

THE GLOWWORM:

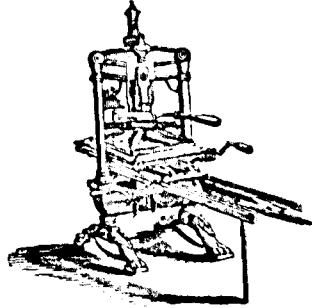
ADVOCATE FOR MISAPPREHENDED SPIRIT-PHILOSOPHY, AND A DEFENDER OF ITS ADHERENTS.

"The Glowworm shows the Matin to be near."

CONTENTS.

Lack of "Fairplay".....	See Observation	1
Duty imposed on an Editor.....		2
Archdeacon Crawford.....		4
Mr. Henry G. Turner.....	5, 37, etc.	
Mr. William Howitt.....		8
Eclectic Association of Melbourne.....		9
The Argus.....		12
"Peripatetic Philosopher".....	16, etc.	
Humbug.....	22, 100	
Melbourne Punch.....		23
Rev. Boyd McCay.....		24
Rev. Thomas Bertenshaw.....		25
Prahran Telegraph.....		28
The Daily Telegraph.....	30, etc.	
£500 Challenge.....		34
Diable à Noncycle.....		40

"Light, Light, more Light!"



"The Printing-press will save the World."

CONTENTS.

Spiritism and Spiritists.....	See Observation	46
What is the Use of Spiritism?.....		49
Hints to the Uninitiated.....		52
Instructions in Table-moving, etc.....		56
Spirit-writing.....		70
Spirit-drawings.....		74
Formation of Circles.....	75, 79, 83	
Mediumship.....		76
Calls for Ocular Demonstrations.....	77, etc.	
Injudicious admission of Strangers.....		85
Temperature of the Room.....		87
Positions of the Sitters.....		88
Spirit-communications from Castlemaine.....		89
All persons are subject to Spirit-influence.....		98
Humbug's £50 Challenge.....		101
Commutations in the Religious-world.....		102

Notwithstanding this Periodical is the declared advocate of Spirit-philosophy, and the avowed defender of its Votaries, it is *not* to be accepted by the Public as being the mouthpiece of *all* the Spiritists in Victoria; but simply, as a vehicle giving publicity to the contributions of the various Individuals whose names may be appended—other Spiritists not being in anywise amenable for its Contents; as they, like its Opponents, are free to dissent from its views and expressions. Articles in direct contradiction to the doctrine of Spiritism, shall have free admission into its columns—provided, they be couched in respectful terms; though offensive language cannot be accepted: nor shall anyone attack man, woman, or child, *by name*, unless the Name of the writer be affixed to the article. The pages of this Paper are consecrated to the propagation of Truth and the eradication of Error; and its supporters say, with Milton,

Let truth and error grapple! Who ever knew Truth put to the worse, in a free and open encounter?"

For the convenience of Animadvertisers, numbers are placed before several paragraphs, making reference easy.

No. 1.

30, NOVEMBER, 1869.

Price 6d.

1. This publication appears as the avowed Organ of the Spiritists of Victoria, who have been driven, by the gross *misrepresentations* of both the Press and the Pulpit, to issue a Periodical of their own; wherein they may express their views and sentiments, both clearly and copiously; and they now Appeal from the *prejudice* to the *judgement* of every Reader, male or female; therefore, Censure us in your wisdom, and awake your senses that you may the better judge!

The adage "Fair-play's a Jewel," is echoed from all quarters; yet, if Spiritists had been allowed fairplay, *The Glowworm* would not have been called into existence. We have been virulently assailed, rankly abused, and unwarrantably anathematized by the Pulpit; and by the Newspaper-press we have been refused the common courtesy of *replying* in the same columns which published unjust reproaches, false accusations, and flagrant untruths. We shall not, however, return railing for railing, but, heartily forgive all who despitefully use and persecute us—knowing, that Truth must prevail!

2. As the Editor of a paper set on foot for the express purpose of advocating and defending Spiritism, I have a *duty* to perform which did not necessarily belong to my Private position—that of Exposing the "bitterness, and wrath, and anger, and clamor, and evil-speaking" of the Pulpits; and also the "pride, vain-glory, and hypocrisy," the "envy, hatred, malice, and uncharitableness" of Pamphleteers and Newspaper-correspondents—many of whom, unhappily, "speak evil of those things which they know not!" And as this is not a pleasing duty, I shall endeavor to perform it (as dispassionately as firmly) before entering into any investigations or elucidations of Spiritism itself; that the readers of *The Glowworm* may know, in what opprobrious expressions, and ungentlemanly phraseology, hundreds upon hundreds of highly reputable and talented Victorians (the latches of whose shoes, many of our Antagonists are not worthy to unloose) have been abused, defamed, and belied, in Sermons, Pamphlets, and Newspapers.

3. One Editor, who may thank his unenviable insignificance for my not inserting his Name, tells his readers—

Spiritualists and Spiritualism are polluting the moral atmosphere"—their "writings are subversive of all religious, social, and domestic virtue"—"Vagabondizing the Defunct, is the occupation of the

Spiritualists"—they are "the Votaries of magic and witchcraft"—He writes of the "Pernicious tenets of Spiritualists"—of their "Frauds and Impositions"—of their "Demonological incantations"—assuring his readers, that "Superstition, credulity, and scepticism, are the *Trinity* constituting Spiritualism"—calling it "a moral ailment—a degrading superstition—a ridiculous demonology—devout impiety—godless religion—hopeless atheism—a subversion of all christian and moral progress—a gigantic swindle—at best, but incipient insanity—a rabid lunacy—madness—sublime rot," etc.

The preceding score of vituperious expressions (and more besides) are all contained in 3 Newspapers only—carrying their own condemnation along with them.

4. Goaded on by such elegant and energetic outpourings of English words and phrases; stimulated by the fanatic zeal of such meek and pious Editors, in their advocacy of pure and undefiled religion; on 4 July last, Archdeacon Crawford, in his studiously-prepared pulpit oration, told his congregation in Christchurch, Castlemaine (his heart overflowing with christian charity) that Spiritists are

"Cunning Imposters, who trade on the credulity of Weak-minds."

If the Archdeacon ever read a certain Sermon, delivered on a certain Mount, by a certain Person, he may, perhaps, remember a certain passage which is certainly applicable to Himself—*Judge not, that ye be not Judged.*"

5. Mr. Henry G. Turner published a pamphlet, containing the Paper he read before the "Eclectic Association of Melbourne" (on 2 Sep. 1869) of which he is the President, entitled "*Spiritualism*"—unworthy of any lengthy notice, by me; as he had not taken the trouble to make himself master of his subject. On the very first page he maintains,

6. That its acceptance [the acceptance of Spiritism] as an article of belief, can only be accomplished by an *intire surrender of our reasoning and inquiring faculties*, and a practical denial of those fundamental Cosmic laws on which alone true Science can rest."

On the last page of his abortive attempt to inquire—no, not *inquire*, but to *attack* Spiritism, he tells his readers, that

It *debases the intellect of its Votaries*, and degrades the idea of a Future state below the "happy hunting grounds" of the red Indian!"

7. Mr. Turner's one-sided views and vague notions have been both combated and supported in the discussions held every debating night since 2 Sep. and profitless and wearisome as they have proved, the *cavilings* are not yet closed. Mr. Turner complaisantly sitting, night after night, in the Chair—as Director of the debates on his *own* Paper! the Members quietly submitting to the incongruity, as if no other Chairman could be found. Most of the Speakers seem fond of hearing themselves talk; for, whether they have anything to say, or not, talk they will (the same individuals night after night) without their once endeavoring to make themselves acquainted with the nature and bearings of the subjects on which they have not discrimination enough to be silent—for, speeches approaching to anything like *argument*, have been but few, and far between. Fun, laughter, and ridicule, sarcasm, sneers, and offensive personalities, are painfully prominent in the so-called *debates*, in a so-called *eclectic* society, on one of the most momentous topics which can engage the attention of thinking and accountable beings: and should the future evenings bear any resemblance to the past, I predict that the “Eclectic Association” so-called, will be *still more disgraced* by the continued mockeries of rational and philosophical investigations; as, hitherto Victory, not Truth, has been the grand object of most of the speakers—reminding me of Mr. Howitt's letter to the “Dialectical Society” of London (26 Feb. 1869) wherein, among other things, he says—

8. Englishmen, otherwise well advanced in the intelligence of the time, are, as it regards Spiritism, 20 years behind the literary and scientific publics of France, Germany, Switzerland, and the United States of America. Scores of societies, and millions of individuals, have entered upon and passed actively through the investigations which you are now commencing, 10, 15, and 20 years ago. I would say to you, as judges say to juries—*Divest your minds of all mere hearsay; fix them only on the Evidence.* It is not easy; but, till you have done this, you can make no real progress in your present inquiry. Now, if you follow the example of Faraday and Tyndall, and insist on dictating *conditions* on a subject of which you are ignorant, failure is inevitable.

WM. HOWITT.

9. The way in which the so-called *discussion* on Spiritism has been carried on, in what is styled the “*Eclectic Association of Melbourne*,” deserves a considerably heavier censure than I shall pass upon it—It is a Farce!

10. Several Members have complained, and continue complaining, that I have not taken any *active* part in it; for, as I am known to be a declared Spiritist, I am told, day after day, that it is my *duty* to come forward and controvert Mr. Turner's paper—but, I cannot; Self-respect forbids; as, according to the *fourth* proposition (see Ob. 6) I stand *pre-judged*; and whatever arguments I might adduce, would necessarily be ascribed to the *intire surrender of my reasoning and inquiring faculties.* Mr. Turner further tells us (on p. 20) that Spiritism *Debases the intellect of its Votaries*; and, not satisfied with publishing to all the world such offensive and unwarrantable condemnations of hundreds of his fellow-citizens, as well-read and as capable of reasoning, as Himself, he adds to his insults, in his letter to the *Daily Telegraph*, 16 Sep. the following censurable passage—

It seems that the qualifications for admission to Spiritual Circles, are an intire abnegation of *judgement and intelligence.*”

11. Others may condescend to argue with such an uncourteous and self-wise opponent as Mr. Turner, if they choose, but, I should sink in my own estimation were I to enter into controversy with one who speaks, writes, and publishes, such contemptuous outpourings against his challenged Antagonists, accompanied with such a variety of laudations on his own superior skill and judgement. The fact is, Mr. Turner has not merely taken a one-sided view of Spiritism, but, he has beheld it with a jaundiced eye: and I am bold to affirm, that Mr. Turner's paper is not, neither was it intended to be, a dispassionate and searching *inquiry* into the truth or fallacy of Spiritism; but a collection of whatever he could scrape together against it; yet, rely upon it, the cause of Spiritism will gain immensely by its signal failure, notwithstanding the unaccountable Puff in one of the Leaders in *The Argus* of 15 Sep. in these terms—

12. Mr. H. G. Turner, President of the Eclectic Association of Melbourne, enters the lists to do battle with the champions of this

new form of *demonology*, as some of its opponents call it, and publishes an *able and closely-reasoned paper* on the subject, read before the above named association, in which he lays down the following propositions” [after quoting them, the Critic continues] “These propositions are sustained with equal vigor and ingenuity, while the objections to Spiritism are stated with a clearness and force which will command attention even where they do not carry conviction.”

