written to Mr. Home the celebrated medium, and published by that gentleman in his recent Auto-biographical work, entitled "Incidents of my Life."—From that work we extract it. He says:—

"In July, 1860, I was at a séance at the mansion of a person of distinction, in Hyde Park Terrace, London.

"Two baronets—one an M. P., and the other the heir and representative of a deceased M.P. of eminent ability; the wife of a distinguished living M.P.; and others, including Mr. Home, making eight in number, were present. The hour was a little after nine, p.m. Neither of the three first-named parties had ever seen any spirit manifestations, and were evidently sceptics; the rest of the party were mediums of greater or less power, and seemed as much interested in watching the effects of the spirit manifestations on the three new comers, as in the manifestations themselves. We all made a circle round a heavy luo table, capable of seating nine persons comfortably (crinoline included). It was covered with an ordinary damask cloth, (a powerful non-conductor of electricity, completely negating the theory that spirit manifestations were brought about by electricity); and we were desired by Mr. Home to chat and talk as naturally and cheerfully as we could, and not to be too eager or expectant of spirit manifestation, as such eagerness had a strong tendency to defeat the object. There were six lights burning in the room. The floor (a first floor) shook and trembled in a manner that all thought resembled the vibrations or tremulous motion of a small steamer when the paddles are in full work: some said it more nearly resembled the tremulous motion on a screw steamer in which I concurred. This tremulous motion ceased at intervals and was renewed, and this seemed to strike the new comers very forcibly; it was amusing to notice their startled looks, though they said but little beyond concurring in the observations as to tremulous movements. The walls also shook at times with a tremulous motion. The table, which was a very large and heavy one, was frequently lifted a few inches from the ground, and at last it rose from the ground at least three feet, and remained thus suspended 'twixt heaven and earth, like Mahomet's coffin, for a minute or thereabouts, probably more than less. The gentlemen were invited by Mr. Home to ascertain if any machinery was underneath, and the two gentlemen new comers swept with their legs under the suspended table, to catch any prop or other machinery that might be applied to raise the table, and they confessed that no such machinery or prop was present.

"This séance, wonderful as it will appear—'stranger than fiction'—was not considered to be an entirely successful one; and the lady of the house, with characteristic kindness, after speaking of the meagreness of the manifestations, invited me to another séance on the following evening, an invitation I most gladly accepted, although it kept me in London an extra day, and overthrew my previously arranged movements. At this second seance we met rather earlier, a little after eight o'clock, p.m., in the same

first-floor room. The seance consisted of a barister of eminence and standing at the bar, and well known to the public, a literary man—an author of established reputation, and others to the number of eight; all on this occasion being believers, except the author.

"The same tremulous motion of the floor and walls as on the preceding evening, took place; and the table was tilted and turned with even greater power than before, and rose perpendicularly from the floor, from three to four feet, and remained in this position suspended (Maomet's coffin fashion) for about a minute, and then descended to its original place as softly and gently as the fall of a snow flake. An accordion was played by an unseen hand, whilst it was held by one of the party present, and afterwards by myself. I held it over the back of the chair on which I was sitting, using the back of the chair as a rest to my arm, the accordion hanging over the back of the chair. I sat on the opposite side of the table to Mr. Home and the lady of the house. The accordion was also played whilst lying on the floor, and also on the table, and was lifted without visible means from the floor on to the table. The music was of a solemn and impressive character.

"A small spirit-hand, warm and soft like that of a child, touched my hand, and placed in it a small hand-bell, and, at my request, took the bell from my hand underneath the table to its mother, who was the lady of the house. She seemed perfectly satisfied that it was the spirit-hand of her little boy, who died three or four years since, aged about years, and she received repeated responses, spelt out through the alphabet, such as might be expected from the spirit of a deceased child to its mother.

