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CRITICAL REMARKS ON THE ODYLIC THEORY AS APPLIED TO THE EXPLANATION OF SPIRITUAL PHENOMENA BY DR. ROGERS, MR. TRAVERS OLDFIELD, PROFESSOR MAHAN, AND OTHERS.

In Section VIII, of the Introduction to his work, Dr. Rogers lays down a very curious and somewhat ambiguous canon. "If in a class of phenomena of an analagous character we find one which is attributable to mundane agency, we are bound to refer them all to the same, and not to separate them—attributing that to the mundane agency which very plainly indicates it, and the remainder to supra-mundane powers—as the principle of such a procedure would subvert the laws of all scientific research."

If this canon or rule of judgment be meant to apply to the phenomena called spiritual it is necessary that we should clearly apprehend the Author's meaning before we can admit the force of the rule, or allow it to act as an embargo on our researches. If a person hears a number of raps alike in quality of sound, and ascertains that one of these raps has been produced by a material force, it would follow from the rule laid down by Dr. Rogers that all the raps that hearer may have heard, or may afterwards hear, must be produced in an analagous manner. If the canon alluded to has any relation to the alleged spiritual phenomena this must be that relation. But, obviously, a piece of machinery might be constructed to produce rapping sounds, and yet these sounds might be imitated by a human being—the causes producing the sounds in both cases being radically different. Thus, one sound might be made by a hammer or other mass of inorganic matter striking a table, another sound by electricity traversing the air, and a third by a human being. In attempting to trace the steps of the process necessary to the production of the latter sound, we soon arrive at a point where we are obliged either to beg the whole question, or confess our inability to pursue the inquiry farther. Thus, a man produces a sound by striking the table with a hammer; the muscles of the man's hand and arm move the hammer, while the volitionary power exerted by the man moves the muscles or stimulates them to move. These are so many steps in the process by which the sound is produced, and are all distinctly traceable. But what is it that imparts and directs the volitionary impulse? If we grant that electricity, or nervility, or muscular contractility, or any other purely material force acts proximately on the muscles, and causes them to contract, we will just be as far from the solution of the mystery as ever. The question, what is the nature of that power which directs and governs the force that acts proximately on the muscles, still appeals to our attention and demands an answer. Hence two raps, similar to each other in quality of sound, may be made by different causes,—one rap by a piece of machinery, and another by a human being—the rap in the one case being made by a purely material force, and the rap in the other being traceable to the volition of a human agent; so that to infer from the fact of one rap being made by a material force that the other rap must be made by a material force also, is to beg the whole question. In this case we are obliged to separate the cause of the one phenomenon from the cause of the other, because although the phenomena are more or less analagous they are not perfectly so, while the causes of them are wholly unlike each other. Nor does this subvert the laws of scientific research. In order, therefore, that we may be in a position to apply to two or more phenomena the canon so confidently laid down by Dr. Rogers, it is necessary that we should, in the first place, determine that the analogy between the phenomena is a complete and not a partial one. When we can perceive that the phenomena are perfectly analagous, it would be absurd to attribute one of them to mundane agency, and the other to supra-mundane powers. In our researches into the truth of spiritualism, we shall find that sounds produced by various causes become intermixed, but it is our business, as cautious experimenters, to endeavour to distinguish the one class of sounds from the other; and we ought not to allow any one to steal a march upon our reason by forcing us to attribute two phenomena to the action of precisely analagous causes, merely because those phenomena happen to be like each other in a few of their more unimportant characteristics. The canon laid down so pompously by Dr. Rogers is an unsound one, and can be acted on with safety only when understood with the necessary limitations. Similarity of cause is predicable of phe-

nomena which are perfectly analogous, but not in all cases predicable of those which are analogous in some of their characteristics only. In spiritualism, some phenomena are traceable to the operations of material causes, and others to the operation of causes which cannot be supposed to be material without assuming the truth of the postulate in dispute. Of course, if the question be begged, there is an end of all reasoning on the subject.

In Section 58 our author avers "that as all phenomena depend upon the fulfilment of the precise laws of relation existing between agents and substances, it follows, that in order to determine what those laws are, we are to determine first, the conditions under which those phenomena occur." This may be admitted so far as the production of purely material phenomena resulting from purely material causes is concerned; but, an admission of this sort would not satisfy Mr. Rogers, nor in any way help to eke out the proof of his theory. Throughout his entire work he speaks of the spiritual phenomena, as if they resulted from purely material causes. Hence the tone of thought and style of expression observable in the introduction to his work.

