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## EVIL INFLUENCES.

At the 87th Session of the New York Spiritual Conference, a letter giving a detailed and minutely circumstantial account of a highly remarkable apparition was read, and in the course of the conversation that ensued, Miss Emma Hardinge stated the following fact as illustrative of certain mysterious influences not referable perhaps to any particular spirit, but with which "Impressibles" may become en rapport.

During her visit at Columbus, Ga., after being in the house of a Spiritualist for about an hour, she was invited to join a circle. Unaccountably to herself she felt cross, and declined. The circle was formed without her, and she retired to another room. She was fully conscious, and the rudeness and feeling of anger, with which she had repelled the kind invitation of the friends, induced her to question whether she was not losing her senses. Feeling more calm presently, she returned and joined the circle. When she had done so, the manifestations they had been receiving ceased, and the circle became silent and sad. The angry, vicious feeling returned upon her. A melodeon was brought. While a piece was being played, she felt a strong desire to throw something at the performer's head; next she took possession of the instrument and played herself, and became more composed. Played "Home, sweet home," and then a chaunt—"Praise God for all things." Then she was entranced and described a lady tending a dark child. Then she pantomimed a murder and digging of a grave; and lastly subsiding into calmness, she chaunted "Mt. Vernon." All this was inexplicable to herself, as well as to all present, and no explanation was had at the time. The next day she sought in her retirement an explanation from her spirit friends. None came. Was it spiritual? Yes. Then, why not give me the meaning? You will know in a few hours. At the next circle a gentleman was present who had come, not to attend the circle, but to see her. He was well acquainted in the neighbourhood and with the parties. When the foregoing facts had been recited, he said a woman once resided in the place of well known violent temper, who had murdered a negro child. She escaped and left, but her daughter remained, and soon after died of a broken heart. The pieces she had played and chaunted had been the especial favorites of this daughter. The scene she had narrated transpired twelve hours before the arrival of the gentleman who gave this explanation.

In the first volume of the "Herald of Progress," there is a communication purporting to have been written by one Francis H. Smith, and dated Eastville Va, January 24th, 1861, in which the exploits of a spirit calling herself Polly Williams appear to be very faithfully chronicled. Mr. Smith says:—



While spending the winter among my friends in Virginia, I have ever a word ready in behalf of the Harmonial Philosophy when opportunity offers.

A few evenings since, the family becoming interested in the subject, a circle was proposed, and all drew around the table; when the usual manifestations soon followed, one of the daughters proving to be a medium. Then all were directed to withdraw but myself and her. I have but little mediumistic power, not enough to move the table alone, yet can aid another in the early stages of development.

The "dial" was then called for by our spirit friends, and placed on the table; in less than an hour communications came freely, chiefly from the children and other immediate relatives of the family, much to their astonishment and delight; also from former residents of the county—some of them, unsolicited, giving extraordinary tests.

Thus matters went on satisfactorily for three or four sittings, when the dial spelled the name of "Polly Williams," and my heart sank within me, for I feared that all this pleasant intercourse with the loved ones above was now closed, and so it proved.

She is remembered here as a simple-minded woman, in humble life, who died about thirty-years ago. She seems to have no definite purpose in view, but continues spelling her name over and over again. When Importuned to give way for other spirits, the answer is, "I will not; I mean to stay as long as I please." When asked what prompts her to such conduct, she replies: "I like to plague the rich who felt above me, and would not speak to me while I lived on earth."

It was in vain he tried to elude her. After leaving the table for some hours, or even the whole night, the moment we took our seats, it was "Polly Williams," repeated scores of times, and nothing else. Once, my son got an opportunity to say, "We cannot commune; Polly will keep possession of the dial." Finally we had to abandon it altogether.

In this way has she broken up every circle formed in this county for the last three years: sometimes giving such absurdities and falsehoods that investigators have become disgusted, and pronounced the whole as coming from the devil.

A Mr. Leo Miller, writing from Mount Morris, New York, to the Editor of the "Herald of Progress," under date, August 15<sup>th</sup>, 1860, says: "I have known a medium who, of himself, never drank or desired to drink intoxicating liquor, under the alleged influence of an inebriate, beg as earnestly and piteously for whisky or brandy as I ever knew a sainted mother plead for the reformation of her son. Dr. M——, of M——, Ohio, who never drank liquor in his life, after becoming a medium was occasionally controlled by a spirit who would plead hours for brandy; and so troublesome had the spirit become, that on his promising to leave and never annoy them more, one of the members of the circle went out and obtained a pint of fourth-proof brandy, and no sooner had the gentleman returned than the Doctor snatched the bottle, and wallowed the entire contents with a rapaciousness unequalled by the most inveterate drunkard dying with insatiable thirst. For an hour or so the medium, or spirit, was almost wild with



the exhilarating effects, but when the influence passed off, the doctor felt no injurious consequences from the liquor. I would add that the alleged spirit kept his word, and never troubled them more. I met a delicate, feeble looking woman in Illinois, who used tobacco in no form whatever, yet under the influence of what claimed to be an Indian spirit, would beg for tobacco, and when given to her, has been known to chew up, in a few minutes, a common sized paper of tobacco, and swallow the juice without afterwards feeling the slightest disagreeable effects.

These facts, and thousands of others of analogous import, show that spiritualism has a dark as well as a bright side; that bad as well as good spirits have power to visit circle meetings and hold converse with those in the flesh. But however demonstrative of the existence of evil spiritual agents in the other life these facts may be, they certainly afford no support to the belief in "an order of devils," or, in other words, a race of diabolic beings essentially distinct from the spirits of dead men and women. In all cases, even in those wherein spirits announce themselves as evil, they invariably declare that they belong to our race, and were once like us embodied in flesh. All their actions, so far as we have any faculties to observe them, accord with that supposition, but are irreconcilable with any other. Hence, although these facts are far from being conclusive against the orthodox belief in the existence of Devils, no special theological pleading can twist them into accordance with it. They accord with the teaching of Swedenborg respecting evil spirits, but not with the prevailing belief amongst the reputedly orthodox.

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#### THE IDENTITY OF SPIRITS.

THE way in which trained legal intellects would seek to establish the identity of a client, or that of a prisoner, in a court of justice, is so well known as to require but a very brief description. Should the investigation relate to a criminal transaction, a number of witnesses would be brought forward to swear that the person charged with the crime was the person who had committed it; the judge would then sum up, and the jury would decide according to the evidence, or, at least, according to their perception and appreciation of the evidence. Obviously, this mode of proving the identity of a man is inapplicable to the phenomena of spirit intercourse. We cannot summon spirits from the vasty deep and put them upon oath in a Court of Justice, nor can we cross-examine them as we can human beings. The distinctive peculiarities of gait, voice, manner, features, and expression, constituting the *tout ensemble* of an individual, are all appreciable by the senses, when a man is the observed object, but are generally hidden from sight in the case of a spiritual presence. Our experience teaches us that men like ourselves, with passions and faculties similar to our own, cannot alter their features, and other distinctive peculiarities to any considerable extent, and hence those distinctive peculiarities are perceived by us to be tests of identity. In the case of spiritual phenomena, however, these tests cannot be applied. We cannot see the presence that symbolises thought in raps, and even if we could see it, we could never be sure that the appearance presented by it to the vision was real, and not assumed for the occasion. We have but very slight knowledge of the powers and faculties of spirits. They may be able to assume any appearance they please, and present that appearance to the natural eye as an objective reality; or they may be able to open the internal and spiritual vision of man, so as to cause him to perceive a purely spiritual appearance as if it were an objective material reality; or they may be able to operate on the mind of man in such a way as to lead him to receive a mere subjective vision, fantasy, impression, or suggested dream as if it constituted a veritable picture of objective realities. Ocular evidence is incapable of proving the identity of any ghostly appearance, because the subject of that evidence can never be certain that the appearance presented to him is real and not illusory. It is only when ocular evidence



corresponds with, corroborates, and is corroborated by other sorts of evidence, that it becomes specially valuable, and tends powerfully to induce conviction. When various lines of evidence converge upon a point, and those lines of evidence include that of vision, we have then the highest degree of moral certainty that the subject will admit of.