"The bell was carried to several of the parties present and placed in their hands; and lastly was elevated above our heads, and rung in mid-air, revolving round and touching our heads (my own included). I could see the bell when it passed round my head opposite the window. I could see the bell occasionally as it passed between me and the window, the blinds of which had been drawn down by invisible agency. Pieces of mignonette and geranium flowers were placed in my hands by spirit hands, and inside my waistcoat. I saw one of the hands distinctly, which, as it came between me and the window was distinctly visible, as the blinds did not altogether exclude the light of a summer evening and of the gas lights in the street.

"The curtains at last were drawn by invisible means, and then Mr. Home stated he was being lifted up in the air, and he crossed the table over the heads of the parties sitting around it. I asked him to make a mark with his pencil on the ceiling. He said he had no pencil. I rose up and said I would lend him mine, and by standing and stretching upwards I was enabled to reach his hand, about seven feet distant from the floor, and I placed therein a pencil, and laying hold and keeping hold of his hand, I moved along with him five or six paces as he floated above me in the air, and I only let go his hand when I stumbled against a stool. Mr. Home, as he floated along, kept ringing the small hand-bell to indicate his locality in the room, which was probably forty by thirty feet, and I saw his body eclipse two lines of light issuing from between the top of a door and its architrave—such door leading into an adjoining room that was brilliantly lighted. Mr. Home was replaced, as he stated, with the greatest care and gentleness in the chair from which he rose, but this I could not see.

"Previously to Mr. Home's being raised up, the spirit-hands of two of the barrister's deceased children touched him. He did not doubt that the hands were the spirit-hands of his children.

"Questions were asked, and rational answers given by means of the alphabet, in one of the ordinary ways of communicating with spirits. It is right I should say, that this seance (as in the preceding evening) was commenced with prayer, which I understood was the usual course.

"I make no comments on the above, and advance no theory or hypothesis. I have confined myself simply to facts, which I can substantiate by legal evidence in a court of justice; and I add my name, address, and profession, and have only one desire, and that is—that truth may prevail.

"I am, Sir, your obedient Seavant,
"JAMES WASON, Solicitor.

"Wason Buildings, Liverpool."

PHYSICAL MANIFESTATIONS THROUGH THE DAVENPORT BOYS.

In the *Herald Of Progress* for June 30th. 1860, there is an account of certain physical manifestations by Spirits which are said to have occurred at Chagrin Falls, Ohio, America, in the month of June 1860. The report of these manifestations is signed by Messrs. A. Harlow, H. B. Vincent, Edward Whipple, and Henry Church. These gentlemen having formed themselves into a committee, for the express purpose of testing the phenomena evolved in the presence of the Davenport boys, report as follows:—

We have just been favoured with a visit from those wonder-working mediums the Davenport boys (Ira and Wm. Henry) accompanied by their father and a host of angels. Their stay at this place comprised a series of eight public circles, at which those who preferred actual demonstration in the "living present" to a blind faith in the "dead past," could obtain incontestable proof of the reality of a life beyond "the flowing tide." The experiments performed, and tests witnessed, were under conditions the most favourable for sceptical inquiry. The boys were confined in a box made for the purpose by spirit direction—large enough to accommodate four or five persons, and sufficiently high for a person of medium height to stand erect in. In this box they were strongly secured, (sometimes by sceptical persons in the audience, and sometimes by the spirits) with stout ropes, by having their hands firmly pinioned behind them, and made fast to a stationary seat, and likewise by having their legs tied above and below the knee, and the rope fastened to a permanent bench, and the whole secured by strongly tied knots. Every person in the audience was particularly invited to examine the tying, to prevent all chance of fraud and deception. The box was then left entirely to the occupancy of the mediums; no other persons being allowed to approach it. Invariably, within a few seconds, the demonstrations would commence, either by the exhibition of spirit hands, or melodious strains of instrumental music.

These demonstrations furnish such powerful proofs of their extra-mundane origin, that each class seems deserving of special notice. While the mediums were firmly and securely tied, there would be heard in the box most beautiful instrumental music. First would be heard the tuning of the instruments, consisting of a violin, guitar, snare-drum, and tamborine, accompanied sometimes by a small dinner bell, all of which would be performed on in concert in the most lively pieces, exhibiting much skill and musical talent.