Strange, passing strange, that such commendatory expressions should have crept into *The Argus!* that such a flimsy and insulting Pamphlet should, *by The Argus*, have been held up as “an able and closely-reasoned paper”—out surely, *The Argus* would be ashamed to repeat the encomium today.

13. I am at a loss how to deal with the Rev. Mr. Higginson, fearful of irritating his irritable temper; for, though he himself delights in sarcastically criticizing his opponents, and makes some pointed, but too frequently ungenerous hits, he cannot bear to be touched with anything rougher than a kid glove: yet, he may not, must not, as a public Antagonist to the now rapidly spreading Spirit-philosophy, be passed over in silence—I shall, however, touch him very gently, giving him as little uneasiness as possible.

14. On 19 August, Mr. Higginson branded Spiritism with the repulsive title of *Demonology*; the meaning of which word he vainly attempted to soften down, on 14 Sep. and, on 20 Oct. he writes to the *Daily Telegraph*—I have already expressed in your columns my determination, which I now repeat, *not to take any part in the discussion about Spiritism.*” I congratulated Mr. Higginson on that “determination,” as his temper could not bear it; but, will he abide by it? On 27 Aug. the Editor told us in a Note, at the bottom of my letter, “This correspondence must now cease;” yet, on the following morning, another letter appeared from Mr. Higginson, ending with—*These are my last words to Mr. Nayler*—and, for his sake, I was glad of it; for, unlike the “*juvenile septuagenarian*” (as he sarcastically styles me) Mr. Higginson cannot, after reading a tickler, quietly place his head upon his pillow, and in a couple of minutes be in the enjoyment of sweet repose—at perfect peace with all men. In the *Daily Telegraph* of 16 Sep. Mr. Higginson was at me again (despite his determination) commenting, in his well-known *conciliatory* manner, on “another of our septuagenarian's juvenile indiscretions;” actually prompting Mr. Turner to take up arms against me, while he skulked behind the hedge, to enjoy the encounter in safety—a stratagem worthy of such a Hero! for, his latest “*last words*” were— I now leave Mr. Nayler to Mr. Turner. If he thinks such ignoble game worthy of his rifle, our juvenile septuagenarian's explanation of that matter of the £500 in the Union Bank, is certainly fair game. But, for my own part, I notice Mr. Nayler no further.”

That's right! and I hope, for the Reverend gentleman's own sake, he may adhere to so prudent a determination; but, should he again unfortunately forget it, and again throw stones at me, let him take the precaution first to get safely out of his *House of Glass*, lest he be dinned by the panes which shall assuredly rattle about his ears.

See 32, etc. about the £500 challenge.

15. Mr. Turner, stimulated by his Pastor's encouraging suggestion, buckled on his armor; and taking up the “rifle” recommended as a fit instrument of warfare, by a professed minister of the Prince of Peace, rushed into the arena—with what success, I leave the readers of *The Glowworm* to judge.

16. Then follows the “Peripatetic Philosopher,” in all the consequentialness of self-adoration, fancying that every inhabitant of the Colony ought to bow to his superior judgement, in all things; yet, this same self-styled *Philosopher*, turns out to be _____; a young man, not yet come to years of *discretion*; a scribbler on a variety of topics, with which he is unconsciously ignorant—such, for instance, as *Spiritism*; for, he writes in the *Australasian* of 16 Oct.

17. When Mr. Nayler is asked for proof, he takes refuge in that sandbank into which all such Lecturing ostriches have poked their heads for the last 1800 years—*It might be! how do you know that it is not so?* This is of all arguments the most miserable. The burden of proof lies with Mr. Nayler.”

Now, all this is pure *misrepresentation*, and very damaging to anyone wishing to be considered a Literary character—

may, it is more, and worse than this, as far as it relates to me; for, it is absolutely false.

He thinks he has made a capital hit in the following period—

18. If Mr. Nayler will bring up for me a Spirit, and let me talk to him, and convince myself of his being "genuine," I will believe."

19. I care not a straw for your belief or disbelief, Mr. —; neither does your discourteous style entitle you to expect that I should take any trouble to oblige you. I shall not sleep a wink the less, though you should never see a Spirit; and as I am not your servant, if you wish to see one, look out for Yourself. You seem to fancy that all Melbourne is standing on tip-toe, anxiously waiting for the *Peripatetic Philosopher's* final decision on the grand question of the day; no such thing; men and women of good understanding will not pin their faith on the sleeve of a conceited Boy. In your lack of discretion, you write—

20. Mr. Nayler has succeeded in exciting public attention, and his assertions may as well be proved as disproved. Let him produce his Spirit—or, *be silent!*"

What consummate impudence! Who elected you—You, a nameless censurer and illiberal critic, into the literary or the theological Dictatorship of the city of Melbourne? Whence your credentials for the Office you have so audaciously assumed? Your pride and arrogance, Mr. —, are the best apologies I can make for your presumption and impudence. You, *unprovokedly*, attack and censure and abuse, first one and then another, *by name*, without possessing the manliness to *sign* your critiques and censures—which, to say the least, proves you a Coward!

"The man that dares traduce, because he can

With safety to himself, is not a Man! COWPER.

Your paper in *The Australasian* of the 30th of Oct. is a disgrace to a respectable Newspaper. There is nothing of the Scholar, the Gentleman, or, the Man, in it. From beginning to ending, it is ill-natured, vulgar, and scurrilous; even the attempt at low-lived wit, is contemptible; while your abusive language, is as wretched as the trumpery in *Punch*, or, in *Humbug*. A few more such ill-written and despicable articles, will damn your reputation as a Man of Letters in Melbourne, and render you a public Nuisance.

21. Observe, Sir, I do not question your *capabilities*; I do not rank you among blockheads; but, I would remind you of a line in Dr. Young,

With the talents of an Angel, a man may be a Fool;"

and I would recommend you to turn your talents into a channel where they may be likely to prove beneficial to mankind. There is far too much in your style of—

"I am, Sir, an Oracle,

And when I ope my lips, let no dog bark!"

Modesty, Mr. — becomes a young man, as well as it becomes a young woman; and though I am not personally acquainted with you (never having seen you to my knowledge) I know so much of you, and about you, as to make me regret that you do not turn your talents to better account: your friends will not esteem you the less because you become modest and truthful; nor will the public despise you the more, because you become judicious and respectful. Your consequentiality and overbearance, constitute your bane; let modesty and forbearance constitute the antidote.

I, old enough to be your father, recommend you to *Suspend your Judgement*, as to the truth or fallacy of the Spirit-philosophy; Australia is not suspending its inquiries until you pronounce judgement; nor will the Earth stand still for a second, though you should doubt the existence of Spiritism for a year. Be you, Mr. — but open to conviction, and you will assuredly become a Spiritist. Instead of continuing to write *down* to the taste of morbid appetites, try to *elevate* the minds of your readers, by composing articles that may do them good and not evil all the days of their lives; write like a gentleman, like a man; ever keeping in mind the impressive lines of Young—

As in smooth oil the razor best is whet,

So wit is by politeness sharpest set;

Their want of edge from their offense is seen;

Both pain us least when exquisitely keen.

The same men give us from the joy they find;
Dull is the Jester, when the joke's unkind."

22. I have, in correcting the proof, struck the real Name of the cowardly "Peripatetic Philosopher" out of *The Glowworm*; lest it should contaminate a work consecrated to the propagation of Truth and the eradication of Error.

22. Next comes "*Humbug*," a truly pitiable publication, kept in existence by Advertisements and Tomfooleries; altogether out of the range of Criticism, from its lack of Wit and lamentable paucity of Literary talent:

Its *nothingness* I know not how to hit;

For arrant nonsense puzzles more than wit. See 100.

23. The so-called *able* and *courteous* Proprietor of "*Melbourne Punch*," Mr. John Curle Paterson, who has branded Melbourne Ministers of the Gospel, Physicians, Lawyers, and hundreds of his Fellow-citizens, with the opprobrious epithets "Bogues and Fools," I have exposed in the *Prospectus* to *The Glowworm*; and, hoping He may be less abusive, and conduct himself something like a *gentleman*, in the future, I now pass him by, without any additional notice.

24. Another Pulpit-antagonist arose, on Sunday the 17th of Oct. to exhibit his deplorable deficiencies in penetration and commonsense, by unwisely attempting to expound and confute a Doctrine of which he is manifestly ignorant; confounding *Spiritism* with *Divination*, and illogically mixing *Good* and *Evil* spirits together—not knowing what he was preaching about. The Rev. Boyd McCay, Presbyterian minister, of Castlemaine, is the unfortunate individual who has publicly made known (Sunday after Sunday) his sad want of *discrimination*. See 90.

25. In the *Daily Telegraph* of the 25th of Oct. is a letter, dated 18 Oct. from Rev. T. Bertenshaw, of East Melbourne, showing that He labors under similar misconceptions with Mr. McCay; neither of whom have distinguished between the *evil* and the *good* Spirit-intercourse—between *demonology* and *spiritism* (the former word to be accepted in its *bad*, the latter in its *good* sense) and yet, these Ministers are expounders of the Scriptures!

26. These two Pulpit-teachers produce several texts to substantiate their misconceptions; but, alas, they do not perceive the inappropriateness of the passages. They remind me of those who quoted Moses to puzzle Jesus, who told his interrogators—*Ye do err, not knowing the Scriptures!*"

"Of all the arts sagacious dupes invent,

To cheat themselves, and gain the world's assent,

The worst is—*Scripture warped from its intent.* COWPER.

27. There is nothing in the world, but littleness and greatness; the littleness of the Creature and the greatness of God: and in a sense of this, lies the essence of all philosophy and of all religion. Our Pulpits deal out such degrading views of God, as Pagans would discard with abhorrence; and though Pulpits quote texts to countenance their derogatory notions, the spirit of the Bible condemns them. It is monstrous to represent the Great First Cause, who is Love ineffable, dwelling in the depths of immensity, whom the heaven of heavens cannot contain, as a God of *anger*, *wrath*, and *fury*; creating beings to endure misery and torment throughout a never-ending eternity! It is inhuman, unchristian, unbiblical! and nothing short of pure, unsophisticated blasphemy!

"Thus saith the high and lofty One that inhabiteth eternity whose name is HOLY—I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones: for, I will not contend for ever, neither will I be always wroth; for, the spirit should fail before me and the souls which I have made!" "Fury is not in me!" "God is Love!"

Spirit-philosophy soon dispels all hard thoughts of God, and scatters to the winds the orthodox notions regarding the perpetuity of future punishment—no matter in what Creed the Spiritist may have been educated.