This exhibition of mental idiosyncracies, traits of character, and peculiarities of style and of thinking constitute additional proofs of spirit identity. When an invisible presence addresses us, and purports to be the spirit of a deceased relative, we naturally expect it to prove its identity by exhibiting those mental and spiritual peculiarities which distinguished our relative when he was alive upon the earth. Should the presence fail to exhibit those peculiarities we then have no proof of its identity beyond its mere ipse dixit. The statement it makes may be either true or false, but we have no means of proving it to be either the one or the other.

The best proofs of spirit identity that we know of, or can at present think of, appear to be the following.

1st. That the communicating spirit shall appear to the bodily eye, and shall be perceived to have the features and expression of the person whose spirit it professes to be. The exhibition of the features and expression of the deceased person may be illusory, but that exhibition nevertheless tends very powerfully to induce a conviction of the exhibitor's identity, and it also harmonises with and strongly corroborates all other sorts of evidence bearing on that point.

2nd. That it shall manifest itself to the touch, and the individualism of it be recognised by the person touched, in consequence of some known peculiarity connected with the factual impressions made by it.

3rd. That it shall profess itself to be the spirit of some particular person, and always answer, when interrogated, as if it were the veritable spirit it purports to be.

4th. That it shall generally exhibit the distinctive peculiarities of the person whose spirit it professes to be in respect to style, modes of thinking, mental power, and moral qualities, in all cases wherein it manifests itself.

5th. That it shall allude to events and circumstances forgotten by the living, but known to them formerly, and subsequently remembered.

6th. That it shall speak about events, circumstances, things, and persons of which no one in the circle has any knowledge; that it shall represent itself as having been personally related to those persons, events, things, and circumstances; and that it shall subsequently be discovered that the events alluded to transpired, and the things persons and circumstances mentioned existed, in the way and manner pointed out by the spirit. By itself this would constitute a proof of spirit knowledge only, but when viewed in connection with other evidences it furnishes collateral proof of spirit-identity.

7th. That it shall complete particular advice which the person whose spirit it professes to be left incomplete when dying, and finish sentences left half-finished by that person; and which said advice, and half-finished sentences, shall be known only to the person to whom these proofs of identity shall be addressed.

When all these proofs of spirit identity centre in any one case, we then have the strongest proof of the identity of the communicating spirit that the nature of the subject will permit. Even when only one proof happens to present itself in connection with an alleged spiritual communication, that proof ought to exert a due amount of influence over any judgment which a reasonable man may form, relative to the nature of the communicating agent. In a case of this sort, as in all analogous cases, the reason ought to be swayed, and the judgment decided by the force of evidence.

With a view of enabling the readers of the "Australian Spiritualist" to perceive the mode in which the foregoing tests of spirit identity present themselves in connection with the modern "manifestations" we shall reprint a number of cases as appropriate illustrations.

Mr. J. N. Mansfield is a distinguished writing test medium, though whom some very remarkable tests of spirit identity, are occasionally given. Mr. N. B. Wolfe a Doctor of Medicine, residing at Boston, thus writes to the "Herald" of progress, No. 30. Vol. 1st. respecting Mr. Mansfield's mediumship,

For several months past I have been a daily companion of Mr. Mansfield, and have had every desirable facility for testing the reliability of his mediumistic character, and the power possessed by spirits to write through him to their friends in the body. These opportunities for ascertaining the truth of spirit intercourse, I trust I have not let go by entirely unimproved. Personally, I have interrogated the spirits more than a hundred times; and, through him, I have witnessed the writing of almost a thousand letters, by the control of spirits, to friends seeking information of spirit life. I propose briefly to detail the character of some of these communications.



## HOW I COMMUNICATE.

When I seek to communicate with a spirit through Mr. Mansfield, I write the name of the spirit in full, together with the question, or statement of the information I desire, on white paper and sign my name to it. This I enclose in an opaque envelope, or I roll it up a number of times, before submitting it to the medium. Mr. Mansfield then places the envelope, or roll, containing my question, before him on the table and touches it lightly with the tips of his fingers. He soon becomes influenced to write, sometimes with one hand, sometimes with the other—"the right hand writing on one subject, and the left hand writing on another subject, at the same time."

## PROOFS THAT THE COMMUNICATIONS COME FROM WITHOUT THE MEDIUM.

I will now present the evidence to prove that Mr. Mansfield's own mind has nothing to do with the communications, as regards imparting the intelligence they convey to the interrogator, when they come through him. I cite the following as witness 1st. I wrote as follows:

"Richard E. C., M. D. Old friend, can you give me any evidence of your presence and individual identity?" Signed, N. B. Wolfe.

This note was securely closed and submitted to Mr. Mansfield, he not knowing anything of its contents, and it never being out of my sight. In a few minutes the medium wrote:

"Well Doctor, your friend, old Doctor R. E. C., is not present, but I am here, and ashamed I am to tell you how I came here. You know I was a slave to that cursed whisky, though often besought by my earth friends to give it up, yet I persisted in my own way, until I was found dead in that——place." \* \* \* \*

This communication was signed by a name that called up the memory of an early schoolmate, but of whom for many years I had heard nothing. I knew the young man to be constitutionally intemperate, if the vice of intemperance can be transmitted from sire to son. But upon this point I need not dwell. A few days after this I received a letter from home, informing me of the death of this young man, "in the precise manner, place, and time indicated in his communication to me. I have thought much of this case, and cannot ascribe the information conveyed to psychometric reading, or psychologic power of the medium. If it was not the spirit of H. C. that wrote through Mr. Mansfield, then pray give me some more satisfactory explanation of these marvellous coincidences of names, dates, places, and circumstances. After doing this, reader, to your satisfaction, examine witness second. I wrote as follows:

"Isaac P., are you present?" Signed N. B. W.

This simple question furnishes no clue to the character of the man addressed, but who will fail to recognize my friend as a "broad brim" by his plainness of speech in his reply; here it is:

"Well, friend Wolfe, has thee thought to call after thy departed friend P? Well he is with you now. Yes, I have long desired to come to thee, that I might tell thee much I have longed to tell thee about." \* \* \* \*

Signed, thine affectionately, Isaac P."

Mr. Mansfield knew nothing of the character of the person I addressed above, and it was impossible to obtain such information from my mind, as I was very much astonished myself to receive his communication in the plain language of the society to which he belonged. Is it not singular, at least on the score of coincidence, that this single call upon a Quaker friend, out of a hundred calls I have made, should be responded to in Quaker speech? But this is not an isolated case in which peculiarities of speech and habitual modes of thought are exhibited, when spirits known to possess them in this life, are called upon to give testimony of the realities of the spirit world.

In the "Herald of Progress" for October 20th. 1860 Dr. Wolfe details the particulars of another interview which he had with Mr. J. N. Mansfield and at which some very remarkable proof of spirit-identity were obtained. The Doctor, introductory remarks are omitted, but the facts are stated in his own words.

On the first of September I wrote on a slip of paper the words, "Amelia, daughter of Colonel W——" and simply signed my name. The slip of paper I folded up carefully, so as to prevent the medium seeing what I had written, and I was equally careful not to give the slightest intimation of who the party was I addressed. In manipulating this paper for a control, Mr. Mansfield, in advance, declared the influence he felt to proceed from a frail and delicate female, with insufficient magnetic strength to write. He soon however began to draw the picture of a hill side, or mountain, with trees upon its summit; in the side of the mountain was a hole, from the hole issued a railroad, and on the railroad were cars; at the terminus of the road was what seemed to be a pile of stones or fragments of rock. He then proceeded to



draw a bedstead with a female figure in a recumbent posture upon it; then another small, delicate figure was drawn, when Mr. Mansfield asked me what it meant.

Of course it was as inexplicable to me as it was to himself. After engaging a little in conversation he was influenced to write on the picture of the mountain. "*My Husband's property.*" I now recognised the spirit by this symbol, for although I had only addressed her as Amelia the child of Colonel W—— yet she identified herself as a wife and symbolised her husband in the manner above presented. When my husband's property was written in the manner indicated I then remembered, and not till then, that Amelia's husband was the proprietor of extensive coal mines, in one of the Western States, and that he is still engaged in working them. But where is there any intimation of all this in the simple words "Amelia daughter of Colonel W——."

I said nothing of this communication to the medium, but carefully kept my own counsel and conclusions until September 4th, when I again wrote, "Amelia, daughter of Colonel W——," and secured "it from the scrutiny of the medium," should he attempt to scrutinise it, in the same manner that I had when I called on him first. The medium's hand was soon controlled when the following was written: Doctor, the dear one is struggling hard to speak to you, and her dear Husband, and her father the Colonel. She thanks you for your exertions to save her to her parents, but says, "you came too late." Tell my dear \* \* \* \* \* signed,

EMMA K.