In Section 81 Mr. Rogers speaks quite dictatorially, and, as is usually the case with all who attempt to prescribe bounds to nature, falls into a most egregious and laughable error. He says, "If now, the identity of any agent is determined only by a knowledge of its characteristics in its phenomena; and if in its action in the production of outward phenomena, it always, more or less presents its characteristics, it follows, of necessity, that wherever the characteristics of any agent are absent, we have not the least warrant in considering that agent as being engaged in the phenomena in question." The object which our author has here in view is obvious enough. He wishes to make it appear that the phenomena observed in the case of Mrs. Golding, and at Newark in America, and elsewhere, are traceable to the action of a purely physical force, and do not warrant the supposition that that force was in anywise connected with, or under the control of, intelligent agency. If the existence of the force be granted, he thinks that the way is cleared for further speculation as to the production of raps and the causes of spiritual phenomena generally. Seemingly aware that this is the very spot at which his theory breaks down he at once abandons argument, turns rhetorician, and bursts into ridicule. "Is there any logic then," he exclaims, "which can classify the phenomena of these cases with spiritual phenomena? Where is the likeness? Bring forth O ye new philosophers, your laws of analysis and synthesis. Shew us how ye sublimate this baser earth to the purer metal?" This is the very thing we purpose doing in these critical remarks on our author's work.

There is not much in the remainder of the Doctors' introductory chapter to which a spiritualist need strongly or seriously object. It is true that opinions hostile to the spiritual hypothesis are frequently insinuated, and, of course, when asserted in that way, are unassailable and unanswerable. It is hardly necessary to remind the reader of the fact that insinuations are not arguments. It is assumed, and may be admitted without any danger to the hypothesis of spiritualism, that whatever external physical agent can be made to act upon the internal human organism will modify the action, and consequently the phenomena, of the psychologic agent. Of course Dr. Rogers in using this generalised expression of all the facts he adduces with a view of showing that as conditions change effects vary, had the varying and contingent adaptations of the spiritual phenomena in his mind's eye. But whether any amount of change, or any number of changes in the human organism, or in related physical agents, will account for the contingent adaptations alluded to, is a question that can be answered only after a careful comparison of all the phenomena has been made. At present our author's postulates may be admitted provisionally, but with the necessary limitations.

We object to Mr. Rogers' classification of the phenomena of which he speaks. These he divides into two general classes. First: those in which we have merely the manifestations of a purely physical power, and secondly, those which present the characteristics of psychological agencies. Here we may very justly ask what proof has been adduced in attestation of the fact that the first class of phenomena are purely physical. I state the phenomena he alludes to in his own words:—"First, those which indicate the action of some sort of agent (more or less intimately associated with particular persons,) upon external things affecting them sensibly by mere contact, and sometimes without contact—even at a great distance—producing *sights* and *sounds*, which affect not only the senses of men, but of animals—producing shocks, trembling, spasms tonic and clonic, and as we shall show, in one case particularly, the extinction of animal life."

These are the phenomena which he designates as purely physical, and which he re

gards as purely physical because they present none of the characteristics of an intelligent direction. Here he takes the very postulate he ought to prove, as granted. This will be proved as we proceed.

(To be continued.)

ANSWERS TO THE OBJECTIONS USUALLY URGED AGAINST SPIRITUALISM.

OBJECTION.—A writer in the "Saturday Review" says that the facts of Spiritualism do not satisfy all the criteria of evidence; that it is one test of the truthfulness of a historical fact that it was not contradicted on its first announcement; that the alleged facts of Spiritualism have been denied; and that, therefore, this denial of their truth renders them unworthy of credence. This objection lies at the threshold of all inquiry into the truth of Spiritualism, and, if valid, renders all further investigation unnecessary.