28. The *Prahran Telegraph* of Nov. has just been sent to me, by Post; and a very sorry thing it is; destitute of Literary talent, and abounding in Abuse. The following is the article on Spiritism, which I give entire, that the readers of *The Glowworm* may judge it for themselves—

Do I believe in spirits? Well, it all depends. If you mean a judicious admixture of pure alcohol and hot aqua pura, toothsome flavoured with sugar and a little lemon, I do. But if you mean the spirits Mr. Nayler and others of that ilk profess to be able to summon from the vasty deep of the spirit-world, I don't. Mind, I don't deny the existence of such spirits; but I do express my strong belief that they do not come at the bidding of human mediums and knock on tables, or impel hands to write *volens nolens* at their dictation, or commit any other of the many absurdities which those who profess to be able to raise them claim on their behalf. How do I account, then, for the well-authenticated facts which have been given of such manifestations? I can't account for them—neither do I see that it is necessary that I should do so. If I stretch my charity so far as to admit that there is no cheating in the matter—no attempt to impose upon me, I yet cannot see that I must consequently give in my adhesion to spiritism. I have the right to doubt, though I have not the power to refute. There are many other things in the world besides spiritism which I do not understand, and which come to me with credentials that I cannot logically upset, but which I equally disbelieve in. Some of the tricks performed by Mr. Chapman at St. George's Hall, are just as marvellous as those of the spiritists; but were he to ask me to believe that he actually does what to my senses he seems to do, I should refuse. I could not tell him *how* he succeeds in thus humbugging me, but I should none the less feel that I was humbugged. And so it is with the spiritists. I am sure they are humbugging me, though I cannot for the life of me tell how they do it. As to the rapidity with which their belief is spreading, all I can say is, that it only goes to prove, what every one pretty well knows, that there are plenty of fools as well as knaves in the world.

In propagating his peculiar views, however, Mr. Nayler went a step too far last Monday evening. Let him rave away as long as he likes about his singular belief. So long as he keeps within the bounds of common decency, no one will wish to clap a padlock on his lips. By the great bulk of the community he will only be looked on as one of those harmless lunatics about whom I chatted last week. But when he ventures to give public utterance to doctrines which are considered blasphemous by the majority of the people, he must expect to be pulled sharply up. Hitherto he has been respected, even by those who have laughed at his hallucination; but a repetition of such an exhibition as he made of himself on the occasion referred to, when he outraged the religious sentiments of the community by speaking of Jesus Christ in the coarsest of terms, will quickly change public opinion against him. Instead of thinking him, as I have said, a harmless lunatic, they will set him down as something infinitely worse. Neither he nor anyone else has the right under the plea of liberty of speech, to publicly flout the deep-cherished convictions of a whole community. If they will do so, they must be prepared to take the consequences, and not grumble if those come in a somewhat rougher shape than may prove agreeable." Page 7.

29. Such rubbish might receive all the Comment it deserves, by simply saying—"Let Blockheads read, what Blockheads write;" yet, as most of the Readers of the *Prahran Telegraph* may not have read the *Lecture on Woman and on Spiritism* for themselves, I must tell them, that the poor fellow who has so unjustly charged me with "speaking of Jesus Christ in the coarsest of terms," does not know the right meaning of words—he is, poor simpleton, either incapable of apprehending what I mean by what I say, or, he is unable to express his own meaning so as to render it intelligible to others. Here is an accusation, made against me, in a Newspaper of this month, which I flatly deny; and I now challenge the Calumniator (if he can read the *Lecture* and has sense enough to understand it) to point out "the coarsest of terms" mentioned in his slanderous article. The unmanly attack ends with a threat, intimating that the dastardly writer would oppose *brute force* against the *cogency of reason*—

"Away, slight man! There is no terror in your threats;
For, I am armed so strong in honesty,
That they pass by me as the idle wind,
Which I respect not!"

30. Before I close the unpleasant duty of Exposure, I must substantiate my charge against others for their Unfair dealings towards Spiritists; and as the Editor of the *Daily Telegraph* has in this day's issue (12 Nov.) appended a Note

to my letter of yesterday's date, wherein I complain that "Fairplay is denied to us in the Newspapers (even in the boastedly independent *Daily Telegraph*)" I am bound to insert his Note herein—

The "fair play" we have accorded Mr Nayler our readers can judge of. It is certainly in excess of Mr. Nayler's courtesy. Ed. D.T.

As the Editor of the *Daily Telegraph* has thought proper to comment, Officially, on my complaint against Newspaper Unfairness, I shall restrict my remarks to this One paper at present; and hope I may never again have cause to complain of want of *Fairplay* in any publication.

The Editor (whom I know not) tells his readers, that the "fairplay" accorded to me, is certainly in excess of my "courtesy"—*if that be true*, I shall make a public Apology in the columns of the *Daily Telegraph*; but, Is it true? Read and judge, and leave the Editor to contradict my statements, if he can.

31. When (on 27 Aug.) the Editor announced, "This correspondence must now cease;" his readers expected that the uninteresting paper-war had been closed; but, no such thing; in the very next issue (28 Aug.) the Editor published another letter from Mr. Higginson, telling me, "This must positively be the last letter we can publish on this subject"—Is this *fairplay*? After the Editor had put a stop to the Correspondence, he still inserted another letter from my opponent, and at the same time prohibited my reply—is this what the Editor calls *fairplay*?

32. In the *Daily Telegraph* of 7 Oct. I incidentally mentioned what I had heard and read respecting £500, "lodged in the Union Bank of Australia, Melbourne," for "any person, in or out of the Colony," who could account for the operations of Spiritism by any known laws of Natural science—which letter the Editor inserted, under his own heading, in capitals, SPIRITISM—A CHALLENGE. In the *Daily Telegraph* of 9 Oct. Mr. Turner appeared, as large as life, calling upon me, by name, "to explain away the appearance of *falsehood*" which adhered to my statement regarding the £500; and, to blind the Public, flourished in the blaze of day, his letter to the Manager of the Union Bank—followed by the Manager's reply; which two letters bore the appearance of my having been guilty of the "*falsehood*" which Mr. Turner so anxiously wished to saddle upon me—though he (Mr. Turner) *knew perfectly well*, that the £500 was a *fact*, and that his parade of the *falsehood* was an unmanly *artifice*! On the same day (9 Oct.) I sent the following letter to the *Daily Telegraph*, accompanied with the communication from Mr. Watson, who, as my readers may see, renewed his challenge; again offering £500, to anyone who can explain "the manifestations termed *spiritual*, upon any other than the *spiritual hypothesis*"—

33. To the Editor of the *Daily Telegraph*.

SIR—I am no quibbler, but speak and write the plain truth, to the best of my knowledge; and as a day should not be lost in removing "the appearance of *falsehood* which adheres to a statement" made by me on 6th October, in your issue of the 7th, I hasten to inform your numerous readers that Mr. Watson will clear up the apparent mystery regarding the £500, and repeat his Challenge in your columns. Yours respectfully,

October 9.

B. S. NAYLER.

34. To the Editor of the *Daily Telegraph*.

SIR—In a letter to the *Collingwood Advertiser*, dated 17th December, 1868, and published in the *Ovens and Murray Advertiser* of the 24th December, 1868, appears the following Challenge from me, which I shall be obliged by your publishing. I was induced to resort to this mode of proceeding because, the *Collingwood Advertiser* had stated, that he could produce a retired *Juggler* who could perform, as jugglery, all the so-called *Spirit phenomena*, or, manifestations. I desire to repeat my Challenge through your paper, and remain yours obediently,

SYDNEY G. WATSON.

35. "You, Mr. Editor, do me injustice when you say 'I carefully hedged my Challenge of £500 with the proviso that the explanations of the spiritual manifestations should be satisfactory to myself, etc. etc.' I have never mentioned myself in the matter, excepting as the Offerer of the £500; and I have no desire that my Challenge should be turned into an egregious farce, as it would be if I had made the absurd proviso you say. No, no; I desire, as St. Paul advises, to do

things 'decently and in order,' and also to 'do nothing rashly,' as advised by the 'town clerk of Ephesus.' The following is my proposal—£500 shall be paid by me to any one who shall explain satisfactorily to a Committee appointed for the purpose of examining these claims—the manifestations termed *spiritual*—upon any other than the *spiritual hypothesis*, within say the next twelve months from this date; the committee to consist of not less than six members, one half chosen by yourself and one half by myself, and both sides to choose an umpire. The manifestations to be dealt with, or, inquired into, shall be such as have occurred in my own family circle, and have been witnessed by myself; or, in case my testimony should not be considered of sufficient value, then, such manifestations as have been witnessed, and are testified to, by living men of known eminence in literature, in science, and in integrity, in Great Britain, in Europe, or America. The only proviso I demand is, that the party undertaking to make the required explanations be prepared, if it be decided by the Committee that they have failed to do so, to hand over the like sum, £500, to some charitable institution, or purpose, in the colony of Victoria, as may be agreed on. If you have any suggestions to make that you deem serviceable in forwarding the end in view in the above Challenge, I shall be obliged by your making them. I am, etc.

Walwa, 16th December, 1868." SCHAMLYN.

36. The readers of *The Glowworm* are requested to observe, that the preceding appeared in the *Daily Telegraph* of 11 Oct. and that Mr. Watson therein repeats his Challenge, in unmistakable terms; hence, the Offer of the £500 I mentioned, is a Fact, not to be reduced to a Nonentity, by all the sophistry and disbelief and misrepresentation of all the Opponents to Spiritism in Victoria—Mr. Turner knows it is a fact! The *Daily Telegraph* knows it is a fact! Mr. Higginson knows it is a fact! Yet, the *Daily Telegraph* publishes, on 22 Oct. the following lines—

I now leave Mr. Nayler to Mr. Turner. If he thinks such ignoble game worthy of his rifle, our *juvenile septuagenarian's* explanation of that matter of the £500 in the Union Bank is certainly fair game. But, for my own part, I notice Mr. Nayler no further.

Eastern Hill, 20th October.

H. HIGGINSON.

37. And, who can credit it! tarred on by his pugnacious Pastor, Mr. Turner had the indiscretion to appear in the *Daily Telegraph* of 26 Oct. commencing his ill-advised letter in the following words—

After Mr. Nayler's failure to offer any explanation or apology for his statement about the mythical £500 said to be deposited in the Union Bank, I did not intend to take the trouble to controvert any further assertions he might make, either on the Platform or through the Press. As, however, I see by your paper this morning that Mr. Higginson, in vindicating himself from the loose charges of the Lecturer, has to some extent, championed me, I think this a favorable opportunity, with your permission, to say a few words respecting the tone and style of the Lecture on "Man," now being circulated in this city."

38. Now, what can have been his Object in mentioning the £500 in a way to throw obloquy on my character? And what in the world can he have meant by employing, in so offensive a manner, the word *mythical*? Even if Mr. Turner had the hardihood to deny all knowledge of Mr. Watson's letter repeating the Challenge, in the *Daily Telegraph* of 11 Oct. and if Mr. Turner, dared to disclaim all personal knowledge of Mr. Watson, still, he surely cannot have the effrontery to say that he did not *previously* hear it read aloud, by Mr. Manns, in a full meeting of the "Eclectic Association!" Mr. Turner's reference to the £500 (issued after some days delay) is to me inexplicable—and here I leave it; not trusting my pen to answer it.