In this message from the spirit of one acquainted with the circumstance alluded to, the symbol of the female reclining thereon finds an intelligent interpretation. But pray, what is there in the words, "Amelia, daughter of Colonel W——," to bring out all this explanation and allusions to things and circumstances? Surely there is nothing, unless the intelligence of the spirit addressed is present and controls the organization of the medium.

But I again, on the 6th of September wrote "Amelia, the daughter of colonel W——," and presented it to Mr. Mansfield, as I had before done. In response, this time, to my call, the gentle presence of my beautiful spirit sister was made known in the following note:

"My dear brother N.," the spirit present has not control, she seems a "young wife," and holds in her arms an "infant spirit." I have heard her speak with my lady spirit friend, Mrs. K. and wonder why her dear parents and sisters do not impart a magnetism that she may be able to speak them. Her condition is weak, yet "she made some imperfect figures not long since," hoping thereby to arrest the attention of her dear ones; but the struggle was great. You now know her condition and must expect accordingly.

"Your sister,  
EMMA FRANCIS.

Now look, reader, at the concatenation of facts in evidence of the spirit presence of Amelia, in response to the foregoing calls. Three times I called "Amelia, daughter of Col. W.," and see what comes to my call, I have a word of explanation to make, which I think will be appreciated by the intelligent reader.

A year ago I was boarding in a private boarding house in the city of C. Col. W., at this time a comparative stranger to me, with his very interesting family, were boarding the same house. An only married daughter of Col. W., 'Amelia,' came on a visit to her parents, and, in a week after her arrival, died in child-birth. Several eminent physicians were called to relieve the sufferer, and a few hours before her departure I was for the first time called to her bedside, only to witness a protracted dissolution. On her arrival in C. I had been introduced to her by her father, as his friend, and subsequently was informed that her husband was proprietor of extensive coal fields in the adjoining State, and was then engaged in working them. This was all I knew at that time of Amelia, whose delicate form I assisted in depositing with its mother earth. Since then I have cultivated a more intimate acquaintance with the family of Col. W., where I have learned to respect the virtues of our sister spirit Amelia, whose memory still diffuses itself in love through the hearts of her cherished ones, as flowers diffuse their fragrance around happy homes.

In the fortieth number of the first volume of the "Herald of Progress" we find the following remarkable test of spirit-identity. It is contained in a letter dated New Orleans, La October 20th, 1860 and which is signed A. G. W. The Mrs. G. spoken of is the Mrs. G. whose conversion to Spiritualism is recorded in another part of this work. The writer of the letter says:—On the 2nd of this month, the most terrible storm which I ever witnessed visited this city. Unfinished houses were blown down, others unroofed, trees uprooted, fences laid low, the Jackson Railroad destroyed for



many miles, and many disasters occurred on the rivers and lakes, all of which you have no doubt heard of through the papers. The storm raged furiously all day, hundreds of business men being unable to go from home at all; among these was the husband of Mrs. G. The spirits gave several beautiful letters through the day to their friends, remarking in some of them, that the kind of weather was favorable for spirit communications. About six o'clock on the same evening, the spirit friends introduced a new-born spirit, who gave his name, place of residence before death, and many other interesting items. He begged of Mrs. G. to write to his wife, and dictated the following letter, which was written in a bold, masculine hand, entirely different from her own:

"MY DEAREST WIFE: Yesterday, as you are aware, I went out with two companions on a fishing excursion. It was late in the evening before we thought of returning. We were about thirty miles from home, when the wind arose, and our boat sprang a leak. We started for a small island, reached it, drew our little boat to the shore, and caulked it with rope torn up.

"It was then very late; we feared to start, and feared to remain. It was certain death to remain, and we had but slight hopes of reaching the city. But alas! we had no alternative left, for the island was small, and was even then more than half overflowed; so we got into our frail cockle-shell boat, and took the nearest course for the city. We had proceeded but a short distance, when the waves, coming with terrible force against our boat, threw it from one side to the other for a few moments, and then it careened clear over, throwing us all in the lake.

"My poor companions could not swim, and must have gone under at once; or they may have been saved; I know not. In fact, I knew nothing for some moments. I was conscious of swimming toward the island we had left. I reached it, and then looked around me for the first time. No hope was there; I was up to my knees in water, and the water rising every instant. There were no trees, only a few stunted shrubs. I found a few old rotten planks, which had probably been drifted there on some occasion like the present. I fastened them together with a strong fish-line I had in my pocket, and waited, with trembling heart and a last prayer for you my beloved Mary the rise of the water.

"It came rapidly, and soon I floated on the water, on my frail raft. I was washed off many times, but regained it as often, and thus I was floated all night, all night long. O God! what a terrible night to me! Every act of my life passed in review before me; every sin looked black as ten thousand pits of darkness; every act of unkindness to you, my dear wife, I thought of, with deep remorse in my heart. Forgive me, my Mary, for every unkind word I ever gave you, for, oh! my wife, I truly loved you.

"Morning came, and with it higher winds, every wave drifting me farther and farther out to sea. Nine, ten, and eleven o'clock came, and still I floated on my boards; but they were now broken apart, and it was difficult to keep myself on them. I took out my old silver watch, which had not stopped, in spite of being wet outside. It was two o'clock. A few minutes after, I was again washed off my planks, and could not regain them. I then knew all hope was gone. Though still uselessly trying to float, I went under again and again; a few gasps and a few struggles, and in an instant, as it were, I found myself here.

"It is a strange place: I do not know what to make of it yet. Already I have seen many I know on earth, but know not if they are happy, nor do I know how I feel myself, whether I am sorry or glad. I'm told I will be happy after a while. Now, my dear wife, believe the truth of this letter. I promised you that, if I died first, I would come back to you if I could. I now fulfill my promise, you see. Do answer this letter to the lady who writes this, if you wish to hear from me again.

"I owe Jim Smith five dollars, borrowed money, and some other little debts you can easily pay, and then have enough left to get on comfortably.

"Good bye my own dear Mary until you hear from your spirit husband again. Be comforted and consoled, and remember I am not dead. My soul lives; the body is only dead, and is now tossed by the waves of the sea from one place to another. Let it go, no matter where, so the soul is saved, and is promised happiness in the future. Again, good bye.

"Your spirit husband,

"A. O. N.

"To MRS. M. E. O. N.

The letter was faithfully copied, and sent to the address given to Mrs. G. Many friends were told, next morning, of this mysterious letter. The spirits who brought



this new spirit to Mrs. G. said they wished it to be a good test to us, and to others whomight be interested.

On the 5th inst., this spirit, A. O. N., came again, saying his wife had received the letter from her spirit husband, but would not probably answer it for some days, perhaps two weeks or more, as she was overwhelmed with grief for the loss of her husband; and besides, her youngest child was very sick, of dysentery. He also stated that they had two children.

On the 16th inst., he came again, saying his wife was writing to Mrs. G. on that day, and she (Mrs. G.) would receive it the following day or the day after. He said, also, that his wife was anxious to have his advice about going to her parents at the North. Mrs. G. and friends anxiously awaited the answer. Many who knew the circumstances said, "You will never receive an answer; it is all humbug."

Contrary to their expectations, and to the delight of Mrs. G. and her family circle, the answer came on the 17th instant., confirming all the circumstances related, as far as they were known to the bereaved wife, and requesting the medium to ask her spirit husband to advise her about going to her parents. He has written a reply, through Mrs. G., which, we think, must prove entirely satisfactory.

In the fifty-third number of the first volume of the "Herald of Progress" a writer, who signs himself Ira Porter, and whose letter is dated, Waukegan, February 3rd, 1861, relates the following unusual test of spirit-identity. The Cora Hatch, to whom he refers is a celebrated American trance medium and inspirational speaker.

In the summer of 1857, while Cora was then but seventeen years of age, she and her husband came to Waukegan, where she gave to crowded audiences, two lectures upon a subject proposed by a committee choosen for the occasion. During their stay here they stopped at my house. In the interval between the morning and the evening lecture, Cora purported to be obsessed by a squaw calling herself *Shenandoah* (familarly *Shanna*.) When obsessed, she had the simper, and the soft, flat, peculiar articulation of a squaw, but at the same time she used words which I thought no aboriginal woman would have been likely to use. Such, for instance, as the word "development." Although she pronounced the word imperfectly, I doubted whether she was controlled by a veritable Indian woman, but though it probable that she was in a state common to mesmeric subjects, known as "mesmeric dreams," in which they fancy they are hunting, fishing, &c., and will go through with all the motions incident to their imagined employments.

