

THE
Spiritual Magazine.

JUNE, 1869.

SPIRITUAL PHOTOGRAPHS.

TRIAL OF MR. MUMLER IN NEW YORK.

By the kind attention of Judge Edmonds we have received copies of the *New York Tribune* and other papers containing reports of the trial which has taken place, ending in the acquittal of Mr. Mumler. The case occupied four days and appears to have excited great interest. We make full extracts from the *Tribune* and the *World*, of the case as presented in those papers.

In all the annals of criminal jurisprudence—and they comprise an array of crimes of almost every description—there has seldom, if ever, been recorded a case analagous to that now pending before Justice Dowling, in the Tombs Police Court, in which the People are the prosecutors, and Wm. H. Mumler of No. 630, Broadway, is the defendant. The specific charge brought against Mumler is that by means of what he termed spiritual photographs, he has swindled many credulous persons, his representations leading the victims to believe that by means of communication with the spirit land, it was possible not only to bring back the departed spirit, but to photograph their immaterial forms, thus for ever perpetuating the memory of their spiritual presence. How many have been induced to speculate on the features of departed relatives and friends it is hard to say, but that the number was large, the prosperity of Mr. Mumler's establishment seems to have proven beyond controversy, and, at the same time, that many were duped, and seemed to appreciate the fact. A few, predisposed to seize with

morbid avidity anything savouring of the supernatural, gave implicit credence to the spiritual photographer, and refused to be convinced of what the majority of the world fully believed. On these parties Mr. Mumler mainly relied for evidence in his defence.

The announcement that the examination of the case would be continued yesterday, drew together a large and miscellaneous audience, including a number of the most distinguished of the believers in, and propagators of, the doctrines of Spiritualism, many legal gentlemen, curious to note the points of law which might arise during the trial, and a sprinkling of middle-aged ladies, believers evidently, who watched the proceedings with an interest scarcely exceeded by that of the party principally concerned. The examination was held in the Special Sessions Court Room; members of the bar, distinguished Spiritualists (among them Judge Edmonds and Mr. Mc Donald), and the ladies, being accommodated with seats inside the railing.

The principal defendant, Mr. Mumler, a man of about 40 years of age, with dark hair, beard, and eyes, and olive complexion, was seated next to his counsel, Messrs. J. T. Townsend, Day, and ex-Fire-Marshal Baker, and appeared perfectly calm and self-possessed, ready at a moment's notice to whisper to his counsel a question touching some important point which he desired to elicit from the witness. Mumler's face is one of the few from which one fails to gather any trace of character. It is calm and fathomless, and although it would be harsh to say that it is unprepossessing, it is yet a face which one would scarcely be able to believe in at first sight.

The People were represented by Mr. Eldridge Geary, and the first witness called was Marshall Joseph H. Tooker, through whose instrumentality the spiritual photograph business was brought to the notice of the authorities. He deposed that in consequence of information from Mr. P. V. Hickey of *The World*, the Mayor had ordered him to "look up" the case, which he did by assuming a false name, and having his photograph taken by Mumler. After the taking of the picture the negative was shown him, with a dim, indistinct outline of a ghostly face, staring out of one corner, and he was told that the picture represented the spirit of his father-in-law. He, however, failed to recognize the worthy old gentleman, and emphatically declared that the picture neither resembled his father-in-law, nor any of his relations, nor yet any person whom he had ever seen or known. The other portions of Marshall Tooker's testimony were published in *The Tribune* at the time of the first discovery of the alleged swindle, and therefore it would be useless to recapitulate. With this testimony the prosecution rested.

For the defence the first evidence introduced was that of Wm. P. Slee a photographer of Poughkeepsie. He had thoroughly investigated Mumler's process, but could find no device or trickery in it. Mumler had produced spiritual photographs in his presence, and from the camera in use at his gallery in Poughkeepsie, but with his knowledge of photography—a knowledge extending over several years—he was utterly unable to discover how the thing had been done. He thought the same result could be produced by natural or mechanical means, but could not make a positive assertion to that effect, never having tried it.