ANSWER.—The absence of contradiction with respect to the first announcement of a fact furnishes a criterion of the truth of the fact in those cases only wherein the fact occurred in such a public manner as that it must have been seen, or in some other way taken cognisance of by large bodies of people. The march of an army, the events of a war, the assumption of regal power by a monarch, the establishing of a newspaper, or any other fact of a public nature, occurring in the presence and under the cognisance of large bodies of men, can be tested by the criterion of evidence which the "Saturday Reviewer" adopts; but, obviously, this criterion is not applicable to such facts as have occurred only in the presence of one witness, or before a limited number of witnesses. Persons who have witnessed a fact are in a position to vouch for the occurrence of that fact, while those who have not witnessed it are not in a position to deny it; nor would their denial be of any value as a criterion of evidence. The positive testimony of one man who has had an opportunity of observing a fact, is of more value than the negative testimony of ten thousand persons who have never had an opportunity of ascertaining whether the fact were accurately observed or otherwise. Indeed, all other things being equal, the positive testimony of one man outweighs any amount of purely negative testimony. This principle is acted on in all courts of justice, and, indeed, in all inquiries in which evidence is analysed and sifted with a view of arriving at a just estimate of its value. If A deposes that he saw B commit a murder, and C deposes that he did not see B commit the alleged crime, the value of C's evidence will depend upon the opportunity which he had of observing B at the time when the alleged murder was committed, as well as upon other circumstances. If A and C had equal means for observing the conduct of B at the time when, according to the allegation, the crime was perpetrated, and if they should contradict each other, there would then be proof against proof; so that those appointed to judge of the value of the evidence of both would have to decide the case upon other grounds than the simple testimony of the witnesses. If, for example, C was known by the Judges to be a notorious liar, and otherwise a bad character, such knowledge on their part would dispose them to believe the testimony of A in preference to that of C; and precisely the same effect would follow if C were rendered incompetent to observe the alleged fact by imbecility of intellect, defective vision, or any other cause whatever.

The criterion of evidence, which the "Saturday Reviewer" lays down, does not apply to the facts of spiritualism more than it applies to those facts of ordinary life which are inquired into and deposed to every day in the year in our courts of justice. A man swears that he saw another man commit a certain crime, on a certain day, at a certain place, in the presence of three or four independent witnesses, and these witnesses corroborate and confirm the prosecutor's statement in every respect. The result is that the prosecutor is believed, and the criminal is convicted and punished. The denial or non-denial of the crime by the accused, or by his friends, or even by the world, never affects the result, unless, indeed, that denial should be based upon such knowledge as would tend to overbalance the evidence brought against the prisoner.

The facts of Spiritualism have been denied, but by whom? By those who have inquired into the matter with great care, and who have spread their investigations over a long period of time? No: these do not deny the facts. The facts are denied by those who have but a superficial acquaintance with them; by those who are utterly ignorant of them; by men whose minds are prepossessed by a foregone conclusion; by those who have derived their knowledge of them from suspicious sources; and by those who are afraid that the philosophy which these facts naturally teach will revolutionise public opinion respecting spirit-life and spiritual things. The ignorant, the superstitious, the prejudiced, deny these facts and forbid us to explore them. Shall we

allow such blind guides to prevent us from searching after the truth? Assuredly we shall not.

The "Saturday Review" is wise after a certain fashion, although its wisdom is far from being associated with the harmlessness of the dove. It applies to facts that generally occur in private circles, and in the presence of a limited number of witnesses, a criterion of evidence which is applicable only to facts of a general nature, and which occur only in the presence of large bodies of people. Such a mode of reasoning is monstrously disingenuous. The facts of Spiritualism, like any other facts, ought to rest on the evidence of those who have had an opportunity of observing them, and the denial or the acceptance of them by those who have had no opportunities for observing them has no connection whatever with, and ought not to exercise any influence over, an inquiry into their truth.

But the "Saturday Review" goes farther than this. He endeavours to show that it is not necessary to investigate the facts of spiritualism in order that we may be in a position to set them aside as worthless; that is to say, we may taboo them as absurdities without attempting to inquire into their truth. Of all the ways which have been devised for the purpose of getting rid of these troublesome facts, this is far the easiest. It is a mode of philosophising which is peculiarly acceptable to careless thinkers, and is, moreover, admirably suited to the languor-producing weather of our Australian summer. The "Saturday Reviewer" deserves our thanks for having invented a happy hypothesis, by means of which we are saved from the trouble of thinking, and have the whole question settled by an infallible authority. The hypothesis, nevertheless, is an exceedingly shallow one, and fails to get us out of our difficulties. It does not even cut the knot, but, on the contrary, flings it aside and flatly refuses to untie it. If twenty witnesses, of good character, says the Reviewer, were to depose that they had seen the Lion in front of Northumberland House leave his pedestal and take a bath in the fountains in Trafalgar square, no inquiry into the truth of the marvel would be necessary, because no person would believe the testimony of the witnesses. We are not quite sure of that. The sculptured stone might be moved by concealed machinery, by some recondite application of physical force, by spirit-power, (that is, unless such an application of spirit-power be assumed to be impossible and the whole question be begged,) by Divine power, or, by the power of agents hitherto unknown, and might appear to human eyes to do all that is predicated of it by the Reviewer; and yet the fact, that is, the movement of the stone, might be such a fact as could be established by the testimony of competent witnesses. Hence, if twenty witnesses of good character were to state that they saw the lion moved from his pedestal by some unseen force, and their evidence were uncontradicted by those who had equal facilities for observing the phenomenon, the philosopher, instead of rejecting the testimony of the twenty witnesses would proceed at once to inquire into the nature of the cause that had produced such a wonderful effect, and would possibly find out that the apparent marvel was no marvel at all, but simply an ordinary fact, such as a very small amount of evidence was sufficient to establish. If, indeed the witnesses were to state that they had seen the lion move by virtue of his inherent energy, our familiarity with the properties of stone would enable us to perceive the absurdity of their assertion; although even in this extreme case a philosophic mind would endeavour to separate the opinion of the witnesses as to the cause that had enabled the stone to move, from the fact of the movement of the stone itself. The witnesses might be perfectly competent to attest the movement of the stone, and yet wholly incompetent to explore the cause of the phenomenon.