Some two years after, I was at the house of a friend, Mr. G., in Chicago and there came in a female medium, formerly of Onieda Co., New York, to whom I was an entire stranger. She was introduced to me by Mrs. G. She had never been nearer to Waukegan than Chicago, consequently she knew nothing of me or of my residence. After she had held a few moments conversation with Mrs. G., in which I took no part, she seemed to be influenced by some extraneous agency. Mrs. G., after watching her a moment remarked, "*Shanna*," is here. Instantly the medium crossed the room, came to where I was sitting, extended her arm to shake hands with me, and with that peculiar simper and tone exhibited by Mrs. Hatch, at my house, said, "I know you, old fellow, I have seen you before. I saw you at your house when Cora was there. I 'fluenced Cora, you did not believe it, but I did. There were two rooms in your house separated by folding doors. We were in the front room. Aint that so, old fellow? Yes, you know that was so." She then made some further remarks regarding my mentality not necessary to repeat.

I am entirely certain that this medium did not know that I had ever seen Cora Hatch—did not know that Cora had been at my house, or that my house had folding doors, or that Mrs. Hatch had been obsessed in the front room, or that I had doubted the manifestations, because I do not remember ever to have spoken of those doubts to any human being. Mrs. G. had never been in my house, and was as ignorant of each fact referred to, as the medium. Yet all that was said by the medium in regard to the locality in which Cora was influenced, and in regard to my doubts upon the subject, was strictly true.

To demonstrate that *this* medium was not herself under the influence of a self-exaltation, I will add, that while she was obsessed by *Shanna*, a German, of Chicago, came into the room, and what she called *Shanna*, left, and a German purported to take immediate possession. Under this last named influence, she talked and sang in German, using the German language with such ease and fluency that the German present talked with her nearly an hour in his own language, although she and her friends assure me that she cannot speak one word of German in her normal state. Whether the last influence was atmospheric, mesmeric, psychological, spiritual, or diabolical, I submit to the wisdom of the world.



## THE PRESENT ATTITUDE OF THE WORLD WITH RESPECT TO SPIRITUALISM.

THE changes of public opinion with respect to the facts of spiritualism are both curious and suggestive. About ten years ago, when spiritualism became a topic of general conversation in America, a host of arguments as strong as prejudice and ignorance could make them were launched against it. It was said that the phenomena were produced by fraud, by collusion, by concealed machinery, by sleight of hand, by electro-magnetism, by electricity, by snapping the toes, by leaden bullets placed in the shoes of the medium, by the elbows, by the feet rubbing against the legs of tables, by muscular pressure unconsciously applied, and then by the same pressure consciously applied, by brains placed in odic rapport, by the nerve centres below the brain, by the devil, by the devil's imps, and by various other means. A mighty array of possible causes of the phenomena were pointed out by learned fools who were too self-opinionated to listen to evidence, and who set up the fancies of their addled pates as veritable discoveries. How the world will laugh at them fifty years hence! In America there are more than three millions of believers. President Lincoln is reported to be a spiritualist, and the report excites scarcely any comment, because spiritualism has ceased to be novel, and excites no surprise.

In Europe scores of persons moving in the highest circles of society are convinced. Amongst the clergy there are many disposed to investigate, and many more who are beginning to see the proper effect which spiritualism is fitted to produce on the world and on the Church. In the "Spiritual Magazine" for May a clergyman of the church of England, after a proper examination of the phenomena, writes thus:—"If this should fall into the hands of my brethren of the same ministry, I respectfully and earnestly entreat them to beware how they speak and act in this matter. We are in the actual presence of a tremendous power, which is surely and rapidly developing itself in our midst. It is our special duty to ascertain what, and whence that power is, to thoroughly investigate those alleged manifestations, and if there be good in them to make free use of that good in our ministrations, and if there be evil, to point out wherein that evil lies and guard our flocks against it." In the same journal a Roman Catholic writer states that he made a careful examination of spiritual phenomena in company with a learned Roman Catholic Doctor of Divinity. There were two mediums, one a Catholic convert who became such through spiritualism, the other an honest man who supposed himself under the immediate influence of George Fox. This D.D. had a distinguished Jesuit for his director, and of course acted with his permission in the matter. The Jesuit father said that no well informed person could refer the phenomena of spiritualism to diabolic influences." The same writer states that six years previously he heard a distinguished Roman Catholic Bishop of one of the States of America express the opinion that spiritualism was the mighty means that God had begun and would continue to use for the conversion of the multitude who had come to a state of entire unbelief in the christian faith." Quoting the words of a Roman Catholic priest addressed to those who held the theory of diabolism he says: "If devils can communicate will our Lord leave himself without witnesses? Will you limit the power of our Father and give over these manifestations to demons? I tell you God will work by these means, and you will yet be obliged to confess that these phenomena are for his glory and the good of souls." Strange words to come from the lips of a Roman Catholic priest on the subject of spiritualism, but certainly not more strange than they are true. Such statements show that the opinions of churchmen with respect to spiritualism are undergoing a mighty change.

The theory of diabolism is evidently on the wane, and will soon pass away from the minds of all but the most ignorant. The superstitious and unreasoning multitude will probably cherish it long after it has been disproved by evidence as clear as the solar beam. Spirits in the other life are both bad and good, as in this life men are so. Good and evil, light and shade, pleasure and pain, appear to exist in the World of Spirits, much in the same sort of way that they exist in this world of ours.

## THE LOGIC OF THE SATURDAY REVIEW.

THE absurdity of supposing that there is any such periodical in existence as the "Saturday Review" can be fully exposed by the free use of that particular sort of logic in which the opponents of spiritualism are wont to indulge, and which they seemingly regard as eminently satisfactory. Should this logic be deemed conclusive against the spiritual manifestations, we shall endeavour to show that it is equally conclusive against the alleged existence of the "Saturday Review." In carrying out our purpose we shall make free use of the words and arguments ad-



vanced in a certain notice of Mr. Home's late works in a certain periodical, which, for many obvious reasons, we forbear to mention. The notice we allude to is headed "the Archimago of Spiritualism."

The question under discussion relates simply to a matter of fact. If we could see the "Saturday Review," so as to have an opportunity of perusing it, we would then have the evidence of our vision testifying to the fact of its existence, but, as we cannot now see it, we can decide as to the existence of the Print only by testimony. Here the sort of testimony offered on the affirmative side of the question becomes of the greatest importance, and demands the most dispassionate scrutiny. It is said that the existence of the Print is testified by an immense number of persons, but this statement we demur to. The alleged fact is not testified by an immense number of persons, but this statement we demur to. The alleged fact is not testified by an immense number of persons. The persons are only some of them indicated by names, and what those names are is an important consideration. And those who are indicated otherwise than by names, are so indicated that their testimony becomes either worthless, or, from the concealed form in which it is offered, adverse to the facts which it proposes to certify. We shall lay aside all consideration of the English testimony. It is not in our power to examine it. George Andrew Spottiswoode and David Jones are to us names signifying nothing. The latter is indeed a myth, and obviously of marine origin. We consider all testimony derived from English sources worthless. The reasons which lead us to this conclusion we shall briefly state.

In the first place we are unacquainted with the witnesses. They may be very respectable people, but they may also be the reverse; they may be truthful but they also may be false. We cannot in the absence of positive knowledge of their character depend upon anything they say.

The articles quoted as from the "Saturday Review" in English newspapers have no names appended to them, not even initials, and hence they may be, and probably are forgeries. We do not know the writers of these articles, and consequently cannot be certain that the said articles ever appeared in a paper called the "Saturday Review." The evidence therefore derivable from the fact that English newspapers quote articles as from the "Saturday Review," resolves itself in its ultimate analysis into a very vanishing quantity.