They usually played upon three instruments, occasionally upon four, and several pieces were skillfully and tastefully performed upon the whole five in concert. Immediately on the cessation of the music, the doors of the box would be thrown open and the audience invited to examine the mediums, who invariably were found secured as first tied. It would be truly marvellous were the boys to perform such music upon so many instruments at once, even with the free and full use of all their faculties and all their limbs, but when we hear such enchanting music without any possibility of human action to produce it, we are forced to admit its extra-mundane origin. But the exhibition of spirit hands seemed to bring the audience into the tangible presence of denizens of another world. There was an opening in the upper part of the box door, fully six feet from either medium, through which spirit hands were thrust in the bright gleam of a lamp, held within three feet. The hands were presented in numbers varying from one to ten at a time, and also, varying somewhat in size, and could be distinctly seen by every one in the room. During the course of the circles, several persons shook hands with them; one testifying that the hands were cold, while, on immediate examination, the hands of the mediums were found to be warm. A bouquet of flowers, hanging on the box, and out of the reach of the boys, was passed out to a lady while shaking hands, the mediums being firmly tied, as above stated during the time. A large trumpet would frequently be thrust out of the aperture in the door, and spoken through. On every occasion immediately on the disappearance of the hands, the doors would be opened, and the mediums examined by the audience and found, in every instance, securely tied.

Such is a brief outline of the general character of the demonstrations, though several special tests were instituted, which deserved a passing notice. On the fifth evening of the series of the sittings, a committee of skeptics, consisting of J. W. Williams and E. Bailey, went forward and tied the boys with the ropes, as securely as they pleased, and reported to the audience their full faith in the entire security of the same, one remarking "when the boys are untied I shall have to come and untie them, or help to do it." The box-doors were then closed, and not a minute elapsed before the tuning of the instruments was heard, after which a piece was skillfully performed upon the five instruments in concert. The mediums were then examined by the committee, and reported secure, and tied as at first. A spirit hand was presented six feet from either medium, and the boys were examined as soon as a door could be thrown open, and reported tied, as before. These phenomena were witnessed by the entire audience, while the faithful and patient mediums were suffering from the tightness of the ropes drawn by their skeptical auditors. The spirits finally untied the mediums, relieving their numbened limbs, and the evenings entertainment closed.

On the sixth evening two gentlemen were admitted into the box, one at a time, the boys being secured by ropes so that they could not possibly participate in the demonstrations. They witnessed many tangible demonstrations, of a very striking character, which they detailed to the audience: but space will not permit us to enter at large into an account of all those varied and interesting phenomena. A skeptical gentleman, was permitted, on the seventh evening, to go inside the box and hold the boy's hands, and guard himself against every possibility of imposition, at which time he received several soft blows upon his head, and was touched perceptibly upon other parts of his person—facts which he testified to before the audience. During the course of these meetings, Mr. Davenport proposed to meet a company of skeptics afternoons or evenings, as they pleased, and give them every opportunity to investigate and institute any reasonable and scientific test they should think proper, promising, in case they (the Davenports) should fail, to charge nothing for their time, but they (the skeptics) concluded with characteristic dignity, to rely entirely upon street gossip. A member of the committee also proposed to furnish a convenient room, and pay one dollar per day, for his share towards defraying expenses, that unbelievers might investigate to their hearts' content, but they choose to stand on the prominent street corners and cry, as usual, "Humbug." At the close of the public meetings, a member of the circle submitted the following resolution, which was adopted without a dissenting voice:

"Resolved, That we believe these demonstrations are produced by a power entirely foreign to the boys, save their mediumistic influence."