So it is with the facts of Spiritualism. Any man of veracious character, whose sense of hearing is in an ordinarily perfect state, and who possesses an average intellect, is competent to attest the lower kinds of spiritual phenomena; but the higher kinds of these phenomena, as well as the causes of spiritual phenomena generally, can be explored with success only by men of philosophic habits who have been accustomed to observe phenomena patiently and with attention. To such persons proofs of the most exquisite character will be addressed, and it is only such persons that can be operated on by proofs of that sort.

SPIRITUALISM IN AUSTRALIA.

On the evening of the 6th of July, 1863, a circle consisting of seven persons was formed at a gentleman's house in the vicinity of Wollongong. There were three media present. Raps and movements of the table indicated the presence of a spirit. The invisible visitor refused to spell his, her, or its name, although strongly requested to do so. A fearful gale of wind was blowing at the time the circle was sitting. The writer held the knees of one of the media, whilst others present watched the other medium narrowly, but no effort to move the table was observable on the part of either of

them, and yet, whilst they were thus closely watched, the table was moved backwards and forwards along the floor. We had no doubt of the uprightness of both the media, and therefore subjected them to surveillance, not to discover their supposed tricks, but to obtain the strongest evidence possible, so as to leave no room for doubt in our minds with respect to the certainty of the phenomena. We then held each others hands round the table, no one touching it in any part, and requested the spirit to move it. The table was moved several times, and rocked visibly before us. The spirit was requested to communicate, and it spelled out "discontinue." Understanding this to signify that we ought to break up the circle, we inquired the reason, and received the reply "bad night." After some further experiments the tips and movements of the table spelled out the words "good bye;" after which the circle was broken up. The manifestations on this occasion were chiefly of a physical character, but, nevertheless, several of them unmistakably indicated the presence of some force, or power, or agent distinct from any known force which any of the persons present could or did exert.

On the evening of Monday, the 15th of July, 1863, a circle was formed at the writer's house in Wollongong, at which several ladies and gentlemen were present. The usual premonitory creak was soon heard in the table, and shortly afterwards the table was moved. Clara Jones purported to be present. She was urgently requested to depart. In reply, she, or whatever it was that purported to be her, slammed the chair spitefully on the table. During the seance, a test of the presence of some physical power distinct from any known power exerted by any person in the circle was suggested and put into practice with the effect of removing a certain amount of scepticism from the mind of a gentleman who had called on business, and stayed out of curiosity to witness the proceedings. A chair was placed on the table, the room being fully lighted, so that the chair was visible to everyone in the room. The sceptic placed his hands on the seat of the chair, and the medium placed his hands on the top of the sceptic's hands. The sceptic then stooped down so as to command a clear view of the medium's elbows and arms, in order that he might see whether the young man touched the chair at all. He could thus see whether he pushed the chair with his arms, and feel whether he pressed it with his hands. The spirit was then requested to tip the chair. It complied with our request, tipping the chair every time we asked it to do so. It was impossible, under the circumstances, for the medium to have tipped the chair without the trick being detected. The sceptic might, possibly himself, have pressed the chair, consciously or unconsciously, of which pressure he himself must be the judge. He stated that he did not press the chair at all. The test was specially addressed to him, and convinced him of the certainty of the more elementary facts of spiritualism.

In the course of the evening we were favoured with communications from "Evan Howard" through a writing medium who was present. Of these communications the following is a substantially accurate report, written from notes and memory shortly after the meeting.