WILLIAM W. GUAY, who was employed as an assistant to Mumler, receiving one half of the profits of the business, testified: I have a recollection of having met Marshal Tooker at No. 530 Broadway; he called there and expressed a desire to have a spiritual photograph taken, asking me whether I could do it, and on what terms. I demanded our usual price (\$10 in advance), but as he professed his inability to pay that amount, I consented to receive \$2 as a deposit. I did not know Marshal Tooker, and had no suspicion of his design. Eight years ago I was specially commissioned by Andrew Jackson Davis to go to Boston, where Mumler was operating, and make a strict investigation into his process. I made the investigation with the consent of Mumler, and though I tested the process by every means I could devise, I could find no trick or device, and became convinced that the spectral pictures appearing on photographs of living persons were actually and truly likenesses of those departed, and were produced by means other than those known by artists. I know of two or three methods of producing ghost-like figures similar to these: one by placing a person behind the sitter, another by a peculiar arrangement of reflectors, and the third by chemical means. When Marshal Tooker called on me, I told him (as I generally tell most persons) that the spiritual picture shown on his photograph would be that of the spirit most closely in sympathy with him. Mrs. Mumler was generally in the room when customers called; she is a medium. I am a believer in the system of philosophy emanating from Andrew Jackson Davis. I would prefer not to say whether I believe in Spiritualism and spiritual manifestations or not.

Judge EDMONDS, one of the most distinguished advocates of the doctrines of Spiritualism, testified: I have known Mr. Mumler some two or three weeks; on the occasion of my becoming acquainted with him I had gone to his gallery with Dr. John F. Gray and a Mr. Hunt, at the invitation of the former, to have my photograph taken; I had two pictures taken, assu-

ming a different attitude each time. (Two photographs shown) These are the photographs; in one, I assumed a position which allowed only the taking of my side-face; in the other, I faced the camera; one of these pictures is a face which I think I recognize; the other is unknown to me. (The photographs were very fair pictures of the Judge, each having near the upper right hand corner, a dim outline of a female face, sufficiently distinct, however to shew that the lady was very beautiful. It would appear that spiritual manifestations abounded on that occasion, for the faces on these pictures are entirely different, although both are charmingly pretty.) Judge Edmonds here became retrospective, and detailed several facts and circumstances relative to spiritual photography which had come to his knowledge many years ago. Returning to Mumler he said: I know a great many persons who have visited Mumler, some of whom have met with astonishing success in procuring spirit pictures of departed friends. Mr. Livermore, of Wall-street, has been peculiarly successful. (Another photograph shown), this time a fine-looking young man, seated in a pensive attitude, with his eyes cast downward. Behind his chair, and leaning over his head, is the spectral white-clad form of a lady, whose hands rest on his shoulder. This is the most remarkable of the photographs exhibited in court, from the fact that the photographers present declared that by no means known to them, other than the bodily presence of some one behind the chair, could the picture of the lady's hand be produced). Spiritualists reason that these photographs are actual pictures of disembodied spirits, but they do not know. I am myself not prepared to express a definite opinion. I believe, however, that in time the truth or falsity of spiritual photography will be demonstrated, as Spiritualism itself has been demonstrated, and I therefore say that it would be best to wait and see. The art is as yet in its infancy.

Cross-examined: They charged me \$10 for the first sitting, and \$5 for each of the others; at the time my picture was taken there were present Messrs. Grey, Hunt and Mumler. I watched the operator closely while he was taking the picture, but could detect no fraud; of course, with my limited knowledge of the photographic art, I would not have been able to tell if he had used fraudulent means to effect his end. I have no definite opinion as to these pictures, having many years ago made up my mind never to form an opinion without knowledge; invariably, when I have done so, I have made an ass of myself. I believe that the camera can take a photograph of a spirit, and I believe also that spirits have materiality—not that gross materiality that mortals possess, but still they are material enough to be visible to the human eye, for I have seen them. Only a few days since

I was in a court in Brooklyn, when a suit against a life assurance company for the amount claimed to be due on a certain policy was being heard. Looking toward that part of the court-room occupied by the jury, I saw the spirit of the man whose death was the basis of the suit. The spirit told me the circumstances connected with the death; said that the suit was groundless, that the claimant was not entitled to recover from the company, and said that he (the man whose spirit was speaking) had committed suicide under certain circumstances. I drew a diagram of the place at which his death occurred, and on showing it to the counsel, was told that it was exact in every particular.

I had never seen the place nor the man, nor had I ever heard his name until I entered that court-room; the appearance of the spirit was shadowy and transparent; I could see material objects through it. The first spirit I ever saw was that of Judge Talmage, who was leaning against a window-casement; I saw that window-casement plainly through his body. Question by Counsel: How do spirits dress? or do they dress? A. I have seen spirits clothed in their everyday dress and in their grave-clothing, but never saw one without clothing.