Resolutions were also adopted extending a cordial invitation to Mr. Davenport and sons to visit us again, as soon as practicable, and authorizing the undersigned committee to report proceedings, etc. On the evening following the close of these public exhibitions of spirit presence and power, a circle of a less public character was held. It was composed of some thirty persons, of both sexes, invited by the presiding spirit, every individual of which circle can testify to the witnessing of the most overwhelming proof of the actual existence and presence of those who have "shuffled off the mortal coil." Musical instruments, three or four at a time, were played upon, while passing through the air, sometimes slowly, and sometimes with the rapidity of thought, and in every possible direction. A large dinner bell was called for, and rung, while passing through all parts of the hall and over the heads of the circle, with almost deafening din. Several persons shook hands with spirit friends, and conversed with them audibly, with and without the aid of the trumpet. A lady of the circle was seized with what was claimed to be a spirit hand, and pulled from the circle upon the floor. Many other demonstrations, alike powerful and convincing were witnessed, all wrought under circumstances entirely precluding all possibility of human agency, as every member of the circle can testify.

In the 22nd number of the same journal, there is a further report of the proceedings of the Davenport media, and of the phenomena evoked in their presence. In this

instance the narrator is a Dr. Harlow, who also writes from Chagrin Falls, his communication being dated July 3rd., 1860. It appears that the spiritualists held a jubilee, or open air meeting, on the 30th of the preceding month, at which there were present several impressionable media, trance-speakers, and an audience of several hundred persons. The great attraction of the meeting however, was the far-famed Davenport boys. Dr. Harlow says:—

It was soon noised over the ground that the far-famed mediums—the Davenport boys—were present, and crowds soon pressed around them, eager to witness their physical manifestations. After the exercises of the day were over, a large circle was held in the evening by the Davenports, affording a rare opportunity to test the truth of spirit presence. I will briefly relate what took place on this occasion, or in the two circles held near the ground, the first on Saturday evening, and the second on Sunday during the recess between forenoon and afternoon exercises in the grove.

As usual, the boys entered a box constructed after spirit direction. This box is eight feet long two and a half feet wide, and six feet high; each medium is tied with cords and ropes on a permanent or stationary seat, one at each end of the box. On this occasion they were tied both by spirits and a committee selected by the audience—in both cases their arms were firmly pinioned behind them, and their wrists so wound with rope, fastened and secured by tightly drawn knots, as to render it impossible to move or use their hands in any manner. The ropes were then passed through the holes in the seats, and tied with several large knots firmly drawn under the board composing the seats; after which the lower limbs were bound and wound with a great number of yards of rope. The ankles were brought close together and secured by passing the rope several times around them, and firmly fastening them with tightly drawn knots. Finally, the ends of the rope were tied at a distance of several feet from the mediums, so that there could be no possibility for either one of them to reach the last tied knots, nor could any earthly power get them loose without first untying the last knots. Under these circumstances the doors of the spirit box were closed and bolted to the inside. A moment after several beautifully formed hands were thrust out of an aperture in the box, six feet from the mediums, and remained quivering and oscillating, in the gleam of a bright light, sufficiently long for every one in the audience to count and fully view these wonder-working tokens of spirit presence. The next moment the doors of the box were unbolted on the inside, and thrown open, and there sat Ira and William Henry Davenport fastened to their seats just as they were when first tied. This being repeated several times, and the mediums being reported by the committee, and all others who chose to examine, secured and tied as at first, the manifestations changed. The light was ordered to be put out. Johnny King, poking his trumpet through the aperture in the door of the box, and saying in a distinct voice: "*Blow the light out.*" In a few moments charming music was heard, five instruments being played upon in concert, and several very animating pieces; were executed in a manner indicating the highest order of musical taste, skill, and ability.

While the music was being performed, light was struck several times, the doors of the box were thrown wide open, and the boys found tied and firmly secured in their seats as at first.

One little incident occurred too rich to be omitted. An auditor, more curious than wise, approached the spirit box to shake hands with the spirit. After the privilege had been refused by Johnny, the courageous skeptic thrust his hand into the aperture, and after receiving, as he admitted several blows on his hand and arm, withdrew it; at last, making another attempt to intrude his unwelcome hand into the box, Johnny thrust out his trumpet, and with a blow knocked Mr. Orthodox fairly off his feet. Much more might be said relative to the wonders witnessed and heard in the two circles, but this must suffice for the present.