3rd. It is said that a great number of persons certify to the fact that there is (such a periodical as the "Saturday Review." It is convenient for those who maintain the affirmative side of this question to quote as certifying witnesses, all who have ever been present at any meeting at which any article has been read purporting to be contained in the "Saturday Review." But all testimony of this sort is unreliable. In most cases the evidence is of this sort. "At Sandgate, in Kent, in the presence of thirteen people an article contained in the "Saturday Review" was read and laughed at." Observe here is no date, here are no names, here are no attestations. The narrative is most confused. We maintain that a statement of facts cannot be true unless there be a date appended to it. We maintain further that a fact with a date, but without the names of attestors, cannot be regarded as a fact. Where then is the proof that thirteen persons were present when the alleged article was read. The whole testimony resolves itself into the personal assertion of the writer. Again: "On the 21st day of March, 1863, the 386th number of the "Saturday Review" was published in London." Here is a fact stated, and it has a date to it, but there are no names appended to the statement. Of all the men in existence, not one has ever certified to the fact but the person who wrote the statement. The testimony therefore resolves itself into the personal assertions of some writer, who, for reasons best known to himself writes anonymously. Possibly he thought that the mentioning of his name would be sufficient to invalidate his testimony.

Let us take cases in which the witnesses are said to be plural. It is said that a great many people have read articles in the "Saturday Review" and that others have read articles published in other papers, which articles were quoted from the "Saturday Review." We demur to this testimony. Who are the great many people? No names are given. Initials even will not do. We must have the names in full to command our belief. The articles alleged to be quoted in other papers from the "Saturday Review" have no names appended to them, and hence, the evidence they furnish must be rejected. And so it comes then to this that the immense number of persons indicated by name, or otherwise, who bear testimony to the existence of such a periodical print as the "Saturday Review," are in almost every case anonymous, or indicated only by initials; and that the witnesses who really do accredit their testimony by their names are Messrs. Andrew Spottiswoode, and David Jones, and a few others. And of these witnesses we know nothing—positively nothing.



We may here remark that the witnesses do not testify consentaneously to the same facts. One witness certifies that he read one article, and another that he read another. But even assuming that they all testified to the same facts, their testimony would not be sufficient to establish the affirmative aspect of the question in dispute. If eleven judges or physicians, or bishops testified the fact we might believe it, but not otherwise.

A truce to this badinage. We merely indulged in it to show how easily the arguments advanced by the "Saturday Review" in its notice of Mr. Home's book could be run into absurdity, and that too without any unnecessary twisting or strain. The more serious part of the "Review" alluded to demands a passing notice.

The "Reviewer" objects to the facts attested by the spiritualists, on the ground that those facts are of a miraculous character. He evidently regards them as miraculous, in order that he may make use of his reading by applying to them the criteria of miracles laid down by Bishop Douglas. In short, the "Reviewer" wants to make the discussion a purely literary one, a mere bone of contention for briefless barristers and ambitious freshmen to write essays about and wrangle over, instead of settling the matter at once by direct personal investigation. No matter how seemingly absurd, or extravagant, or contrary to the registered experience of mankind, or opposed to the babblings of science falsely so called the facts of spiritualism may be, the only way to examine them with profit is to examine them by the aid of personal hearing and vision. No other sort of examination is sufficient. The facts must be subjected to the supervision of the senses, before conviction of their truth can be induced in any sceptical mind. It is this personal examination of the facts which all those who write against spiritualism seemingly shun. They will not take the trouble to search for truth themselves, but attempt to write it down whenever it is discovered by others. The "Reviewer" suggests that if eleven Bishops, or eleven Queen's Counsellors, or eleven members of the College of Physicians, or eleven Judges were to certify that the facts were true the world would be justified in believing them; but we can assure him that even this amount of testimony would fail to convince the world. The men who have already testified to the facts are just as worthy of credit as any of the four elevens mentioned by the "Reviewer," and even were eleven "Saturday's Reviewers" added to the list, and the facts could not be seen, we should rank ourselves amongst the sceptics. It is the accessibility of the facts which places them on a level with the ordinary facts of science. It is not necessary that paid Media, or even recognised Media should be hunted up, their minds annoyed and worried, and their psychological power proportionately deranged and biassed, in order that sceptics may experiment for the purpose of curing themselves of their spiritual blindness. Media exist in every place where there are men and women. Let the sceptic avoid all persons who are likely to deceive him; let him be sincerely desirous not merely to disprove a hypothesis or expose an assumed fraud, but to obtain a knowledge of the simple truth; let him in this state of mind collect his friends, his children, or his acquaintances; and with them sitting round a table let him ask spirits to communicate by means of raps. Should failure be the result in the first instance, let him try the experiment half a dozen of times; and we have no fear for the result. He will become a spiritualist as certainly as a man who performs any of the experiments related by Faraday will become a believer in the truth of Faraday's statements. The facts of spiritualism are accessible and can be observed by every person who chooses to seek them in the right way, and consequently the criteria of miracles are not applicable to them. We do not care whether the facts of science were denied, or otherwise, when they were first discovered, nor does it signify whether they were sufficiently examined at the time when, and in the place where they were discovered. We have a far more reliable source of information than any outside testimony can furnish, namely the testimony of our own senses. We can perform the experiments ourselves, and thus be satisfied in our own minds. The testimony of our senses may not be satisfactory to others, but it is eminently satisfactory to ourselves. And this is the sort of evidence to which spiritualism appeals, and which every one, who will, may have.

It is amusing to observe the way in which the "Saturday Reviewer" writes himself into a fog. Thus the floating of a man's body through the air is classed by him along with such violations of the laws of nature as would be miraculous. The fact that Mr. Home was floated through the air is not miraculous, because the bodies of men have often been floated through air. Analogous phenomena, that is the movement of ponderable bodies by invisible forces, have often occurred. A magnet suspends and attracts various bodies. We do not infer that this attraction is miraculous because we cannot see the force that causes it. We infer the existence of the force from the phenomena which the force produces. There is no other ground for a belief



in the existence of a magnetic force than this. By parity of reasoning we infer the existence of a spiritual force capable of raising Mr. Home into the air, solely from the fact that Mr. Home was so raised. The whole question therefore resolves itself into a simple question of fact. Was he raised into the air? Did he float through it? Here testimony has to be carefully weighed. We cannot see him in the act of floating but we can each see analogous phenomena; we can test the thing in other ways; we can see bodies moved without contact; we can see chairs tipped and raised into the air, and yet be unable to behold with the eye the cause of the phenomena. The force or power that could raise a chair could possibly raise a man, and when we have seen the one phenomenon our minds are prepared to receive testimony respecting the other.

We demur altogether to the assertion of the "Reviewer" that a small amount of testimony would be sufficient to guarantee an ordinary event, as for example, that it rained at Windsor in England, on a certain day: while a very much larger amount of more unexceptionable testimony would be necessary to guarantee an extraordinary event, as for instance that the constellation Orion was visible at the before mentioned place, for a whole hour at midday on the 30th of March last. The "Reviewer" has obviously borrowed this notion from Hume, or from those who think with Hume on the subject of miracles. In common with all writers of the sceptical class he seeks to confound two things essentially distinct, that is, the really miraculous, and events not previously observed. Unless the appearance of Orion at Windsor at midday can be shown to be contrary to the established course and constitution of nature, no greater amount of testimony would be required to guarantee it than would be required to guarantee the fall of a shower of rain. If it is a physical impossibility that the constellation should be seen at midday, then no amount of mere testimony as to the fact would be receivable. Nor would the supposition that a miracle had been wrought alter the case. A miracle in such a case would be altogether different to a miracle in other supposeable cases—as for instance where the credentials of a religious ambassador had to be attested. The appearance of the constellation at midday, in violation of the laws of nature, would be an objectless miracle, fruitless of all good results. As none but the Author of Nature could work such a miracle, and as we can not suppose that the Author of Nature would work a miracle unless some important object were to be accomplished by it, and as in the case supposed no important object could be attained by the working of it, so it is questionable whether any amount of testimony would be sufficient to guarantee the fact of the appearance of Orion at the place and time mentioned.

But spiritual phenomena are essentially distinct from the cases supposed by the "Reviewer." It devolves upon him to show, that these phenomena are contrary to the course and constitution of nature. We admit they may differ from the phenomena he has had an opportunity of observing, but that is a totally different matter to the course and constitution of Nature. We refuse to accept his very limited experience, as a measure of the possibilities of Nature.