"Sign your name. Evan Howard. Do spirits feel much surprised when they find themselves out of the body? To this question the spirit replied by proposing another question, namely, Do you never experience surprise at seeing anything entirely novel? This answer was given after some hesitation had been evinced by the spirit. Can you give us the same answer by means of raps? It is not possible. Did you feel much surprise when you found yourself out of the body? I have already answered your question. Our motive for asking the question is to test you, so as to prevent ourselves from blindly receiving a fallacy as a fact; hence, we asked you to rap out the answer as well as write it. Is not our motive a right one? Certainly. Can you give us advice? Be careful with whom you communicate; there is an evil agency at work now. Can we not prevent evil agents from communicating with us? You are not unanimous. We would wish to communicate with you, and not with evil agents; will you answer us? You must question. Are you happy? Yes. What is the chief thing or element in your happiness? Freedom from sin. Is it wrong to inquire of spirits respecting the future? Yes; the future is in the hands of the Deity. But is the inquiry wrong when it is made in a reverential spirit, and in order to obtain useful knowledge? Yes; because a desire to know the future is in itself wrong; avoid undue curiosity. For what end do spirits communicate with man? That is still in futurity to show. Do spirits feel pleasure in instructing mortals? If you believe that good spirits commune, you cannot doubt. Are there any other spirits present? Yes. Another spirit then announced its presence, and the following colloquy ensued.

Who are you; please to tip at your initials? The table was tipped at I. G. Have you ever communicated in this house before? Yes. [This was a fact, as this spirit, or what purported to be a spirit, whose initials were given as I. G. had, at a previous meeting addressed a communication to a bereaved mother in the words of the Saviour, viz., "Come unto me all ye that labour and are heavy laden, and I will give you rest."] What is your name? Gregson. Did you live in Braidwood once? No. Are you John Gregson? Not John, but Isaac. Where did you depart this life? In Sydney. Is it wrong for you —? I cannot do wrong; you may. Is it wrong to visit circles? Let your own minds give the reply. Why do spirits contradict each other, some declaring that Christ is God, others asserting the converse? You can always get spirits who will pander. Can you hear our speech? No; I can feel it. Can you tell us where Mr. — was born? No; I did not know him before now. Have you met us before? Yes; I have met you.

At this stage of the proceedings the medium became much agitated, his arm was seized apparently with spasms, while his hand wrote out with immense rapidity, the pencil being pressed very strongly down on the paper, "There are preventive powers at work; it would be better to discontinue altogether than hold communication with them; you will hold converse with the damned." The circle was then broken up.

In reference to the last communication, we may adopt any one of the following hypotheses:—
1st. The communication was a literal statement of facts; that is, damned or condemned spirits were desirous of speaking to us.

2nd. The mind of the medium became preternaturally, or at least, unusually operated on, and then his hand was influenced to write out a communication stamped with the characteristics of his belief.

3rd. A spirit was really present and wished to alarm us, merely as a trick, or from some motive unknown to us, and perhaps to all men.

4th. The phenomena resulted from automatic action, according to the theory of Dr. Rogers, and the intelligence observable in them was only apparent and not real, or, in other words, the hand of the medium wrote out certain words expressive of an idea which had been previously drilled into his brain.

In the present state of our knowledge we do not adopt any of these hypotheses. We wait for light. We think however that we shall be conferring an advantage on the reader by placing before him the recorded opinion of the Rev. Adin Ballou on this subject, who after long and careful examination of the phenomena, thus writes:—

"I am now to treat," says he, "of cases under class second: i. e., those in which some of the important demonstrations were probably caused, or greatly affected, by undeveloped spirits, persons in the flesh, who, by their will or psychological power, control the agency which gives forth sounds, motions, &c. I refer not to impostors, playing off counterfeits. I am treating of phenomena caused by mental power alone coacting with the mysterious agency under consideration.

"I have known cases such as the following:

"1. In which the bias, prejudice, predilection, or will of the medium, evidently governed and characterised the demonstrations. In these cases, the answers given to questions, the doctrines taught, and the peculiar leanings of communications spelled out, were so obviously fashioned by the medium's own mind, as to leave no doubt of the fact. In absolute confirmation of this, questions have been written out and presented to the medium, with a request that the answers should, if possible, be given *thus* and *so*. And they were given by *raps*, accordingly. I myself gave questions in this way to a certain medium, and found that answers could be obtained in the affirmative or negative, or in flat contradiction to previous answers, if the medium would but agree to will it. At the same time, I made myself certain that this medium could not procure the *rapping* agency at will. It *came*, *staid*, and *went*, as it would, and, in that respect, was uncontrollable. But when it chanced to be *present*, it could be overruled, biased, and perverted, more or less by the medium."