Although the three following paragraphs do not strictly fall under the head of physical manifestations, they nevertheless tend to corroborate the preceding account by alluding to a multitude of details, which give an air of naturalness to the narrative. The writer says:—

Without noticing all the speakers who appeared on the stand and addressed the crowds on the ground, we may mention Mrs. H. M. Fay, a young man who spoke several times under trance influence, with a power and eloquence seldom witnessed. The most abstruse and difficult metaphysical subjects were discussed and handled by him with an ease, eloquence, and grace, to say the least, that was most wonderful to those who heard him.

On Sunday morning the spirit of John B. King, (*alias* Sir Henry Morgan,) who controls the manifestations through the Davenport boys, took possession of Mr. Fay, and proceeded to speak and answer questions concerning the philosophy of the spheres, and the manner of producing physical manifestations. The answers were generally very satisfactory, and King, and a spirit that had controlled previously, displayed great eloquence and power. From the ability exhibited through this individual, I am safe in saying, that Mr. Fay certainly bids fair to become one of the brightest stars in the broad field of spiritual laborers. Mr. Fay was followed by Mr. Whipple, a resident of Chagrin Falls, who is one of the most logical and eloquent expounders of the spiritual philosophy in this part of the west. Mr. Whipple spoke two or three times during the progress of the meeting and I am confident, from what I heard and witnessed in connection with his labours and efforts on the occasion that, the spiritual friends present were very favourably impressed in his behalf.

This very interesting jubilee adjourned Sunday evening, to meet at Chagrin Falls, Thursday, July 4, 1861, at 11 o'clock, A.M. So after a very spirited and very spiritual mingling and commingling of friends, in and out of the form, the thousands of happy souls, with their spiritual strength renewed, quietly dispersed.

SPIRIT PORTRAIT PAINTING.

The following statement of curious facts, in relation to spirit portrait painting is related in the "*Herald of Progress*" for October 20th, 1860. The statement is contained in an article, which is dated, Steubenville, Ohio, October 1st, 1860, and signed by the following names;—William Arthur, Martha Arthur, John M. Reed, George Pearce, Alfred Glass, James Wyatt, Margaret Turnbull, Stephen Gradwell, Martha M. Gradwell.

The writer of the letter says,—"Were, some eight or ten individuals, superintended by a regularly arranged company of spirits, whose Chief gives his name as Mason

This Mason told us, on the evening of September 25, 1859, at our circle, to write a letter to Wheeling, to a young man of that place, named John Reed, and tell him to purchase a piece of portrait-canvas a foot square, with other implements for painting, when he, the presiding spirit, with others, would influence him to paint the likeness of a female spirit, which likeness would faithfully represent the spirit mother of one of the members of our circle, and which would be easily recognised on its presentation."

This was attended to. The young man sat several times and was influenced, but was not sufficiently controlled to paint, and finally abandoned the attempt; but still he felt more or less of the spirit's influence, until they got sufficient control to make him understand their meaning. They then told him the reason why their efforts to make him paint failed, namely; that the influences surrounding him were of such a nature that they could not gain their point, and finally concluded on another plan, which they made known to Mr. Reed.

On the 24th Sept., 1860, they sent him to this place with a carpet-sack containing brushes, paints, canvas, &c., all carefully selected by themselves, directing him to my house, and there they took him from room to room, telling him that each in turn was not the place. From there they took him, in company with Mr. Wyatt, one of our mediums, to other places in town, and finally they entered the house of Mr. Gradwell, a member of our circle, where they went from room to room, until they fixed on one the most secluded, made the young man draw down the window-blinds, darken and magnetize the room, and especially the dark corner where the painting was to be executed, and placing him there, in twenty-four hours they completed the predicted painting, giving the name of the spirit when living. This painting was presented or shown, to our circle on Friday evening, at my house, when it was immediately recognised by Mrs. Turnbull to be a true likeness of her deceased mother, correct in every respect.

I must not omit telling you that Mr. Reed's occupation, from a boy, has been and is of a very laborious kind. He is what is called a "boiler" in a rolling mill, and a very unlikely subject for a painter.