39. Mr. Turner has the knack of making his own ignorance a soundingline to other men's knowledge; fancying, that what is not known to him, no one else knows. It would, perhaps, be difficult for him to write on any subject, without his exhibiting his all-sufficiency and intolerable overbearance. I was waited upon by some who cannot endure his tone and style, soliciting me "to take him down a peg or two," for his presumptuous letter of the 22 Oct. but, I excused myself as having something else to do—besides,

"T were pity to offend,

By useless censure, whom we cannot mend."

Others, however, not willing that Mr. Turner should go unreprieved, wrote to the *Daily Telegraph*—but, wrote in vain! their letters were not admitted. They complained against such unfairness; but, to no purpose. One of the letters, the Editor notices, 1 Nov. as follows—

40. "DIABLE A NONCYCLE."—Your letter would open a personal issue between Messrs. Nayler and Turner, of little interest to the public.

That letter has fallen into my hands, and here it is—

NAYLER AND TURNER.

The Editor—*Daily Telegraph*.

Sir—A N. Zealand chief once asked Sir George Grey, who had been condoling with him over some calamity that had happened to him—*How much you sorry Governor? You sorry 20 dollar?*"

In like manner, I would ask Mr. Turner, how much *he* "regrets" the "bad taste" of his pet opponent Mr. Nayler? for, I confess—Sinner that I am—that I would rather rejoice at the imperfections of an adopted foe; and cannot believe in the genuineness of his "regret," except in a "Turnerian sense"—but, at the worst, this "regret" pales before the unmistakably genuine indignation excited in his breast, at Mr. Nayler's libeling Channing and Parker, by ranking them among Spiritists; and this without a "shadow of warranty or justification" for so doing; if Mr. Turner's indignation be from sympathy with their supposed horror at being so associated, I think I can calm it, by pointing his attention to Chap. vi. Book v. Vol. I. of Parker's works, and to Channing's Sermons, "Future Life," Vol. iv. p. 232 etc. The former pronounces the highest encomium on Spiritism I ever met with—as *The absolute Religion of the Future*; that *we*, as well as the old prophets, *can have Communion with the Departed*; that the Spiritists are *the only people* who have new fire on their hearths—*that they alone keep fast to the precious truths, and good things of the Bible and Church, without being in bondage to either, etc. and so, as to Channing's views.*

Mr. Turner must know well, that when the statement is made, of there being 20,000,000 people who have been won to the belief of Spiritism in 20 years, it is not given as an argument for its Truth, but simply as a weighty reason, that all *thinking* men should examine into it at once, and not be satisfied with indolently denouncing it as *humbug, imposture, and fanaticism*. It surely was inconsiderate in Mr. Turner, to attempt to hoodwink the Public as to the real argument intended by Mr. Nayler, in his statement, and to "circulate in this city" the very erroneous notion, that his adversary was so void of common-sense, as to believe that a *majority* of votes could prove the Truth of any opinion.

Yours obediently.

St. Kilda, Oct. 27th, 1869.

41. Can the Editor of the *Daily Telegraph* justify the absence of *Fairplay*, in his withholding the preceding Letter from his readers? On 26 Oct. the Editor inserted Mr. Turner's ungentlemanly letter, throwing dust into the eyes of many readers by his reprehensible mention of the £500 challenge, which He knew to be fact—telling them moreover, that I had "no warranty or shadow of a justification for libeling men like Dr. Channing, Theodore Parker, and others of the illustrious dead referred to"—men "who would revolt at such an impertinent use being made of their Names"—a letter I refused noticing—but, when another took up the matter, and put Mr. Turner's unblushing assurance to shame, by proving from their writings, that I was right and Mr. Turner egregiously wrong, that letter the Editor of the *Daily Telegraph* would not insert—he inserted the *unjustifiable* Attack, but refused admission to the *unanswerable* Reply! Was that *Fairplay*? And yet, the Editor represents his "*Fairplay*" as being in excess of my "*courtesy*;" which is certainly adding *insult to unfairness*. Am I *discourteous* because I complain against a flagrant *injustice*? I trust the Editor may now perceive he was in the wrong.

42. In addition, Mr. Turner assumes the province of a censoring Adviser, in the following period—

In conclusion, I wish to point out that if the Spiritist controversy is to do any good, it must be carried on without any display of ill-temper, and especially without those most discreditable imputations of unworthy motives to those who differ from them, which have disfigured the pamphlets of Mr. Nayler and W. H. T."

Is not this a farcical attempt at taking a *splinter* out of his neighbor's eye, while the *beam* is in his own? for, who is the

man that *first* introduced "those most discreditable imputations of unworthy motives to those who differ from them"? Who but Mr. Turner! His pamphlet is one continued exhibition of the very "discreditable" expressions he so feelingly censures in other persons. It is not an *Inquiry* becoming the President of an *Eclectic* Association, but, an incessant *Attack*, and an unscrupulous *Condemnation before Inquiry*, of his Opponents, whom he publicly accuses of propagating a

43. "Popular delusion—undoubtedly based on superstition—inextricably confounded with fraud and chicanery—clever jugglery—fraudulent deception—it tempts thousands to fraud and injustice—a sad farrago of rubbish—not amenable to human reason"—and still more *ungentlemanly* expressions.

Mr. Turner will have to thank his own "discreditable" outpourings, if other critics prove less lenient towards him; for, He was the Aggressor; and when my readers take his *unprovoked* attacks and *opprobrious* epithets into consideration, they must allow, that—I have spared him.

44. But, enough! I am sick of exposing the injustice and unfairness committed against Spiritists and Spiritism; and trust I may never again have occasion to perform such an unpleasant duty. As far as I am concerned, Writers who are destitute of Self-respect, may continue to call me

"blasphemer, fool, lunatic, madman, rogue, swindler," etc.

without dreading a line from me in return; but, let them beware of calumniating, defaming, scandalizing, Spiritists as a body! they shall not do it with impunity.

45. And now I have only to add, that I have not an iota of *ill-feeling* against anyone who has so illiberally and unjustly attacked, insulted, abused, and wrongfully misrepresented me individually, or, Spiritists collectively; and if any of them will but inform me how I can render them a service, I will do it readily and cheerfully. I am on the verge of the grave, and wish to do all the good in my power to those whom I must, in the course of Nature, soon leave behind me.

B. S. NAYLER.

Spiritism and Spiritists.

"The thing that *hath been*, is that which SHALL BE; and that which *is done*, is that which SHALL BE DONE. *Ecclesiastes*."

46. Spiritism is either a reality; or, a delusion; either God's best gift to Man, or, the most deplorable infatuation that has been resuscitated in the 19th century; either a blessing, or, a curse!

The millions who have embraced it, is no proof of its Truth; neither are the millions who reject it, any proof of its Fallacy; for mere *numbers* of believers, or, disbelievers, cannot establish its existence, nor confirm its nonentity; independent of numbers, it is either True, or, False; it cannot be both; neither do its nature and properties admit of its being partly-true and partly-false; *it is*, or, *is not*. Which is it?

A question so momentous, not only exacts scrupulous investigation, but, forbids every species of levity; for, Spiritism is not a target for ridicule and wit to shoot at, but, a beacon to warn jesters and satirists from approaching; presenting such a variety of phases, and subtleties so numerous, as to give exercise to the profoundest knowledge and the most acute penetration: and the Readers of *The Glowworm* are earnestly recommended to examine and judge for themselves, whether it be a decided good, or, a decided evil. Great names have but little weight with persons of sound understanding, when the question before them is open to Experiment; and, trampling all human *authorities* under-foot, to Experiment let every sincere Inquirer appeal!

47. But, *how* to set about it? that is the question. An ardent desire to *discover* the Truth, is the first and grand requisite toward obtaining a satisfactory result; while investigations conducted under the influence of preconceived notions only, may be expected to end in disappointment. There are certain *conditions* to be observed in all rational inquiries of any importance; but, those who disdain to submit to the *required conditions*, should not be surprised at partial, nor even at total failure. Learned and Scientific societies have undertaken to examine into the *nature* and *properties* of Spiritism, laying down *Laws* for their investigations—laws for their *examination* into a subject with which they were

confessedly ignorant; requiring solutions in accordance with their prejudices, and ignoring whatever conditions did not quadrate with their foregone conclusions; which was simply turning their scientific meetings, into mockeries. Yet, the Readers of *The Glowworm* need not despair of ultimate and triumphant success, if they adopt simple means and prosecute them with patient perseverance.

48. I am but an Infant in the school of Spirit-philosophy—not an Adult "of many years experience," as announced in the newspapers; for, not until January 1869, was I roused to a sense of its *reality*, having previously looked upon it as an *hallucination*; yet, although I may be unable to give an immediate, full, and satisfactory solution of every question connected with Spiritism, I know quite sufficient to initiate Truth-seekers into an infallible mode of acquiring a thorough acquaintance with it. But, previous to entering upon the mode of procedure, I shall briefly answer the often asked question, which I have never yet seen answered—

What is the Use of Spiritism?

49. Probably, Spiritism may have many Uses *unknown to me*; it may have (for anything I know to the contrary) an influence on a variety of Mundane affairs; it may have a happy influence on social, commercial, political, moral, and religious matters; this *may*, or, may *not* be: but, of this I am certain—

Spiritism communicates to Man, the most exalted ideas of the GREAT FIRST CAUSE—such as *no Sectarist* ever conceived! It minifies the Creature, but, it magnifies man's conceptions of the Creator; to whom there is

"No high, no low, no great, no small:

He fills, he bounds, connects, and equals all!

POPE.

Spiritism consists of Purity and Love—and wherever its benign influence is felt, it instils peace and contentment, by divesting the mind of all anxious care; by promoting goodwill among men; by lifting up the drooping head, healing the wounded spirit, dissipating the gloom of sorrow, sweetening the cup of affliction, and by effectually blunting the sting of death—rendering *death* a byword, a nonentity, by changing it into a peaceful and happy *transition*—a desirable passage, void of fear, into a life of never-ending and ever-increasing blessedness!

What would you more? If Spiritism makes its Votaries *wiser* and *better* and *happier*, you need not repeat the question, *What is the Use of Spiritism?*

50. Spiritism is open to all—No, not all; for, it is not open to the investigation of those who approach it with a resolution *not* to believe its existence; nor to those who merely wish to gratify an idle curiosity; neither to those who would turn it into ridicule, and scoffingly make fun of Believers: but, it certainly is open to all intelligent persons who approach it with a sincere desire to ascertain the Truth; to those whose minds may not be intirely unbiassed, yet, open to conviction; and even to those whose indifference has not been roused into caring anything about it: doubt itself is not an insuperable barrier to the acquisition of a firm belief in the reality of Spiritism; nor will an honest sceptic be debarred from becoming acquainted with its solacing enjoyments. The most obstinate Disbelievers *may* be incidentally, or, accidentally, convinced; but, they have no rational grounds to *expect* it, no moral right to a participation in a blessing they despise—these Obstinates, if ever convinced, are usually overcome through irresistible *ocular* Demonstrations—the lowest grades of Spiritism.