PHYSICAL MANIFESTATIONS.

M. Z. J. Pierart the editor of the "Revue Spiritualiste," details the following spiritual manifestations which occurred in the month of September, 1850, in a castle, situated on a hill, flanking the valley of Hyeres, near Paris, in the presence of M. Pierart, Mr. D. D. Home the celebrated medium, and other persons. M. Pierart relates that a few days previously Mr. Home had been miraculously preserved from death by the agency of spirits. Mr. Home was out in the fields enjoying the pleasures of the sportsman, when he heard a voice saying Here! Here! and soon afterwards he felt himself seized by the collar and lifted fully three feet from the place where he originally stood. This had scarcely occurred when an enormous bough of a tree fell from a height of about 50 feet and buried itself nearly a foot in the earth on the spot from which Mr. Home had been snatched.

On the 16th of September, Mr. Home, in my presence, questioned his spirits upon this point. It was answered that the voice which had uttered the word *Here*, was that of his departed mother, and that the spirits who had removed him from his place were those of his old friends, Leo and Ezra, who never leave him, who, with his beloved mother, are his principal assistants in the work of his manifestations. The same spirits added that five other trees of the park, which they pointed out, were also likely to fall, and that the children should not be suffered to go near them.

The sister of our medium, his wife, and Madame T——, were present at this sitting of the evening of September 16th. After these first communications, we had the most beautiful manifestation which I could expect. Spirits announced their presence by strong blows, and soon by the raising of the table, (a table nearly four feet in width) covered with a large cloth, the edges of which hung below the knee. The light was diminished, and the lamp set upon the floor in a corner of the apartment, but shining with brightness sufficient for one to distinguish objects, as well as the slightest movements of each of those present. The hands of spirits assumed consistency, and raised the cloth all around the table, but chiefly at my side. Mr. Home having requested me to feel these hands from above the cloth, I did so. I pressed them gently, and they returned my pressure. I found them as solid as the hands of the living would have been, and I repeated the experiment more than ten times, though I ought to say that I did not try to see whether this solidity would resist a stronger pressure. The ladies also exchanged with the spirits these claspings of the hand. Mr. Home joked pleasantly with the spirits, calling them by name, and conversing with them by conventional raps, and by the alphabet. For my own part, I keep silence, having enough to do to observe closely, to see that the hands of all rested upon the table, and that no movement of the foot could be made under the cloth.

After these experiments, Mr. Home having taken an accordeon in his right hand, held it in that hand alone under the table; the instrument immediately began to play a tune, the charming and seducing melody of which I shall never forget. He finally cast the instrument upon the floor, put his right hand again upon the table beside the left, and the accordeon continued to play. When the music ceased we heard in the distance another similar tune, as it were, the feeble echo of the former, played softly upon the accordeon by some one at a great distance in the castle park. Finally Mr. Home conversed with his spirits by means of the instrument. For an affirmative answer, the instrument gave forth several sounds; for a negative, a single sound. Five distinct notes signified that the spirit desired to converse by the alphabet, and then Mr. Home commenced calling each of the twenty-six letters, and the spirit caused three hurried sounds when the letter was called which it needed to form a word. The spirit also said in this way that the instrument had false notes, and that he could prove it by sounding these notes, by themselves; which he did by giving us the most discordant and disagreeable sounds which it is possible to hear. He then said that he could imitate on the accordeon the tuning of a violin, which he immediately did so well that we seemed to hear the sound of a bow scraping one of the fine strings of a violin. After these experiments, the accordeon while playing, was struck against my legs with some force. I regret that it did not occur to me to take it in my hand; but what I did not do with the accordeon, I did with a little bell which lay on the table.

Mrs. Home had presented this bell to the spirits under the table-cloth. They took it from her, and when she replaced her hand on the table, they rang the bell clearly and sharply, as one would do it in the open air. Finally, the bell moved towards my feet, reascended gently along my left leg, and, while ringing, rested in my lap. Mr. Home told me to lay hold of it lightly, below the cloth. I was about to do so, but I reached my hand too far forward, and in place of the bell I touched and felt a hand that held it—a little hand, warm to the touch, along which I moved my hand from the wrist to the nails, which I very distinctly felt. I then took the bell and placed it back on the table. I was strongly moved by this experiment, and for the first time during the sitting, expressed aloud my lively satisfaction.