Another communication on the subject of the Mystic Crayon Drawings, produced through Mrs. E. J. French's mediumship, appears in the "Herald of Progress" for February, 1861. The writer who signs himself D. L., says that the process by which the pictures were produced, was substantially as follows:—

In a fully-lighted room, in the presence of many observers, common drawing-paper has been handed to the medium, but in such a manner as to give a large sheet with a counterpart check. The checks being given to the company, the several sheets have been taken by the medium, openly washed in some acid liquid, dried by rolling, wiping and breathing upon them: and, by holding pencils over them, or by inserting in them when rolled, bits of paper blackened with crayons, pictures have been produced of exquisite taste and delicacy, within the space of a few seconds. These pictures can be erased by a rubber, are evidently substantially made of crayon lead, and are most of them such as would require the labour of hours by a skillful artist. How are they produced? The friends of the medium say, that by some unknown process of chemistry, the substance of the lead pencils is suddenly precipitated upon sketches already limned by spirit artists, in such a way as to *bring out* the pictures by some art similar to that of our ordinary photography. The gradual development of her mediumship in this direction, which has been continued now nearly a year, and her incapacity to sketch in her normal state, confirms them in this belief. On the other hand, the staggering nature of the phenomena has suggested to the sceptical, particularly to those who have heard of but never witnessed the drawings, simpler hypotheses. These may be reduced to two. The first is, that the pictures being drawn, previous to the sitting, the blank sheets prepared in the presence of the company have been dexterously withdrawn and the finished picture substituted by sleight of hand. A careful study of the mode in which the sittings have been conducted, should suffice, as we think, to put an end to that supposition.

The other supposition is, that the pictures, being sketched by the medium in some invisible chemical, previous to the sitting, were brought out by washing the paper in acid liquids. To this hypothesis it should be a sufficient answer, that the pictures do not enter into the body of the paper, and that several have been produced, moreover, upon an unexpected call, after the paper had been washed with the acid solution.

Well, to meet both these objections efficiently, a public meeting was given by the medium at Clinton Hall, on the evening of Jan. 23d, (Wednesday,) to which the spectators were admitted by ticket.

The gentlemen and ladies present numbered seventy-four. The sitting commenced about half-past eight. On a raised platform, at one end of the room, which was well lighted with gas, the medium occupied a common settee; before her was a table, which permitted most of her person to be seen, as also the vacant space on her seat to

the right and left hand. At one end of the settee stood a desk, but just within reach. The audience occupied seats in front of the platform. Soon after order was established, a committee of three was appointed by the audience to go out upon the street and purchase paper, for the avowed purpose, as stated by a gentleman in behalf of the medium, to preclude all possibility of any sketching upon it by her with invisible fluids, or any exchange of pictures already drawn for blank sheets. The committee went out and purchased several sheets, upon which they "secretly inscribed their names with sympathetic ink." These sheets were handed to the medium at twenty minutes to nine, who, upon taking them, remarked to the members of the committee, from whom they were received:

"We shall cut off all your marks!"

Water was next drawn from the hydrant in the corner of the room, and handed to the medium, who took it and washed several of the sheets, wiping them and laying them one upon another. She next commenced cutting them, as she had promised to do, till she had reduced several to a quarter of their original dimensions. Paper checks were now attached to many of them, with a number of pins to each check.

These small drawing sheets with their checks were passed to the members of the committee to examine and return, though the checks were to be kept. The cutting, washing, drying, and checking the sheets occupied a wearisome fifty minutes, or till half-past nine. All things being now ready, at a given signal the time was called for the first picture, which was produced in "two" seconds, the only visible agency in its production being the thrusting of a piece of paper, blackened with crayon lead, into the rolled sheet. The picture No. 1 is a lake scene, with two boats, hills, etc. In a similar way were produced No. 2, in four seconds—a bouquet of flowers with the head of a child, this latter feature being called for by some one present; No. 3, in four seconds—a bunch of flowers, with a bird and nest, a basket and butterfly; Nos. 4 and 5, together, in four seconds—No. 4 being a bunch of grapes, with leaves, stems, &c., and No. 5 being two hens with flowers. No. 6 came out in two seconds. It is a beautiful vase of flowers, with birds. Much time was lost in the examination of the pictures by the company, so that it was ten minutes past ten before the last one was delivered. The pictures are mostly admirable as artistic efforts, as has been already mentioned. The sheets were hardly a moment out of sight of those sitting nearest the medium; and the pin marks on the picture sheets corresponded exactly to those on the checks.