Finally we refuse to accept him even as a witness either for or against spiritualism. His article betrays the style of his mind. The whole tenor of it shows that his intellect is warped by strong prejudice. The testimony of a writer capable of such special pleading, and who evinces so much of what is commonly called legal subtlety, is utterly insufficient to either guarantee or gainsay any extraordinary fact. If we are to decide either in favour of spiritualism or against it, we must have testimony of a far more conclusive fact than that furnished in the "special pleadings" of our critic.

#### PHYSICAL MANIFESTATIONS.

In the first volume of the "Herald of Progress," there is an interesting narrative of facts witnessed by Charles Holt who writes to the editor of the before-mentioned journal from Nuncie Delaware, county Indiana, under date January 14, 1861.

His statement is as follows:—Last Monday evening, after a rail-car ride of fifty miles from Indianapolis, I found myself safely ensconced in the pleasant home of my kind friend, John Mathews, in Nuncie, Indiana. I was soon informed by the family that through the mediumship of a sister-in-law of Mr. Mathews, manifestations of a remarkable character were often produced, and for my gratification arrangements were soon made for an exhibition. A common, unpretending dining table, after having been examined by myself to ascertain the fact that no machinery was attached to it, was covered with a bed quilt so that the edges reached to the floor. The medium seated herself at one end of the table with her arms folded upon her breast. At the opposite end of the table from the medium, was placed an alphabetical dial, similar to the one invented by Professor Hare. A small hole made in the quilt near the dial served as an aperture through which the string, attached to the dial, about twelve inches long, was thrust. All things being ready, a loud rap was presently heard upon the table, announcing the presence of the spirit. My name having been mentioned to the spirit, the hand upon the dial began to move, and spelled out a welcome, together with cheering words to go on my mission. The spirit then signed himself 'Sampson.' Again the raps came upon the table, next, a hand was presented through the quilt, grasped mine, and shook it vigorously. I



then, at the suggestion of Mr. Mathews, held a tin cup, half filled with cold water, under the quilt; it was taken from my hand by another hand, and shaken violently. I then clasped the invisible hand (invisible because under the table,) felt the fingers, "and even the finger nails," the hand feeling cold but as large as a man's hand. We next placed a small tin pan under the table and the "reveille" was played upon it. I next asked for a prescription for a cold, with which I was suffering the dial then spelled out a communication, desiring me to recline upon the floor, when the spirit would rub my breast; I accordingly lay down near the table, when a hand was presented through the quilt, and my breast rubbed for five minutes with vigor. A good night was now rapped out and we adjourned."

"The following evening, after a repetition of the preceding evening's manifestations, a communication was spelled through the dial, from the spirit of my mother, who left me for her spirit home while I was yet an infant: Sampson purporting to move the dial for her. But on Wednesday evening, a more wonderful event than ever transpired. I had written a letter during the day to my spirit mother, at the suggestion of Mr. Mathews, and in the evening at our sitting I raised the quilt gently and held my letter under the table. It was taken from my hand and after a slight rustling, as though the paper was being folded, all was silent. The quilt was then taken from the table by Mr. Mathews, the room searched, the table examined, the floor examined, the medium searched, but no letter was to be found! *that material, that tangible paper*, which three minutes before I had placed with my own hand underneath the table, was gone! had disappeared! Where? let some better philosopher than I am declare. Letters are often, I am informed, answered through the dial, that are taken in this manner; at one time a purse was taken by the spirit and returned safe and sound at the expiration of ten days. On last evening an accordion was played, and a noise resembling the loud clapping of hands was heard from beneath the table. The table was also fastened by the spirit to the floor so tightly that all the strength I could command could not lift it; others tried it with no better success; in a few minutes it could have been lifted by a child four years old."

"The medium is a quiet, unassuming lady of perhaps twenty-two years: her name is Lunessy Jordan. I cannot but feel that notwithstanding "Whatever is, is right," it is wrong to hide so bright a light beneath a bushel. I have witnessed the above manifestations in broad sunlight and by lamplight, but never in the dark."

"The spirit controlling these manifestations persists in calling himself "Sampson," who carried away the gates of the Philistines. Whatever his name, the manifestations are there. "Facts are stubborn things." Let priests and bigots keep still a sharp look out from the watch-towers of their Zion, for Spiritualism is not dead yet, and if a man dies he shall live again, and may bless the world still with his presence and his whisperings of love."

Robert Owen, the celebrated Socialist leader wrote from Sevenoaks, Kent, England, under date, April 23rd, 1855 to the editor of the "Yorkshire Spiritual Telegraph" as follows:—

"A Mr. Home, a young Scotsman, who went to America to pursue his studies as a medical student, four or five years ago, became a medium, and soon became a very superior one. He had engaged to accompany the Haydens and Miss Jay. He took his passage and came, but the others, for some cause, postponed their voyage. I had heard on my arrival in London from friends on whom I could depend, of the extraordinary results obtained by Mr. Home's mediumship. Having made arrangements to visit Mr. Home, I found him and two friends of mine waiting my arrival. On being seated round a regular full sized card table, there were raps immediately, and because I do not hear very well, the raps were increased until they became very loud, but I heard the first raps very distinctly. Many spirits were present, some relatives of my friends, and others my own relations. My wife and daughters, my son and brother, and also my father and mother purported to be present with all of whom I have had frequently delightful intercourse through different mediums. My two friends present are husband and wife, and the first new occurrence was, seeing the lady's silk apron untied by invisible means, a somewhat complicated operation, and taken from her and given to Mr. Home opposite to her. It was then conveyed backward and forward from one to another and it soon came to me. I held it with much force, but it was drawn from me with greater force, for I was afraid damage would be done to it. Next a flower was taken from the table, conveyed away by invisible means, and brought to me. My handkerchief was taken from my hands, and in an instant thrown from the opposite side of the table, not as it was taken but made into a large hat which I also have as a curiosity. Then the spirits came and touched each of us. I was occasionally touched on one knee, then on the other, and afterwards on both at once; and then one of them shook hands with me, and I most distinctly felt the fingers of the hand separately. An accordion was then placed under the table, and soon the spirit of the daughter of the family played most beautifully several tunes and pieces of music. I asked for one of my favourite Scotch tunes and it was immediately played. The instrument was then raised by invisible power, and given first to one, then to another; it was thus brought to me. The table was then lifted from the floor; at first about a foot and immediately afterwards about three feet."

The question which naturally emerges from the perusal of this curious statement is, could Robert Owen have been deceived? Was he the victim of a concerted jugglery and fraud? The hypothesis which an affirmative answer would imply is beset with insuperable difficulties. He heard the raps. He received communications purporting to come from his relatives. He saw a lady's apron untied by invisible means, and taken from the wearer and given to another person. This apron was conveyed from one to another, and lastly to himself. Holding it with some degree of force it was nevertheless drawn out of his hand. A flower was taken from the table and conveyed by invisible means to him. His handkerchief was taken from his hands, and in an instant afterwards thrown from the opposite side of the table, made up into the form of a large hat. What purported to be spirits touched him, first on one knee, then on the other, and finally on both at once. Then something also purporting to be a spirit shook hands with him in so very distinct a way that he was enabled to consciously distinguish the separate fingers of the hand. An accordion was played on most beautifully by an invisible visitor, and was then carried from one person to another until it reached Owen himself. Finally the table was lifted from the floor and rose to the height of three feet above it. In the absence of direct vision could any phenomena furnish more conclusive evidence as to the existence and presence of an invisible agent. It is quite useless to assure us that in respect to all these alleged manifestations Owen was deceived. We require proof that he was deceived. We will not take the ipse dixit of prejudice and ignorance on the subject, but demand proof. How could he be deceived in reference to such simple matters of observation? Oh, Mr. Home is a conjuror! Well, we want proof of that fact before we can admit it. Let that proof be produced. Assuming that he is practised in sleight of hand, how did he raise the table three feet from the floor? Why does he not take money for his conjuring? Why should he be exempt from those stimulating influences which ordinarily operate upon human nature? Why should he consecrate his life to the spread of a worthless imposture? Psha! The arguments and objections of the sceptic are ridiculously childish, and utterly unfit to satisfy any reasonable mind.



On the evening of Thursday, April 19, 1855 a party of men including John Smith, John Pearson, John Murgatroyd, Allen Harrison, Samuel Binns, and Hordisty Smith saw a table move without contact in a house in Fell Lane, near Keighley, in Yorkshire, England. The case is recorded in the "Yorkshire Spiritual Telegraph" for June 1855. The party forming the circle had retired from the table, and were conversing on the subject, when, to their surprise, the table moved three different times, as if replying to some of their remarks. Their names, as given above, are attached to the published narrative.