51. Our Newspapers, both in town and country, are daily calling upon Spiritists to exhibit before the Public such *signs* of the reality of Spiritism, as may dispel every doubt and convince the most unbelieving; but, Human nature is in 1869, just what it was 1800 years ago, when the great Spiritist of Nazareth told those who asked him for *signs*, that some of them *would not believe* though one rose from the dead to convince them. Besides, these clamorers for Demonstrations know not *what* they ask; they are intirely ignorant of the *nature* of Spiritism, and only expose their own folly and irrationality: if they will but be at the trouble of *examining for themselves*, they need not call upon Spiritists for signs and tokens, for ocular demonstrations; neither have they any claim upon our time and indulgence, seeing that their calls upon us are couched in not merely uncourteous, but in

low-lived, and often in defiant language, utterly beneath the notice of Believers possessed of anything like self-respect. We are not at the "beck and bidding" of every Scribbler, any more than Spirits are always at our call. I trust, however, that shortly after the publication of *The Glowworm*, much of the irreverence and ridicule and tomfoolery, which has disfigured and lowered so many of our periodicals, may noticeably decrease, and that Editors of respectable publications may cease to insert disrespectful and purely offensive articles, however funny, however witty.

Hints to the Uninitiated.

52. Notwithstanding all persons are not individually Mediumistic when alone, it can rarely, if ever happen, that half-a-dozen persons can assemble without there being a sufficiency of Magnetic-power present, to enable them to enter successfully on an Investigation among themselves—*without the presence of any Spiritist*—and as foreign influence and collusion and trickery, would be altogether out of question, the manifestations of a Power from themselves, though its existence was previously unknown and undreamt of, would be the more surprising, pleasing, and convincing.

53. *Mesmerism* (formerly called *animal-magnetism*) is not Spiritism; *Electro-biology* is not Spiritism; *Clairvoyance* (or, clear-sight, clear-seeing) is not Spiritism; though all of them may bear relation to Spiritism: it is through these *mediums* (magnetism and electricity) that Spirits are enabled to hold communion with Human-beings; but, *the medium is not the spirit-power*: the former is the *means*, the latter is the *reality*, and ought no more to be confounded, than the science of astronomy with the stars themselves. Without magnetism and electricity, Spirits tell us, they could not communicate with us, could not instruct or influence us; yet, neither magnetism nor electricity, nor both of them combined, constitute an Intelligent-spirit.

54. If I am too wordy, my Readers must excuse me; because, so many persons amalgamate *means* with *ends*, *effects* with *causes*; and confound their intellects, by the confusion of Spiritism and its mere appendances.

55. In all probability, what I shall humbly attempt to communicate, has been better, more clearly expressed in Books, written by Spiritists far in advance of me in Spirit-philosophy; but, I have not read them; I am only an Infant in the school (see 48) and have not yet had time to read them: I shall, however, be careful not to *mislead* my Readers; and those who may have had the good fortune to become more intimately acquainted with the initiative, than I am, will have an opportunity, in the following Number, of making up my deficiencies. All treatises on *new* subjects (this is *new* to me) are difficult, because they are *new*; but, were I to wait until I become an adept, the hand which pens this page, might be mouldering in the dust.

Table-moving, Table-tilting, Table-rapping.

56. These are the rudimentary means of approaching towards Spiritism; and they who cannot walk, must be contented to creep.

An ordinary Loo-table (not an unusually large nor heavy one) is best fitted for Beginners. Let 6, 8, or 12 (more or fewer) seat themselves comfortably (at perfect ease) round the table, without (at *first*) permitting their clothes to touch the table, or even touching each others clothes, if they can conveniently manage it; there should not be any irksomeness of posture: then, place all the hands *flat* upon the table, remaining so, for 2 or 3 minutes; then, form the hands into a ring, or circle, by each one joining the thumbs and having the tip of the little finger of one hand covered by the little finger of the person on one side, and the other little finger covering the tip of the little finger of the person on the other side—thus constituting a chain, or circle—that is, one little finger *covering*, the other *covered*, and the thumbs *joined*. Then raise the palms of the hands from the table, touching it with the ends of the fingers only.

57. There surely cannot be any difficulty in conforming to this simple *condition*; yet, I have but seldom seen half-a-dozen persons take the pains to observe it strictly: they tell you, "it's of no use being so-particular;" that "it can't be necessary to attend to such trifles;" and so on: and if you but cast your eye from one to another, you may perceive several deviations from the preceding directions (see 56) some in one particular and some in another; so that the *condition* is really *not* fulfilled. Such as refuse to be at the trouble of observing

what I tell them, need not be surprised if they cannot succeed. I am aware that tables may often move when the *condition* is not complied with in every particular; but, that is no proof that the movement would not have been earlier, more decided, and much more effective, had the *condition* been rigidly adhered to. If it be worth while to do a thing at all, it must be worth while to do it well; and I recommend those who do not choose to be "so very particular," to leave it alone altogether, as One disobedient individual may render the attempts of half-a-dozen of no avail. If the *conditions* are "so silly" then, have nothing to do with them, but quit the table at once—yet, don't tell anyone that You have *tested* it, and that "it's all humbug."

58. After having carried out the directions given in 56, let *silence* be maintained; and, if broken by any necessary observation, be careful to avoid levity, which is ever detrimental to success. As soon as the chain is formed and the thumbs raised, resting on the tips of the Fingers (with the thumbs touching each other) let each one *will* the Table to move—that is, let every individual's mind be fixed on *wishing* the Table to move in any particular direction (say, from right to left) and the probability is, that in a few minutes the Table will have become so impregnated with Magnetism, that move it *must*, though nothing else than inanimate wood—such is the *power of mind* over lifeless bodies. When the Table becomes more or less *charged with magnetism* (proceeding from the bodies around it) movement is usually preceded by *creakings*; and the movement, though slow at first, frequently increases to such a degree that the parties have difficulty in running fast enough to keep up with its accelerated motion.

59. I shall now treat the subject under the supposition, that not anyone at the Table has ever seen *table-turning*, or knows anything about it; and further, that the Object is not simply "to have a bit of fun," but to make it a stepping-stone to a more intimate acquaintance with Spiritism.

60. If the Table moves, and more especially if it moves with rapidity, everyone whose hands are upon it, will feel an assurance that it does not move through any collusion of any parties touching it, but, from some other Cause. Sometimes the Table may be in motion after a lapse of 2 or 3 minutes only; at other times 10, 15, or 30 minutes may expire without any sign. I *recommend* Investigators *not* to prolong sitting beyond 15 minutes at a Table which does not give any *sign* of its being under magnetic-influence, though some patient Inquirers have been known to succeed after more than an hour's delay. Rather, adopt some *change* in the Circle—let one or two of the least patient, or, the most sceptical, leave the Table; and if others should not be in the room to fill up the vacated places, let the remainder change their positions, form a new circle, and try again—and try until success rewards their perseverance.

61. Though Females are not always *mediums*, nor Males always *non-mediumistic*, the best, that is the most influential, the most effective, the most wonder-working Circles, are composed of Males and Females, arranged alternately.

62. The Table having *moved*, if the same parties continue *willing* it (all willing it in *one* direction) it may probably play such pranks as to astonish every one whose hands remain upon it, and perplex every Sceptic in the room. It will not only Tilt—lifting up a leg, lifting up all the legs but one, and fairly *dancing* round the room, but, it will go *out of equilibrium*, and that to such an extraordinary extent, that were not the ordinary laws of Nature overpowered by an influence proceeding from Occult sources, the *table must of necessity fall*—because, *far beyond equilibrium*; yet, despite the law of Gravitation, the table does *not* fall; but, returns back to its upright position—a puzzle to all the scientific men in Victoria who attempt to account for such a phenomenon on ordinary principles. The law of Gravitation is not *destroyed*, but suspended, by the interference of an Occult law, which must be in strict conformity with Nature, and not in anywise contrary to what the Great directing Mind of all ordains—for, Order reigns throughout the universe.

"All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of Pride, in erring Reason's spite,
One truth is clear—WHATEVER IS, IS RIGHT!"

FORZ.

63. Having passed the *moving* and *tilting* stepping-stones, we next arrive at the *rapping* phenomenon; which is either a *something*, or, a *nothing*, either a medium of communication, or, a fanciful offshoot from an infatuated brain: Which is it? *Can* there, or, can there *not* be, any reality in communication through Rapping?

64. Between 10 and 15 years ago, I occasionally took an active part in Table-moving, Table-tipping, and Table-rapping; but, without attaching any confidence to the various *unaccountable* fulfillments of several prognostications; the Table was employed simply as an instrument for passing away an hour or two, in what may be termed, an innocent recreation, without, I believe, any one of us conceiving that we were playing a game on the Boundaries of the Spirit-world.

65. When the Table is thoroughly charged, it may be made the medium of intelligible and important communications—that is, it will *answer* questions, by Rappings on the floor: One rap intimating *no*, Three raps *yes*, Two raps *doubtful*, or unanswerable—and though Rapping is sometimes a tedious process, yet, curiosity and excitement can render it endurable for hours.

66. Before seeking Spirit-intercourse, let some one ask—*Is any Spirit in attendance?* If answered, *Yes* (3 raps) Inquire if all the parties at the Table are in suitable condition? If not, then request that the Table may Rap, on pronouncing the Name of such as ought to retire from the Circle; because, a disturbing influence might render all attempts at procuring answers wearisomely long, if not altogether fruitless. Though all may ask questions, it is better that One be elected (by Raps) as chief speaker. Supposing the Table (the presiding *Spirit*, of course, not the *Wood*) were asked—*How many persons are in this Room?* the Director (for the time being) should commence uttering the Letters of the Alphabet, with a deliberate (not long) pause between the letters—

a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t Rap!

a, b, c, d, e Rap!

a, b, c, d, e, f, g, h, i, j, k, l, m, n Rap!

and 10 persons will be found in the room. Answers of considerable length may be Rapped-out by those who possess sufficient patience—not by me—neither can I accept the Answers with half the confidence I receive communications through the Planchet.

67. *Planchette* is the French term for *little-plank*; and as our word *plank* cannot be intelligibly reduced into such a *diminutive* as the small instrument employed in writing, I propose Anglicizing the French *planchette* into *planchet*, and pronouncing it *plan'shet*. *Spiritualism* and *spiritualist* ought not to be employed as the representatives of *spiritism* and *spiritist*; because, they do not convey the proper meanings. A *spiritualist* is one who is *spiritually-minded*, not absorbed in temporal-things, not what is called a *worldly-minded* person; but, a *spiritist* is one who believes in the doctrine of *Spiritism*, in the communications of Departed-spirits with Human-beings. The term *spiritualism* is evidently a misformed word; just as *sectarianism* is a misformation. Lovers of accuracy write *sect*, *sectarist*, *sectarism*, and *spirit*, *spiritist*, *spiritism*.

On 15 Nov. Mrs. Naylor and I received through the Planchet—

68. My dear Son, I do not consider Table-manifestations worthy of practising by those who may obtain informations of a more elevating nature, by Writing. It was the elementary means of communication between Departed-spirits and their Friends still in the body; but, Spirits of a higher sphere have no recourse to such means, nor is it necessary. Tell your friend to practise Writing, and not to be disappointed should he not succeed as speedily as he desires. Some have to wait a considerable time, ere they succeed—but, that depends upon circumstances. My dear Son has not a great stock of patience to practise Writing by himself; therefore, you will do well to write together; he may be, in time, enabled to Write by himself as well.