After the drawing was finished, a few animated remarks by the medium on the object of such manifestations, to wit: the awakening of men to a consciousness of their immortal destiny, very appropriately closed the sitting.

Another sitting followed the foregoing at the medium's rooms, No. 8 Fourth Avenue, on Friday evening, January 25th. At this, thirty three ladies and gentlemen were present.

The medium sat upon a sofa, in the open door of a small room connected with a full-lighted parlour, in which the company were seated. This small room with the sofa, had been previously examined by members of the party, to see if it contained paper or pictures. Before the medium stood a small table with a marble top, and containing no drawer. At a quarter past eight a committee, chosen by those present, selected, at random, from a roll of fifteen drawing-sheets, purchased a few hours before two sheets at random, and laid them before the medium. These were taken by her and cut into eight smaller sheets before all, washed with water, wiped, rolled in small rolls, and laid in a folded towel on the table, from which table they were not for an instant removed till they passed into the hands of the party. The period occupied in wiping, rolling, and drying however, was not long. Bits of the sheets, as in the previous sittings, were blackened with the pencils and laid upon one end of the table, near, and in contact with which, sat several of the company. A few minutes before the first picture was produced, one of these blackened pieces was taken by a member of the committee sitting nearest the medium; this he was to hold constantly in his hand. The first blank sheet was then given him to open, see if it contained any picture, and close immediately. Upon a signal given, he was to thrust his *crayoned* bit of paper into the rolled sheet, and time was to be noted. At this juncture, those sitting immediately around the table were called to suggest subjects. The holder of the crayoned paper suggested "*instruments of music, with music*;" another suggested a goat's head with flowers. Upon the giving of the signal, the crayoned paper was thrust into the rolled sheet, and after the lapse of three seconds, the sheet was opened and found to contain a bouquet of flowers, in the midst of which was depicted the head of an Angola goat, without horns. When examined by one of the committee, five or seven minutes before the picture came out, the sheet was perfectly blank. Moreover, though his fingers were very much blackened by holding the crayoned paper, "it left no mark inside the rolled sheet where they ought not to be!"

A similar process was pursued with sheet No. 2, it being examined by Mr. Felt, one of the committee, to see if it was perfectly blank. In four seconds a beautiful bouquet

of flowers appeared upon it. On No. 3 appeared, in three seconds various kinds of fruit (some of which was cut) with a bird No. 4 was produced in four seconds, under like conditions—it is a picture of old-fashioned instruments of music, with an open book, in which are written musical notes. This picture was alike a surprise and a gratification to the member of the committee who called for it. No. 5 was produced in four seconds, : it is a bouquet of flowers and leaves, from which a bird seems to have just been frightened by a dog, the head of which, inverted, peers from among the foliage. Varied, in dimensions, from an area of two inches square to four, and were beautifully executed. Under all the circumstances, we must confess to a belief in the intervention of spirits, in manifestations in which intelligence makes use of agencies unknown to man.

ANSWERS TO THE OBJECTIONS USUALLY URGED AGAINST SPIRITUALISM.

OBJECTION.—Men are so liable to be deluded that no faith can be reposed in the statements of Spiritualists with respect to the occurrence of what are called Spiritual phenomena. Thus, when Spiritualists say that they hear raps, and witness the movements of ponderable bodies, they do not really hear the one set of phenomena, nor see the other set, but only fancy that they do so.