The following narrative has appeared in several publications as the "Phonographic Spiritualist," the "Spiritual Universe," the "Boston Post" and others. The "Boston Post" states that the statements made by the author of the narrative are not only wonderful, but that the witness is reliable, and one whose evidence would pass unimpeached in a case of life and death. The writer says:—"It was about ten minutes past 7 o'clock, on Friday evening, December 7th, 1855, that a party of ten were admitted into the house of a much respected merchant, in the city of Boston, for the purpose of witnessing some strange phenomena alleged to occur there. The medium in this case was a young man, under 20 years of age. In the chamber where we were invited, were chairs, a sofa, a bed, a wardrobe, a looking glass, &c., &c. The room was ten feet high. A round table weighing about forty or fifty pounds stood in the room. Around this we became seated. The medium took a gold watch, suspended it by the chain from his right hand, closely enveloped that hand in a handkerchief to prevent the play of his fingers and thumb, held it under the table and requested the spirit present to open the watch, remove the cap, shut it, and notify by a rap when ready for examination. This was all done. By another request the cap was taken from the silver watch of one of the party, and was not to be found. At our request it dropped upon the table. The gold watch was passed from hand to hand under the table many times.

The room was darkened, and the following occurred. The table was forcibly drawn up to the ceiling, making dents in the plastering. It was drawn legs downwards, so that it perceptibly adhered to the ceiling, and then came thundering down with some of the plaster dust upon its surface. It was raised some twelve or fourteen inches from the floor, while all had their hands upon its upper surface. While six of our number strove to hold it down by main force, it was violently wrenched from our grasp, and thrown some six or eight feet upon the bed—The medium was lifted bodily from the floor at various distances, while we held him by the hand. He was lifted bodily from the floor and made to stand on the centre of the table; and again was stretched on his back thereon.—Being seated in his chair very near the table, his chair was elevated several inches from the floor, while we had our hands on its back. It hopped about the room like a frog, and when it was at a proper angular distance, from the table, (the medium yet seated) it was suddenly transferred bearing the medium with it upon the table. He was sitting as composedly as if nothing had happened. It was drawn up so high from the table that the medium's head bumped against the ceiling. It was thrown upon the floor, and the medium was hurled upon the bed at the same time.

A leg of the table which was slightly loose when we began the sitting, was suddenly wrenched off, and hurled upon the bed as useless. Now was brought in a heavier table, one of mahogany weighing ninety pounds. We stood at the side of the medium successively, took hold of this table with him, and felt it begin to move about until it had obtained a fair equilibrium. Its farther legs were then lifted, and the table itself turned topsy turvy, and rising some distance above us, it settled down upon our heads, resting thereon as lightly as a feather pillow would. Three of us found it a difficult and awkward job to perform this at all: that is, to place it upon the heads of two others stationed at its opposite side, without pressing their crania sensibly. The table was also tossed about, pitched over, raised to the wall and upon the bed, &c., with much apparent ease.

"Occasionally, a pillow would be thrown from the bed at some one of the company, whilst all stood in a circle with joined hands.

"Every one in the room was touched by an unknown hand. An unknown face was sometimes brought in contact with the hand of some of us. Others were pinched. By request they began to touch more forcibly. We now two by two shifted our position in the circle, so that one could hold each hand of the medium, and thereby experience more sensible demonstrations. One of the number was designated to take his turn by throwing a pillar at his head. While waiting for a touch it was remarked that a kind of fanning of the face was unmistakably applied by an unknown power. It was a cool current of air. Directly upon this something like a heavy arm or leg, as of some entity floating over us, quite heavily grazed our heads, brushing all our hair aside; in other words throwing it all in a heap; and while one of the party was striving to explain how it was, and to describe its manner, he was slapped upon the forehead, so smartly that every one in the room heard the spunk. It would have been considered a sound one in a nursery. The fingers of this hand were distinctly felt. The tips were downward as if from some one overhead. The blows were quick and somewhat slanted toward the left side of the person so struck. The second blow was almost immediate, and applied to a person on the first one's left. He was also struck upon the forehead. One finger projected over the eyebrow, and one was felt on the upper part of the eyelid. It was a small hand with delicate, but very nimble fingers. The sensation or the smart was felt for fifteen or twenty minutes after the slap. Others were slapped. One received a pretty round blow on the back of the neck. Another had one on his cheek, and so on.

We again surrounded the table. A half sheet of paper with a pencil on it was held under the table by one hand of the medium, the other being upon its surface, with the rest of ours. Several sentences were written in this way by the pencil. The paper was shaken quite severely, as if seized by a Newfoundland dog. The pencil was also made to rap on the underside of the table. Those experiments were repeated several times with success.

"As it was approaching ten o'clock we started for the door; but being invited into the parlour to witness an experiment or two on the piano, we entered the room, and the medium, while standing upon the floor, played several times, the piano rising and falling a few inches and keeping excellent time with the music by its legs. Tunes were then played with the Eolian attachment, and the medium yet standing upon the floor, at arms length from the piano, and not touching the pedal of the instrument. Again while his fingers were running merrily over the keys the piano became suddenly mute: not a sound was heard. At our request its music was resumed as before. Finally each person in the party was bid good night, his name being rapped upon the piano case according to the number of its syllables—and we left the house about a quarter past ten.

"All this was done promptly to the entire satisfaction of every one present. Not a single request was refused: no hesitancy was evinced; not an error was committed.

Dr. B. F. Hatch writing from Warsaw, New York, under date July 27th 1859 to Mr. Brittan the editor of the "New York spiritual Telegraph" gives a report of phenomena which he witnessed in the presence and through the mediumship of the celebrated Davenport boys. He says:—



"I was handed two cords, and requested to tie the boys in any manner I deemed most effectual against imposition. I first tied their hands behind them with the centres of the cords, and then to the back of the chair, passed the two ends back and under the seat of the chair, and with each end of the cord strongly lashed each ankle to the front part of the chair, and tied it in various knots. It will be seen that this position afforded no opportunity of bending forward, or of reaching the ends of the cords. The boys being thus most effectually secured, the room was darkened. John King who purports to be the conducting spirit then inquired of me if I was satisfied with the manner in which I had tied the boys and I replied that I was.

After many witticisms had passed between him and various members of the circle, the demonstrations commenced. A guitar, banjo, and tambourine were carried with great rapidity about the room striking first the ceiling overhead and then the floor, almost simultaneously, and each being played upon at the same time with great violence, and as it appeared to me far more than the instruments could have endured from mundane hands. A bell was thrown on the floor by my feet and I was requested to pick it up. In doing so before I raised it six inches from the floor, the horn was put upon it with a quickness and accuracy which very much astonished me.

The lights were then called for; I then examined the boys, and they were tied as I have described. After airing the room for a few moments, it was again darkened, and a repetition of the same performance was given us, but still more violently. I then requested to untie the ropes, and, in one tenth part of the time in which it would have been possible for me to have untied them, they were removed and tied into a knot, one thrown at me and another at a lady who sat near me.

The spirit then requested all to leave the room excepting the boys and myself, as he wished to give me a test. This request was complied with. I then examined everything in the room to satisfy myself that there was no other person present, or any chance for collusion. I then searched the boy upon my right and the other upon my left leaning toward me. I put my feet upon theirs, and my hands upon their heads and requested them to take hold of my arms with both of their hands. It will be seen that while they remained in this position I had ample means for detecting any movement in their hands and feet. The guitar was played upon so that it was heard by the circle, which had retired; the horn was carried about and struck one of the boys on the head quite violently, and was then placed under my chair. The circle was then called in, I reported the result, and the spirit inquired:—"Doctor were you ever accused of lying?" To which I replied I believe not by any gentleman. The spirit then said well, do not tell of this, for if you do, you will be.

"The room was again darkened, and all the demonstrations were repeated in a still more violent manner. I and many others in the circle were repeatedly struck by a hand, and the hand was taken hold of by me and another, while the boys were tied.

"In these demonstrations I am satisfied beyond the shadow of a doubt that there was no deception, and that they could not have been made by any other means than that which is claimed. Whatever deception they may have hitherto practised if any, they have my fullest confidence in this case that they are not obnoxious to the charge of any unfairness. I make this statement in justice to them, and as an additional testimony to the public of the reality of the physical demonstrations; and as I have no prejudices either pro or con to gratify, I trust it will have its due weight.