Farewell, for the present, dear Children! Your loving Mother, M.N.

69. If I have expressed myself clearly, then, the attentive readers of this No. of *The Glowworm* are aware, that persons who have never seen or believed in *Table-moving*, may test it for themselves; may, unknown to any Spiritist, be convinced of Mental-influence putting Inanimate matter into *motion*; and that through the instrumentality of a Table, revelations from "another and a better world" may be made to "mortals in the flesh." Hence, Newspaper-correspondents and Pamphleteers need no longer call upon Spiritists to give "ocular demonstrations;" because, all who choose to take the trouble, may convince themselves.

"The subtilty of Nature, far transcends the subtilty of either Sense or Intellect.
BACON.

Spirit-writing.

70. Since I became a convert to Spiritism (in January last) I have not taken any active part in *Table-manifestations*; I leave them to those who need them, or, who take pleasure in them. I receive communications in Writing, through the instrumentality of the Planchet—not yet having acquired patience enough to wait for communications in writing through *the Pencil in hand*. Of course, I am always dependent on another; as I cannot write with the Planchet alone. *Planchets* now becoming as common as *Velocipedes*, I am spared the pains of describing them.

71. Writing with the Pen, or Pencil, in the Hand, under Spirit-influence, has several advantages over writing with the Planchet; and anyone possessed of an abundance of *time*, *patience*, and *perseverance*, may attain it. See 68.

72. Spirit-writings—that is, Writings executed under Spirit-influence, so much laughed at and ridiculed by those who never have had personal experience of their *reality*, are rendered so convincing, that *doubt* becomes impossible.

73. A Lady-doubter, who long cherished the notion that her Writings might *possibly* be attributable to the workings of her own brain (in some mysterious and inexplicable manner) was made to Write in the Dark, first in one foreign language and then in another, which she could not read when she brought them to the light. And these Writings have been seen by hundreds in Melbourne. The same Lady also Plays exquisitely and marvelously on the Piano, when in *trance*—her arms *deathly-cold* from the elbows downwards.

Spirit-drawings.

74. These should be seen, to form any just conception of their *nature and peculiarities*—we have several of them in the house—all Drawn under Spirit-influence.

On the Formation of Circles.

75. Peebles tells us, on p. 205, in a volume just published in Boston (America) that,

Spirit-circles should be formed upon *scientific* principles, The Voltaic pile, constructed of copper and zinc plates, in alternation, to evolve the galvanic fluid, is highly suggestive of the best method. It is well to seat in these Circles male and female, *alternately*, as positive and negative, with a discriminating eye to temperament and adaptation. Man is not *necessarily* positive and Woman negative. In the *harmonial* man or woman, the attractive and repellant are equally balanced. Joining the hands induces a more unitive intermingling of the magnetic forces. Honest Scepticism is no hinderance to success; but, angularities and jealousies are. The Circle once formed in order, there should be no intrusion—no change of conditions. Minds should be *passive*, the aspirations heavenly, the heart purely centred upon the elucidation of Truth, with a patient, devotional spirit; and Light will surely reveal what the candid soul is seeking—the *demonstration* of Angel-presence.

"When the Inquirers have advanced into the real *inner life* of spirituality, there is little or no need for the Circle to centre the magnetic forces. Through true development such have come into complete *rapport* [sensitive contact—affinity] with their Spirit-guides, rendering the Circle no longer a necessity. They virtually become one of the Circle, constituting its earthly polarity, receiving by sympathetic inspiration the enlightened unfoldment of Angelic-life. *Seers of the Ages*. 1869.

Mediumship.

76. Unreasonable people never cease asking, *Why are not all persons Mediums?* *Why are not all Mediums alike?* Simply, because diversity *not* uniformity characterizes all that is Nature and Creature. Are all Eyes blue, all Noses aquiline? Are all Beasts lions, all Birds linnets, all Fishes minnows? or, are all Men 6 feet high, and all Women tan-colored? If every bishop were a Whateley, every doctor a Pettigrew, every lawyer a Brougham, every mathematician a De Morgan, every statesman a Gladstone, and every poet a Shakespeare, then, might every Medium be just like any other Medium; but, *mediumship*, like everything else, is under the dominion of natural laws, which ordain *variety* not *sameness* in all around us—making even one Star to differ from another Star in glory.

See Powell on *Mediumship* in the next issue.

77. While waiting for the promised Contributions, I am called upon, by several anonymous writers, to appoint a day when Spiritists will give *ocular* Demonstrations of the existence of Spirits, in the Mechanics Institution, Collins Street; to which I reply—Spirits are no more at my "beck and bidding," than I am at yours: I have told you, *how* you may convince yourselves; and if you do not choose to take the trouble, I shall not go a step out of my way to satisfy your indolent curiosity. To those who are more respectful and less imperative, I say—wait awhile, and Demonstrations such as no Sceptic will be able to resist, shall be forthcoming; but, the Manifestations will be made to answer a higher purpose than that of gratifying obstinate Unbelievers.

78. Those who have any doubt as to the possibility of *mind* putting *wood into motion*, without the Table being so much as *touched*, would do well to read and digest the Reports of the Detective Committee appointed by the "Dialectical Society"—copied into several Colonial papers; such, for instance, as *The Leader* of 30 Oct. last, p. 5.

I shall rejoice at anyone's being convinced of the *reality* of Spiritism—but, I shall not attempt to *proselytize*; the Readers of *The Glowworm* shall not have just cause to accuse me of trying to "thrust Spiritism down their throats"—the Blessing is within their reach, but, they may reject it, if they please.

Irrational and harsh have been the comments made on the refusals to admit Strangers into the Circle at my house, where anyone can be introduced—circumstances permitting. If the *nature* of Spiritism was but understood, persons of common understanding would at once perceive the impropriety of keeping open doors for the entry of every one who choose to have "a lark," or, to turn our meetings into ridicule. Some of our evenings have been almost wasted, by the injudicious admission of Strangers; and though honest Doubters, and even professed Sceptics and Atheists, are welcome to witness our proceedings, it can only be, when the Circle is in a *fit condition* to receive them.

The following Communication was received, on 21 Sep. by a Member in our Circle—J. W. H.

79. You are now again meeting together for the purpose of getting more light on the manner of Our holding communion with you, and of the object we all have in view in attending the Circle; and as this is necessary for you *all* to know and understand, before you can progress very far in Spiritual growth, I will endeavor to elucidate what is now so little understood by you.

"You are so placed together, in order to form, or, initiate a perfect *Magnetic current*; and, in order to produce that perfect current, it is necessary that the members of the Circle should have some *affinity* for each other. It is also necessary that there should be *no break* in the Circle. The table should, if possible, be quite surrounded, even although the members then present should separate a short distance from each other.

"Having then succeeded in establishing an *Electric current*, you should *all* of you sit quietly, and with your attention fixed on the paper before you. You should none of you move more than you can possibly help, as, every time any person moves, it *disturbs* the equal flow of the magnetic current, and the whole Circle is affected by it.

"It is therefore advisable, that you should all agree to sit still until all the Communications are finished.

"Another very essential requisite, is, *silence*; for, if any one member of the Circle speaks, even in a whisper, it necessarily distracts the attention of the other members; and that also tends to interrupt the Magnetic current, and the consequent harmony of the whole.

"80. So much, then, for the *manner*; and I will now endeavor, as briefly, to give you a somewhat clearer insight into the *object* We have in attending.

"Your world is now fast arriving at that stage in its growth, when the old traditions and dogmas which have been sufficient for the past, are becoming distasteful to many thoughtful and honest men. See 102.

"There are now thousands of people on the earth, wandering away, they know not whither, because of their repugnance to these old dogmas. Thousands of good, trustworthy vessels, tossed by the waves and buffeted by the winds, which

continually assail them. These are only so drifting about, because, they have lost their anchor. Their number is also daily increasing, and will continue to increase faster than ever, unless some new and more beautiful doctrine [teaching of the love of God for his children, and of his manner of dealing with them] is held out to them.* Unless they are each one supplied with a more trustworthy anchor, which shall be capable of withstanding any storm and any buffeting of the winds and waves of opposition."

* The words within the brackets, were added on 16 Oct.

"Spiritism, or, Spirit-teachings, We believe will supply this want, and will once more restore all these wanderers to their lost haven of rest and peace. The Spirit-teachings, We think—if they are given by *good and wise Spirits*—and are attended to with diligence and earnestness, will work marvels on your earth during the next decade.

"Human progress is much more rapid now, than it ever was before, at least since I have any idea of, and it will continue to increase in both rapidity and intelligence for *as long* as We can see before us. It is pre-eminently necessary, therefore, that there should be some effectual means of meeting the requirements of these rapidly advancing times; and that those who seek to lead the van should all earnestly and diligently strive "with all their might, and with all their strength," to advance *themselves*, by paying strict attention to all that is calculated to improve their Spiritual growth.

"See, then, that no worldly considerations enter into your minds, and that you be all guided by the most noble motives, for the Universal good." Signed _____

The following was added, by the same Spirit, on the 17th October—

"The directions here do not necessarily apply to every Circle, but, they would always be beneficial, although perhaps not absolutely necessary."

The next was communicated (in Nov.) to J. W. H. and his Wife, not in our Circle, but, at his own house, through the Planchet—

81. My Dear Children—You are better by yourselves than with strangers, as you are not yet strong enough in charity to be able to overcome your *want of affinity*, or, your difference of feelings, wishes, aims, desires. You are both going on very nicely, but, you want more of that Holy-spirit of God, I spoke of in my last paper.

"You should endeavor, earnestly and continuously, to so order your thoughts and actions, that you should never, by a single thought, or, a single action, break or sever the fine golden-thread which binds you to that Holy-spirit.

"When you understand the manner in which the Holy-spirit surrounds and influences you, you will see that it is essentially necessary to keep your thoughts always pure and good, and to let all your actions be dictated by love and charity. An impure thought, or, a dishonest or uncharitable (unkind) action, as I have just told you, may break the very fine golden-thread which keeps you under its influence—and days may elapse before you quite recover it.

A word to the wise is sufficient. Your Father."

82. The Readers of *The Glowworm*, on perusing such Communications, teaching *purity* of Thought, *uprightness* of Action, and *charity* towards All, may probably be reminded of the calumnious Newspaper-editor (3) who publicly declared that "Spiritualists and Spiritualism are polluting the moral atmosphere," and that their "writings are subversive of all religious, social and domestic virtue," etc.

83. A Spirit-circle is a collected number of persons seeking Communion with Departed-spirits—not for *divination*, but, for *holy-intercourse*—and one of the peculiar advantages arising from numbers, is, the mutual impartation and reception of the *combined* Magnetisms, which enables Spirits to commune with considerably more influence, and develops the latent gifts of Mediumship with much greater effect.

84. Persons of remarkably positive temperaments should not be admitted, lest the Magnetism emanating from the Circle should overpower that of the Spirits, who must ever be *positive to the Circle*, in order to produce phenomena.