ANSWER.—Men are not so subject to delusion as the objector supposes. Individuals may be deluded when their senses, through disease, communicate wrongly with the sensorium, but bodies of men are scarcely liable to errors of this sort. Madmen seldom, perhaps never, fancy that they see precisely the same sort of phantom : nor are bodies of them subject to the same sort of audible illusions. The delusions of the Asylum are, for the most part, individual and special, but never general. If then, even amongst madmen, instances of general self-deception are not observable, how can it be argued that bodies of sane men can be deceived by their senses? Be it observed, that the objection now under notice does not in any way relate to the hypothesis on which spiritualists seek to account for the phenomena of the raps, but is levelled exclusively against the reliability of that evidence, which spiritualists derive from their senses. If a spiritualist is not to trust to his ears when he attends a circle and hears raps, nor to his vision when he sees bodies moved by apparently invisible force, what is he to trust as evidence? The senses of other men? Oh, but other men are as liable to be deceived by their senses as he is by his. Any argument which would prove his senses unreliable would prove theirs to be in the same predicament. In short, this objection if valid, would upset all evidence, all jurisprudence, all history, yea even all inductive science. This is a senseless outcry which a few modern philosophers have raised against the testimony of the senses. The doctrines of geology repose on the facts observed by geologists, the doctrines of chemistry on the experiments performed by chemists; while both pre-suppose the reliability of the senses of those who observe and experiment. If the senses of spiritualists are reliable when exercised on objects generally, but become unreliable when exercised on spiritual phenomena, the same may happen to geologists, chemists, and astronomers, and to all other classes of men, and specially to the very men who urge this objection. In short the objection leads to absurdities innumerable and is on that account most objectionable and unworthy of belief. It is a sample of that style of thinking which spiritualists have to battle with, whilst defending their belief in the great and important facts of spirit intercourse.

On this subject, many men great in other respects, are perfect children. The spiritualist who converses with skeptics, and those unacquainted with the phenomena and who have not had opportunities of testing them, will perceive at a glance the utter ignorance of the human mind with respect to the laws and facts of spirit intercourse. The absurd and silly questions asked, the insane laughter indulged in, and the ridiculous arguments advanced, betray spiritual debasement of soul, and show how necessary spiritual manifestations are to the instruction and enlightenment of mankind. Failing in every other argument, objectors urge that we are not to trust to our senses; that when we hear a rap we ought not to believe that we hear it; and that when we see ponderable bodies moved by invisible power we ought not to believe the evidence of our vision. And this is the opposition that is offered to spiritualism in the name of science and philosophy. Out upon such absurdity.

OBJECTION.—The Electro-Biologist deceives the senses of his patients. By some strange psychologic influence he leads them to believe that a table is a lion; a chair, a tiger; a plank in the floor, a meandering river. They exhibit under the influence of such delusions unmistakable indications of the sincerity of their belief. All sorts of delusions and illusions may be thus produced by him at pleasure in persons susceptible to his influence. A belief in the phenomena of spiritualism may arise in the same way. There may be no reality in the raps, nor in the alleged tilting and floating of tables, nor in the supposed intelligence of the communications purporting to come from spirits, nor in the fancied movements of ponderable bodies. The belief of the spiritualists in these phenomena may therefore be founded on delusion, and may result from the operation of a cause or of causes either similar or analogous to the cause or causes that produce the delusions of Electro-biology.

ANSWER.—This is a common objection, very similar to the last, and equally foundationless. Those who become deluded under pathematic influence submit to a process which reduces the senses and nervous system into a peculiar state, and renders the whole physical organism responsive to external influences. The higher faculties are suspended for a time, and the result is delusion of the senses. Nothing of this kind occurs at spiritual circles. All persons present at such circles hear the raps, and see bodies move, and witness whatever manifestations take place. In what is absurdly called Electro-biology, it is only the half-mesmerised person who becomes the victim of delusion; certainly not the spectators. There is no parallel between the cases, and hence the objection is absurd.

To be Continued.

NOTICE.—The "Australian Spiritualist" will be published fortnightly, Price, 3d. or one shilling and sixpence per quarter. Our readers will perceive that the present Number contains a large quantity of small type, and, by consequence, a great deal of what is known in Printing offices by the technical name of "matter."

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