Once, in the interval between these manifestations, the cloth rose so high above the table that it seemed as if a spirit were standing there at its full height. Mr. Home himself was alarmed at the sight, especially when reaching his hand over the point thus raised he felt the form of a head; but he soon recovered his self-possession—the spirits explaining to him that the phenomenon was due

to the momentary *materialization* of the spirit head of a young child that Mrs. H. had lost, which often manifests itself in her presence, and which other spirits had, on this occasion, supported and raised aloft. There were also white hands exhibited at various points, which rested on the dark dresses of the persons present. Among these, one was seen on the breast of Mr. Hume.

Finally, after the putting out of the light, apparitions and luminous forms were seen. Two flowers were taken from a little bouquet on the table and laid on the back of the medium's hand; but for this fact I must rely on his testimony, as the absence of light, and my slightly mediumistic organization, did not permit me to see it. All that I can say is, that the light having been brought back, at the demand of the spirits, the accordion came to me under the table. Upon inquiry as to the reason of this, it was answered that my particular guardian spirit wished to manifest himself to me—a spirit to which I have already been beholden for remarkable manifestations during my labours, of which I shall speak hereafter. Being requested by me to give proof of his identity, or at least of the interest he feels in me, he began to play a grand and noble air, in a style Mr. Home declared he had never seen equalled, and by which I was peculiarly moved.

Such are the facts of which I was witness on Sunday, September 16th, at the castle of C——, facts of immense importance, not only because they are inexplicable by the science of to-day, but because, when added to so many prodigies of the past, they confirm them by casting a ray of light on so many questions hitherto disputed and made a subject of ridicule, but the investigation of which must now be entered upon. For me there exists a spiritual world, which is the essence and source of the material, which is anterior and superior to this; for me it is at length established, that spirits may not only act upon matter contrary to the known laws of physics, but may transform and even seem to create it.

Mr. Partridge, writing in the "Spiritual Telegraph" for July 21st, 1855. gives the following report of most remarkable manifestations which occurred at Milfield, Athens county, State of Ohio, in America. He says:—

"I attended three public circles, in the spirit-house of Mr. Koons, and three in the spirit-house of Mr. Tippie; they are situated about three miles apart; the rooms and manifestations are very similar, although the electrical tables, so called, differ somewhat in their construction; the presiding spirits are of the same name—King; they claim to be father and son, and to have lived on this earth 14,500 years ago.

"These rooms will seat about twenty-five or thirty persons each, and are usually full. * * The music is heard, under favorable circumstances, at the distance of one mile, or so far as any band of martial music can be heard. After the circle is formed, the door and window are shut, the light is usually extinguished, and almost instantaneously, a tremendous blow with the large drumstick is struck on the table, when immediately the bass and tenor drums are beaten rapidly, like the roll-call for parade, waking a thousand echoes. This beating of drums is continued five minutes, or more; and, when ended, King usually takes up the trumpet and salutes us with "Good evening, friends," or something like it, and often asks what particular manifestations are desired. If none are specially asked for, King often asks Mr. Koons to play on the violin the spirit-band playing at the same time on the drums, triangle, tambourine, harp, accordion, harmonica, etc., etc.; upon these the spirits perform scientifically, in very quick and perfect time. They commence upon each instrument at one instant, and in full blast, and stop suddenly after sounding the full note, showing that they had some more perfect method than we have of notifying each performer of the instant to start and stop. After the introductory piece on the instruments, the spirits often sing. I heard them sing. They spoke to us, requesting us to remain perfectly silent. Presently we heard human voices singing, apparently in the distance, so as to be perfectly distinguishable: the sounds gradually increased, each part relatively, until it appeared as if a full choir of human voices was in our small room, singing most exquisitely. I think I never heard such perfect harmony; each part was performed with strict attention to its relative degree of sound or force. *Harmony* rather than *noise* seemed to constitute the spirits' song. So captivating was it, that the heartstrings seemed to relax, or to increase their tension, to accord with the heavenly harmony. It seems to me that no person could sit in that sanctuary without feeling the song of "Glory to God in the highest, peace on earth, and good will to men," spontaneously rising in the bosom, and finding expression on the lip. I don't know that the spirits attempted to utter words with their song; if they did, they succeeded in this particular no better than mortal singers. But it was hardly necessary for the spirits to articulate, for every strain and modulation seemed pregnant with holy sentiments, and language could scarcely signify more. After this vocal performance, several pieces of quick music were performed by spirits on the several instruments. They play faster than mortals generally do, and in most perfect time throughout. If any instrument gets out of chord, they tune it; they tuned the violin in my presence and did it rapidly and skilfully.