85. Few people seem to have any just conception of this matter. The association of differing temperaments, is to form a battery (on the principle of electricity or galvanism) composed of *positive and negative* elements; therefore, it is exceedingly injudicious in any Circle of strict standing, to admit Strangers at all—unless, of known *negative* disposition—and, in every case, it is prudent to seat them *out-side* the

Circle. On 26 Oct. our Circle was so stagnated, that not One at the table could succeed in Writing; and, after having spent an hour-and-a-half unprofitably, I asked—*What disturbs us?* and then received the following through Planchet—

86. My dear Son, The magnetic current was disturbed, by having conflicting antagonism of too much material, or, *coarse magnetism*. You should not admit so many Strangers into the Circle at once; it does neither profit your soul, nor theirs. I am unable to give you further communications tonight. May the Almighty protect and bless you all, is the prayer of your loving mother,
M. N.

Many have expressed ardent desires and sincere longings to be present at our Circle, who have not been admitted—but, *may yet be*, circumstances permitting; and some who have been refused admittance, have ungenerously attributed it to *unkindness*; while others have made it their boast that we did not *dare* to admit them, lest they should detect the Imposition, or, the Humbuggery. Poor souls, they have not penetration enough to discover their own incapability of passing a just judgement on what they do not apprehend.

87. TEMPERATURE—As an unusual amount of Magnetism is liberated at a Circle, the room is necessarily warm; and care should be taken that it is not overheated, nor even close, but well ventilated. Avoid *strong light*, which produces excessive motion in the atmosphere, thereby militating against favorable manifestations: *subdued lights* are the best adapted for all manifestations of a Magnetic character, and more especially for Spirit-circles.

88. POSITIONS—If the Circle meets periodically, and is composed of the same persons, they should each occupy the same seat (unless changed by Spirit-direction) sitting round a table, the hands laid upon it, palms downwards; for, Wood, when magnetically charged, is a good conductor. When once seated, avoid entering or quitting the room, or, of moving about in it. Whoever is not, cannot be, punctual in attendance, should withdraw from the Circle altogether; nor should *late comers* be admitted; for, when the Sitting has commenced, disturbance should not be permitted. Spirits are far more punctual to seasons, faithful to promise, and periodical in action, than Mortals. Sit but once a week in Circle—not twice, much less thrice—and do not extend the Sitting beyond 2 hours, unless occasionally solicited by the Spirits to do so. As soon as any of the Circle can communicate freely and conclusively with Spirits, the Spirits both can and will take charge of the future regulations of the Circle.

Though these and all such like observations may serve the uninitiated with “plenty of fun,” and excite the laughter and ridicule of “the all-knowing,” I trust there are hundreds who may accept them without derision, and many who may be brought to say,

“There are more things in heaven and earth, Horatio,
Than are dreamt of in our Philosophy. *Hamlet.*”

Communications from Castlemaine.

89. I have received the 2 following Communications from Castlemaine, both of them relating to the Lecture I delivered there (14 Oct.) “*On Man and on Spiritism*,” and both of them from the departed William Mac Lean—

Good Evening to you, my Friends! James, Your Friend and Family you were so anxiously asking after, are nearing the home of their birth. They are all well, though in warm latitudes, about 15 to 18 degrees north. a.

The Lecturer you have invited up to your Town, will give you a degree of pleasure and satisfaction that will fully compensate all of you for the *material* risk you run. *We will Impress to fill your Room.* Good Night! b.

a. The Friends referred to, left Melbourne in the *Swiftsure*, on the 6 Aug. last; consequently the accuracy of the Communication has yet to be tested.

b. The Room was filled, beyond all expectations. See 24.

90. Good Evening to you all, James and dear Friends. We watched with considerable interest your Lecturer, last evening [14 Oct.] and we feel a delight in expressing our utmost pleasure and satisfaction, when we saw the great and wrapt attention the Lecturer was received with by so many antagonistic minds that were present. We had a large gathering above you—as large, or larger than what you had in your Room. You must not be disappointed at expressions of

disappointment of many who attended, for, that is a circumstance that will arise, we think, in all Lectures or even Sermons of your Teachers. There was a large amount of Seed sown last night; you will soon perceive the fruit, and your material loss will be repaid you a *Hundredfold*. We ask you, which you value most—your material wealth, or, the *Golden Truth*? You cannot always buy the Truth, but, anything of your material longings can be purchased, at some price. You have employed a good Sower, and you yourselves must be the Reapers, and carefully watch the growing seed. We are always with you; we watch over you in all your actions—if you fail Us, you fail Yourself. Good night!
WILLIAM MAC LEAN.

91. Having given the Communications from Castlemaine, I shall now give Communications to our own Circle, bearing on the 4 lectures touching on Spiritism, which have been received so very differently by different persons; some approving, others disapproving of them altogether.

“*The Battle of Science*” was delivered on 11 Aug. and on 12 Aug. the following was received, through Planchet—

My dear Son, The Law that regulates Spirit-intercourse, is one of the easiest understood amongst the whole code of the Infinite mind; but, not so to the soul-bound individual of the Earth-sphere. You, my dear Son, were assisted by your loving Spirit-friends, last evening, and their glorious influence was distributed upon You, and those open to receive it amongst the audience. The reign of Truth has commenced; but, it has many Battles to encounter ere it shall reign triumphant in the hearts of the children of men. Be You one of the foremost Champions in the struggle; girding on the whole armor of God, that You may withstand the fiery darts of Error. Good night, my dear Son; your loving Mother looks upon you with ineffable love, and waits You on this other side the river of Life.
M. N.

92. “*Truth grappling with Error*” was delivered on 10 Sep. and while I was on the way to the Lecture-room, Mrs. Naylor received the following, in reply to her inquiry—

A host will encompass Him. We shall also work upon his Auditors, for their own benefit and the Cause he is going to expound—Holy Spiritism. LUTHER.

93. “*Man, as a rational, a social, and an accountable Being*,” etc. was delivered on 11 Oct. and, on the preceding day, Mrs. N. and I received—not in Circle—

We shall be with you in the Holy Cause you are advocating; the Truth will conquer. Happy, if through your instrumentality, some are brought to view Spiritism in its true light. Be truthful and steadfast; you will have many to oppose you; but, let not this discourage you. Spirit-angels will be with you, and assist you—the Truth, the glorious Truth shall conquer! Farewell, my beloved Son, Your affectionate mother,
M. N.

94. On 12 Oct. we received in Circle—

My dear Son, Happy are we to perceive an interest in our beautiful Philosophy displayed by the Searchers of Truth. There are many searching after Happiness, but alas! they look in the wrong direction; but, ere long, the mists of prejudice shall be cleared away by the bright light of Truth, and they will behold the sun of righteousness shining into their souls with the lustre that makes pure, and a love that is divine. Search for Truth, and it will come stealing into the soul, as the dew, and as the fragrance of the rose steals upon the sense, or, the music of a finely tuned instrument touched by skilful fingers. Adieu, my dear Son, and Friends, for tonight. Your loving mother,
M. N.

95. “*On Woman; and on Spiritism*” was delivered on the first of Nov. and, on 2 Nov. I received—

My dear Son, Your Mother greets you in Love. I am well-pleased with your efforts in disseminating the glorious truth of Spirit-communion; but, there are Some who cannot realize it, for, they are blinded by Prejudice, and will not open their eyes to the light of truth, because, they see what they judge the *infallible* truth in the Bible: to those you require to speak gently, and uncover the light slowly, so that the rays do not cause blindness of a worse character than what they already possess; it requires wisdom as well as zeal—as the Physician must deal out the remedies with skill, or else, the Patient is made worse, so must You use skill in dealing with diseased minds; some need to be coaxed to take the nauseous medicine—like a dear petted Child who hates physic.

Go on, my dear Son, in the course before you; many loving Friends here are helping you; and they shall take the sting out of the venomous words thrown at you.

God bless you all, my children! Persevere unto the end. Good night, my dear Son! Your loving Mother, M. N.

96. Mrs. Nayler received the following, on 2 Nov.

We greatly approve of the Lecture, although some of those present did not seem to relish it, as their old-cherished notions were forcibly attacked, in a way they did not anticipate; but, even they will be convinced sooner than they expect. The truth of Spiritism will strike mankind with a force never thought of, and they will wonder this great Truth did not strike them before.

BACON.

97. It is fitting that I should here inform the Uninitiated, that in *all*, that is, in every one of the Communications received by me, I had no more command over the Planchet, than you had; for, I was *passive*; I knew not, had not the remotest conception of what was being written: and I have had proofs, over and over again, that the Medium could not possibly know certain facts communicated through the Planchet; then, *whence* the Communications? We have been told within the last few months, from Pulpits and in Newspapers, that *what is not Delusion*, is attributable to *Satanic influence*; and several God-fearing men have zealously contended, that it is *wicked* for anyone to attempt prying into Futurity, which *they say* is condemned in the Scriptures; but, they "Err, not knowing the Scriptures;" they have confounded Spiritism with Divination, and ascribed the communications of Good-spirits to the workings of Evil-spirits. Texts may be quoted to give apparent countenance to almost anything; but, Scripture is the best interpreter of Scripture. We read, for instance, in *John vi. 27*, Labor not for the meat which perisheth;" yet, in *1 Tim. v. 8*, we read—"If any provide *not* for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." But, patience! the Light which has already dawned on Victoria, will quickly become brighter and brighter, dispelling the Darkness which still enshrouds the minds of many well-meaning and upright persons—the light shineth in darkness, but the darkness comprehendeth it not.

Seeing, then, how exceedingly simple are the *conditions* on which all Truth-seekers may obtain an intimate acquaintance with the Spirit-philosophy, those who are really in earnest, may rely on acquiring it, even without any aid from avowed Spiritists; for, the road is so direct, that a way-faring man, however illiterate, need not err therein.

Some may feel disposed to forego all inquiry after it, on account of its too easy attainment, and refuse to adopt means so unencumbered with difficulties—such minds there are.

This brings to my remembrance the story of Naaman, the leper (in *II. Kings, ch. v.*) who had been told by Elisha, "Go and wash in Jordan 7 times, and thy flesh shall come again to thee, and thou shalt be clean"—at which *simple condition*, Naaman took offense, "was wroth, and went away, and said—Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper; are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do *some great thing*, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean? Then, went he down, and dipped himself 7 times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

I fear that we have many Naamans in Victoria, who will not adopt the *simple conditions* on which alone they can rapidly become proficient in Table-moving, etc. Had I set them a difficult task, they would probably attend to it strictly—they choose to deviate from the *easy condition*, and they must abide the disappointments; but, let them not complain of failure.

98. Emma Hardinge tells us—

All persons are subject to Spirit influence, guidance, and control; but, not all can so externalize this power as to use it *consciously*, or, as what is significantly called a *medium*; and, finally, let it ever be remembered, that, except in the case of *trance-speakers*, no Medium can ever hope successfully to exercise his or her Gift in a large or promiscuous

assembly; while Trance-speakers, no less than Mediums for any other gift, can never be influenced by Spirits far beyond *their own normal capacity* in the *MATTER* of the intelligence rendered—the magnetism of the Spirit and the Spirit-circle being but a quickening fire, which inspires the Brain, stimulates the Faculties, and (like a hot-house process on Plants) *forces* into abnormal prominence, dormant or latent powers of mind, but, *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the Spirit is always measurably shaped by the capacity and idiosyncrasies of the Medium. All Spirit-power is thus limited in expression by the Organism through which it works; and Spirits may control, inspire, and influence the Human-mind, but, *do not change or re-create it*."