In this case apparently Dr. Hatch adopted every reasonable precaution against deception. Of course, boys could untie knots in ropes, provided sufficient time were allowed them for the performance of the operation. There can be no doubt on that point. They could also slip their hands and feet into the coils of a knotted rope, provided the said coils were large enough and the boys were allowed to operate unchecked by the observant eyes of the lookers on. All this must be admitted. The admission however does not in any way meet the difficulties of the case. The hands of the boys were tied behind their backs; their ankles were securely lashed to the front posts of the chair on which they sat; there was no person visible in the room who could render them any assistance; the only persons in the room besides themselves were the members of the circle, and these were sitting around the table. It is difficult to conceive of any mode in which a number of persons so situated and so cautious, and who were on the watch for a trick, and most eager to discover one, could be imposed on. It is impossible to believe that the media could carry the tambourine, guitar, and banjo round the room; play upon them; strike them against the ceiling; and then, as soon as lights were struck, get into their fastenings, and appear to the company as if they had not been out of them. The supposition of trick, in this case is manifestly absurd. Still more absurd is it to suppose that these boys could have practised an imposition during the repetition of the performance, when themselves and Dr. Hatch were the only persons present in the room, and when they were so placed that any movement on their part could and would be certainly detectable. In fact, they could not move their feet, their hands, nor their heads, without exposing themselves to detection; and yet, their stillness did not in any wise affect the performance. The guitar was played on, and the horn was carried about as before. These effects could not have been produced voluntarily by the boys, and hence must have resulted either from spiritual agency or from collusion with mortal assistants. The adoption of the latter alternative presupposes, and implies many huge improbabilities: as that the assistants had access to the room by secret entrances, and were so adroit in their movements that they could carry the horn about the apartment without exposing their presence by the sounds of their footsteps, or in any other way, and so rapid in all their motions as to retire at the right time without being seen. Furthermore the doors of the secret entrances must have all been prepared for carrying out the imposture, because if they had creaked, or produced the slightest sound in opening or in shutting the circumstance would have aroused suspicion, and led to the detection of the imposture. A host of minor difficulties also beset this hypothesis. What motive could the persons whose honesty is thus impeached have had for attempting to practise a worthless imposition? They avowed themselves sincere believers in the fact of spiritual agency, and the phenomena which occurred in their presence seemingly justified their faith. Dr. Hatch, the chief witness in the case, says that a bell was thrown on the floor close to his feet, and he was requested to pick it up. In doing so, before he had raised it six inches from the floor, the horn was put upon it with a quickness and accuracy which very much astonished him. If the horn was put upon the bell by a mortal hand, the owner of that hand must have been close to Dr. Hatch at that moment and that, too, without risk of discovery. How could such a thing take place? Would not any person apprehensive of a trick have detected the presence of a mortal agent? Why the very footsteps, nay the very breathing of the deceiver, would have betrayed his presence in the room. Besides, no man, however adroit and skilful could carry a horn, guitar, and banjo rapidly around a room, play upon them, and strike them against the floor and ceiling alternately and almost simultaneously without going through an amount of bodily exertion which would certainly reveal itself to the ears of expectant listeners. Those who would persuade us that the phenomena observed by Dr. Hatch were the products of concerted imposture would fain give us as mental aliment husks instead of wholesome grain. But as spiritualists we cannot allow their shallow sophistry to impose on our understandings.



## SPIRITUALISM IN AUSTRALIA.

In the month of January, 1863, a circle was formed at the writer's house in Wollongong. Raps were soon heard, and the table was moved at our request, but the only communication we got was Ha! Ha! We asked the Rapper if he was laughing at us, to which question the table responded by tipping and jumping about in a most extraordinary manner for fully a quarter of a minute. In fact it was impossible for an invisible intelligent agent to have conveyed to our minds, by the means then in use between us, a more perfect idea of the fact that he was laughing at us. This laughter was not without meaning, and was perfectly understood by the writer, inasmuch as he had a short time previously been doing something that was worthy of being laughed at. The communication was, therefore, pertinent and full of meaning to ourselves, although no other person then present knew anything about the matter. The spirit that thus laughed at us purported to be that of George Dunn.

At a subsequent meeting a spirit announced itself, but would only communicate his name which he said was Leukoz. He said that during his earth-life he had been an inhabitant of the North of Europe. We have been since informed that Leukoz is a Hungarian name.

On Saturday, the 10th of January, 1863, a circle was formed at our house in Wollongong. The circle consisted of the writer and a medium. George Dunn manifested himself, and told us that there were other spirits present beside himself. We requested that some of them should manifest themselves, and they complied with our request. A spirit purporting to be Gerfauld Zwin, spelled out his name. We asked it to tip at the initial letter in the name of the country in which it lived during its life on the earth, and the table was tipped at H. We then exhausted our stock of remembered words beginning with H, but some how or other omitted to mention Holland. Finding that we got no response to any of the places named, we had recourse to the alphabet, and the spirit spelled out Holland. Neither of us had thought of this word. This spirit spelled yes, yuc, and told us that it had been an inhabitant of spirit land for 251 years and one month. Another spirit then presented itself, and spelled out its name Patrick Tighe, and stated that he had been an Irishman. This spirit moved the table very vigorously, and in a most singular manner, but gave very few indications of intelligence beyond those we have already recorded.

A spirit then spelled out its name Henry Kain, M.D., formerly of England. It stated that it believed in the Lord Jesus Christ; that the Lord Jesus Christ had power to forgive sins; and had forgiven the sins which he, Henry Kain, had committed. It also averred that Christ would forgive us our sins if we asked him to do so. We asked it to give us a communication, and it spelled out *Excelsior Gloria*. We then asked it to address a communication specially to the medium, and in reply it spelled out *pace*. This spirit communicated by very distinct and peculiar raps. This was rather remarkable, as the spirits who had previously communicated with us had done so by moving the table and not by rappings. All this indicates the presence of different communicating agents and is irreconcilable with any hypothesis of purely mundane action.

On the 25th of February a circle was formed at a house in Wollongong. The medium, two young girls, the master of the house, and the writer formed the circle. George Dunn purported to be present. A large heavy table on castors, and which it was difficult to move, was turned round a little, tipped into one gentleman's hands, and moved in various ways. The manifestations were almost exclusively physical. We took hold of each other's hands, as a means of detecting whether any of us pressed the table, consciously or unconsciously, but, although the table continued to move as we requested it, we could not by feeling detect the application of any force to it. We then stood up holding each other's hands round the table and asked the spirit to move the table without contact. Our request was complied with. The table rose on one or two of its claws, and remained in a slanting position, that is, tilted up at a considerable angle, for more than a quarter of a minute, after which it fell on the floor. The spirit was then asked to bid us good night in any way that it could through such a rude instrument as the table, and straightway the table was slid over to one, and then to another, and so on, tipping at each person until it had thus bid good night to every one in the room except the writer. As we had said many harsh things about George Dunn, the thought struck us that perhaps he might be offended with us on account thereof, and hence we asked him if such was the case. He replied in the affirmative. We then apologised, and asked if the apology was accepted. The reply was yes. The table was then slid over towards us and bade us good night as it had done to therest. If these phenomena do not prove the existence and presence of an intelligent agent we know not what stronger proof of the fact could be adduced. First the table is moved while all our hands are resting on it. Secondly, the table is moved while we hold each other's hands, and know that no one present is pressing the table, either consciously or unconsciously. Thirdly the table moves without contact in our presence, and whilst we hold each other's hands around it. Fourthly the spirit or force that moves the table singles out the person who had written about him disrespectfully, and refuses to bid that person good night. Fifthly the spirit accepts an apology from that person, and then bids him good night in the usual way. All these phenomena indicate the action of an independent intelligence, and are wholly inexplicable on any theory of mundane agency. To say that these phenomena are attributable to the automatic action of the brains of the medium and of the rest of the persons present, and that we thus moved the table without knowing that we did so, or that our senses were deceived leading us to believe that the table was moved when it was still, may serve to insult our understandings, but will never convince them. We know that the events recorded occurred—whereas the objector is in a state of profound ignorance, in consequence of not having had an opportunity of observing them.

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NEMO.—"The lawfulness of spirit intercourse proved from both reason and scripture" in our next.

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WOLLONGONG:

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