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

THE Rev. Adin Ballou is an American clergyman belonging to the sect of Universalists. He is generally regarded in America, even by those who differ from him in matters of religious belief, as an upright, conscientious, and able exponent of the doctrines of Universalism. He examined the phenomena of spiritualism with great care and for a long time, and has written a book on the subject from which the reader will perceive that he belongs to our cloud of witnesses. He says:—

"I have seen tables and lightstands moved about in the most astonishing manner, by what purported to be an invisible agency, with only the gentle and passive resting of the finger-ends of the medium on one of their edges. Also, many distinct movings of such objects, by request, *without* the aid of the medium at all. I have sat and conversed by the hour together with the authors of these sounds and motions, by means of signals first agreed on; asking questions and obtaining answers—receiving communications spelled out by the alphabet—discussing propositions sometimes made by them to me, and vice versa—all by slow process, indeed, but with every possible de-

monstration of intelligence, though not without incidental misapprehensions and mistakes. I have witnessed the asking of mental questions by inquirers, who received as prompt and correct answers as when the questions were asked audibly to the cognition of the medium.

"I have known these invisibles, by request, to write their names with a common plumbago pencil on a clean sheet of paper—half a dozen of them, each in a different hand. To make sure of this, as an absolute fact, the medium was required to lay her left hand, back downwards, in the hollow of a veracious person's hand, both open: when a piece of pasteboard paper was laid on her hand, a well-examined blank sheet of writing paper placed thereon, and a lead pencil on the top of that; in which position (the medium's right hand being held up to view), both the hands, with these fixtures resting on them, were placed under the leaf of the table, as insisted on by the writers. After a minute or two, at a given signal by the spirits that they had done, the paper was exhibited with various names written thereon, as above affirmed. This was repeatedly tested with the same results, under circumstances putting all suspicion of fraud and jugglery entirely at rest.

"I have requested what purported to be the spirit of a friend many years deceased, to go to a particular place, several miles distant from that of the sitting, and bring me back intelligence respecting the then health and doings of a certain relative well-known to the parties. In three minutes of time the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day, by personal inquiries made for that purpose.

"I have been requested by the invisibles to speak on a particular subject, at a given time and place, with the assurance that responses should be made on the occasion, by knockings, approving the truths uttered; all which was strikingly verified. Once, at a most unexpected interview, when nothing of the kind had been previously thought of by any person present, a spirit, so purporting, who had several times evinced much interest in my public labours, spelled out:—"Have you selected your subjects of discourse for the next Sunday?" "Only one of them," I answered, "Would my spirit-friend like to suggest a text for the other part of the day?" "Yes." "What is it?" I enquired. He spelled out the word "The" and ceased. Wondering at his silence, the signal of another spirit was given. The new comer communicated by movements of the table, not by raps, like the other. He said that our friend the rapper, had been suddenly summoned away for a few moments, but would certainly return soon. He did return within fifteen minutes, resumed his communication just where he left it and spelled out—"The second chapter of first Corinthians, the twelfth and thirteenth verses." No one in the room had the least recollection of the words referred to. So the Bible was called for, when the text proved to be the following:—"Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth comparing spiritual things with spiritual." Struck with the sublimity, purity, richness, and force of the passage, I answered that I accepted it thankfully, as a very appropriate text for the occasion referred to, and would endeavour to illustrate its great truths as well as I might be able.

LYING.—The sceptical world complains continuously and loudly of the cheats practised by media and by spiritualists generally, but they altogether ignore the lies told by themselves. No doubt many of their pretended exposures of the cheating practised by spiritual media are simply "mare's nests," and serve but to expose the deep ignorance and strong prejudices of those who discover them. Nearly all the stories which have appeared in the newspapers touching the alleged moral delinquency of Mr. D. D. Home, have been proved by the most ample and satisfactory evidence to be unmitigated falsehoods. The very fact that such lies are told as truths by unprincipled writers, almost every day in the week, would almost indicate that the powers of darkness are making use of the media subject to their control for the purpose of obscuring the light that is now shining on the world. Demonism lurks in the sarcastic remarks and contemptuous sneers which have now become so popular amongst a certain class of scribblers, who, without knowing it, are possibly made use of by their spiritual masters to pervert the truth.

NEMO.—The article "Lawfulness of Spirit Intercourse" is again postponed.

WOLLONGONG:

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