99. Can the most prejudiced, discover in the Spirit-communications I have inserted, any of that "devout impiety, godless religion, hopeless atheism" (3) or, any of that "clever jugglery, fraudulent deception, sad farrago of rubbish" (43) which poreblind Antagonists have so recklessly associated with Spiritism? Do not such Communications rather tend to instil Love to God and Love to Man? urging *purity* of thought, *uprightness* of conduct, and *charity* towards all men? Wait awhile, and you shall see hosts who are now against us, martialing amongst our friends—

"Time is the nurse and breeder of all Good."

100. November 25. I have just read the slashing article in yesterday's *Humbug*, headed "Ixion out of Heaven," wherein the self-satisfied Editor flourishes his own ignorance of the ennobling and pure doctrine of Spiritism—far too sacred to be touched by unclean hands; and wherein he has, with more acrimony than sense, held me up before his readers as a fit subject for ridicule and a proper object for his envenomed critiques. The expressions are such as a *gentleman* could not employ on any occasion, and are certainly derogatory to a *man of letters*—exemplifications of the *abuse*, made of the privilege granted by the Freedom of the Press. If worthy of the name of *man*, I might ask him,

What have I ever done or said of You, that you should publicly assail me by Name? Me, who never injured You in deed, word, or thought?

I cannot demean myself by sinking to a level with *Humbug*, using a score of characteristic epithets denoting that the Libeler is a thoroughly contemptible creature, not daring to sign his Name, lest men of honorable feelings should spit upon it; yet, I embrace this opportunity of saying, with becoming modesty, that after having passed an eventful period (exceeding three score years and ten) I am not ashamed of my Name, nor afraid of having my Character placed in contrast to the Character of the Nameless calumniator of his fellow-citizens, before whom he has not the moral courage to appear stripped of his cloak—*Humbug*.

Let the readers of *The Glowworm* rest assured, that the Charges brought by *Humbug* against the elevating and purifying Spirit-philosophy, are as hollow as they are vile, as false as they are foul; and although I would have my readers excuse his presumption in consideration of his Youth, and pardon his impudence on the score of his Ignorance, I think he richly deserves to have his ears boxed, for vilifying so many hundreds of Victorians who are immeasurably his superiors as literary, honorable, and moral characters.

101. As to the £50 Challenge, it had not, could not by any possibility have any connection with Spirit-philosophy; it was to all intents and purposes a test of the *capabilities* of such Clairvoyants as chose to attempt reading it—but not for any other; and I am surprised that it has not been read; as Clairvoyance has repeatedly accomplished much more difficult feats. I take it for granted, there are Clairvoyants in Melbourne who could have read it *with ease*, had they thought proper to come forward; but, £50 is not an inducement for well-to-do Clairvoyants to make their *capabilities* public, and become the Talk of the Town, and to see their Portraits, or their Caricatures, in all the trumpery publications in the city and its suburbs.

I have been expecting *promised* Contributions, from day to day, which, together with *promised* Advertisements, would have occupied 4 pages more; it is now Saturday afternoon, and though some have reached me, they have arrived too late for insertion in this Number, as it must be printed off on Monday, to be ready for the 30th.

Articles and Advertisements for the next Number must be sent in by the 20th, on account of the Christmas Holidays.

102. November, 29th, 1869. We live in a glorious Age! The Royal Mail Steamer, *Malta*, has brought us refreshing intelligence of wars and rumors of wars in the so-called *Religious World*; assuring us that old things are fast passing away and that all things are rapidly becoming new—new Converts to Truth, are everywhere repudiating worn-out Dogmas. Not only are the Anglican and the Roman Catholic Instructors of the people propounding new doctrines and teaching new precepts, but Ministers of nearly all denominations are industriously recommending revolutions of thought, and zealously instilling new principles of religion, throughout Christendom—all converging towards what Theodore Parker designated **THE ABSOLUTE RELIGION OF THE FUTURE!** the world-reconciling theology, **HOLY SPIRITISM!** the only indissoluble bond of Universal Brotherhood, the only inexhaustible solace in this life, yielding the sweetest foretaste of the happy life to come!

103. Instead of Spiritism being “subversive of all religious, social, and domestic virtue” (3) and “debasement of its votaries” (6) Spiritism raises its votaries above themselves; for it elevates their conceptions of our Father who is in heaven; and by its benign influence and restraining power, leads its votaries from error to rectitude, from corruption to purity, from lowliness to exaltation, and from earthly pollutions to heavenly holiness. Instead of Spiritism being “a moral ailment, a rabid lunacy” (3) or “clever jugglery, inextricably confounded with fraud and chicanery” (43) it reproves our unrighteousness, convicts us of wickedness, softens us into sorrow for our transgressions; subduing our pride, assuaging our passions, amending our hearts, and sanctifying our lives. Instead of Spiritism being “sublime rot” (3) “not amenable to human reason” (43) we learn from Spirit-communications that when the short parenthesis, called *time*, shall be for ever shut in between the two eternities, we shall again be united to our dear departed Friends, and with them rejoice in the fullness of the enjoyment of our Father and our God! Instead of Spiritism requiring “an intire surrender of our reasoning and inquiring faculties” (6) being but “a sad farrago of rubbish” (43) it is **GOD'S BEST GIFT TO MAN**; calling him forth into the expansion of benevolence, into all the charities and amities, the feelings and offices of his divine nature; teaching him to rise, conquer, and triumph over desires, disappointments, tribulations, languor, sickness, and death; assuring him, through Spirit-intercourse, that when this mortal shall have put on immortality, we shall then for ever be enabled to draw pure draughts from the Fountain of bliss, without exhaustion and without satiety!

What is the advice of that famous “Doctor of the Law, had in reputation among all the people”? He says to the Opponents of Spiritism—“Take heed to yourselves; Refrain from these men, and let them alone; for, if this work be of **MEN**, it will come to *naught*: but, if it be of **GOD**, ye cannot *overthrow* it!” **GAMALIEL.**

104. The 3 Lectures, 7, 9, 10, wherein I introduced a variety of observations on Spiritism, have been strangely misinterpreted by many Theological critics; and by some Pulpits strongly condemned, as nothing short of *blasphemy*: but, not One of them (to my knowledge) has shown that I have misapplied the Texts I quoted; nor is there a single censure which is justifiable on Scripture-grounds. That the Pulpits have borne *false* witness against me, is no fault of mine; and that they “Err, not knowing the Scriptures,” cannot justly be laid to my account: I am not answerable for either their errors or their transgressions, as every one must bear his own burden. In Lecture 9, I showed that Spiritism runs throughout the Old-covenant, and that it runs throughout the New-covenant, I showed in Lecture 10; quoting Texts as my authority: are all the passages *false*, because Theological-teachers had never discovered their *true* meanings? I *challenge* the combined Pulpits and Critics of *Victoria* to disprove my assertion—If Spiritism be false, then, is the Bible false; but, if the Bible be true, then is Spiritism true!

“It is a beautiful belief, that ever, round our head,
Are hovering, on viewless wings, the *Spirits of the Dead!*”

ADVERTISEMENTS.

GRAND PRIZE DISTRIBUTION
OF
FLORAL ART, BY ART UNION.
MRS. STAFF,

91 SWANSTON STREET, MELBOURNE,
purposes to dispose of the following works of Art, exhibited by her at the Fine Arts Exhibition, and for which a Prize-medal was awarded. The Prizes, 37 in number (value 100 Guineas) have been pronounced, by competent judges, to be superior to any specimens of the kind hitherto produced in the Colony.

No. 1—Group Wax-flowers,	20 guineas.
No. 2—	20 ”
No. 3—	10 ”
2 prizes (£5 5s. each)	10 ”
4 ” (£3 3s. ”)	12 ”
6 ” (£2 2s. ”)	12 ”
10 ” (£1 1s. ”)	10 ”
12 ” (10s. 6d. ”)	6 ”

Tickets obtainable at 91 Swanston-st.
Half-a-guinea Each.

TALFORD GEDYE,
COAL MERCHANT,
63 RUSSELL STREET,
Coals, Coke, Wood, Charcoal, etc.
AT LOWEST RATES.

ELMS & CO.
TAILORS & OUTFITTERS,
5, COLLINS STREET, EAST.

ADVERTISEMENTS.

THE LONG - WISHED - FOR BOOK,
Written by B. S. NAYLER, Elocutionist;
Printed and Published by EVANS Brothers,
44 Collins Street, West.

Whole work, 5s.—Second part, 1s. 6d.

“It is a work of great labor, and of considerable value. It must have occupied many years in its production, and it denotes, at almost every page, that it is the composition of a man who is thoroughly master of his subject.” *The Argus.*

“Such a work seems likely to lead to considerable modifications in the ordinary notions of Writing and Speaking.” *The Age.*

“Mr. Nayler's treatise must be regarded as a valuable contribution to the Science of language.” *The Australasian.*

“We have before us an admirable work by B. S. Nayler, elocutionist—useful to the uneducated Statesman, the more advanced Public speaker, and the Principal of the academy.” *Once a Month.*

DOUBLEDAY, PHRENOLOGIST,
25 Years Practice.

Written Estimate of Characteristics, 10s.
Verbal Estimates, 5s.

118, BOURKE-STREET, EAST,
Next City Buffet.

W. H. TERRY,

BOOKSELLER, 96, RUSSELL STREET,
Importer of Advanced Literature.

Works on Spiritism—Mesmerism—Harmonical Philosophy—Banner of Light—and other Periodicals devoted to the same subjects
Planchettes—Paper, etc. Catalogues gratis.

ADVERTISEMENTS.

YERINGBERG WINES,
IN QUANTITIES TO SUIT PURCHASERS,
at Prices defying Competition,
JOHN ROSS, 76 COLLINS ST. WEST.
Through the Passage.

CERTIFICATES PURCHASED.

The highest Cash Price,
Given on delivery, for
VOLUNTEER LAND CERTIFICATES,
BY
JOHN GEORGE DARE,
No. 4, Collins Street, East.

PAMPHLETS by B. S. NAYLER.

No. 6—The Battle of Science. 6d.
No. 7—Truth grappling with Error. 1s.
No. 8—Education; comprising *Secular* and *Religious* Instruction. 1s.
No. 9—Man, as a Rational, a Social, and an Accountable being; possessing Faculties to cultivate, and having Duties to perform, 1s.
No. 10—On Woman; and on Spiritism. 1s.

ADVERTISEMENT CHARGES.

Half of *Argus* Prices.

Half an Inch	£0 1 6
Inch	0 2 6
Inch and Half	0 3 9
Two Inches	0 5 0
Ten Inches	0 15 0

Printed by Evans Brothers, at their Office, 44 Collins Street West, Melbourne, for the Proprietor, B. S. Nayler, and published by him at 35 Stephen Street South, Melbourne.