On being asked whether he could define the meaning of the word hallucination, the Judge replied: It is a word difficult to define excepting by illustration. About as fair a case as I can give is that of Othello, who laboured under an idea that his wife was unfaithful to him. Hallucination is a phase of insanity. It arises from some imaginary or erroneous idea.

On descending from the witness-stand the Judge was asked by a gentleman how the spirit spoke to him. He replied: I do not know how he spoke, but I know that he conveyed to my mind the impressions he desired to leave there.

Mr. JEREMIAH GURNEY, of No. 707, Broadway, testified: I have been a photographer for 28 years; I have witnessed Mumler's process, and although I went prepared to scrutinize everything, I could find nothing which savoured of fraud or trickery; it was the usual process of preparing a plate for taking a photograph, the only thing out of the usual routine being the fact that the operator kept his hand on the camera; I have no belief as to the spiritual emanation of these photographs; on the contrary, I believe, although I cannot assert positively, that they are produced by purely natural means.

Mr. JAMES R. GILMORE, an author whose *nom de plume* is Edmond Kirk, was next called. He testified: During last month I was requested by the author of *Harper's Weekly* to investigate this spiritual photography affair, and write an article regarding it. I called on Mr. Mumler, stated my business and desire to investigate the workings of his process, and

had my picture taken. (Photograph shown. This was a fair likeness of Mr. Gilmore; but the spiritual accompaniment was much more dim and indistinct than on most of the others shown; and bore rather a likeness to Justice Dowling; "being only," as Mr. Gilmore expressed it, "a little better looking.") I had a second and third picture taken, but on none of them appeared a spiritual face which I could recognize as that of a departed relative. That on the second photograph, however, greatly resembled a gentleman now in court. (The witness was about to point out the gentleman alluded to, when counsel for the defence objected.) The witness then described Mumler's method of taking pictures, and continued: At the third trial, the spirits apparently refused to co-operate. While the plate was being prepared, Mrs. Mumler, who was present, told me she saw a spirit near me. She described the spirit; and her description tallied so exactly with that of a friend, whom I lost some years ago, that I recognized him at once by her description. She said I would have a picture of that friend on the next photograph. When the negative was shown me, I found that the spectral picture was not that of my friend, but of some person utterly unknown to me. I could detect nothing unusual in Mumler's operations, although I watched him while preparing the plates, while at the camera, and finally went with him into a darkened room, where the picture was developed. I afterwards called on Mr. Rockwood, another photographer, who told me that he could produce spectral figures by natural means—he tried it in various ways, but I always detected some trickery, such, for instance, as his standing behind my chair.

Mr. ELMER TERRY testified that he had had a picture taken by Mumler, on which there appeared a picture of his son, who had been dead 20 years. He continued: The resemblance was good; my son never had a photograph or picture taken while he was alive. When the photograph was taken, I discovered no imposition or trick; I believe disembodied spirits return to earth to visit their friends; I believed in spiritual photography before I went to Mumler. The cross-examination of this witness was peculiarly sharp and exhaustive. The prosecution sought to prove that as the child had been dead 20 years, the recollection of his features by the father must be exceedingly dim, and further, as the picture on the photograph greatly resembled a female child, it was held that perhaps the father's imagination had more to do with its recognition than his memory.

JACOB KINGSLEY testified: I have seen those pictures (two photographs shown him). I called on Mr. Terry who showed them to me; I recognized the pictures as of himself, and noticing the shadowy outline of a child on one of them I said,

“that is one of your children;” on the other, I saw the shadowy picture of a female relative of my own, long deceased; my mind was not impressed in any way by the connection of the child’s picture with the father’s, but pronounced that a likeness existed between them because such likeness did exist, in my opinion. I am not a believer in Spiritualism.

PAUL BREMOND testified: I called at Mumler’s Gallery during January, and had my picture taken (witness here showed a spirit picture); I recognize the spirit here represented; I believed in spiritual photography before I saw Mumler; I took Mrs. Statz, of No. 83, Amity Street, to the place, as she is a good medium. The photograph taken with Mrs. Statz is that of a Miss Twang, and her sister recognized it as soon as it was shown her. I did not pay anything for these photographs. I have had a photograph of my deceased daughter, who died in August, 1863; she told me when she died that if it were permitted she would return to me from the spirit land. By this photograph I see that she has returned. The photograph represents her as she appeared just before death. My family recognize it. I have never seen a spirit but heard a voice. Fifteen years ago a spirit told me I had a work to perform. I am not blessed with the gift of seeing; I wish I was. It is necessary to have a medium present when I hear spiritual voices. I have heard two distinct spirit voices speaking simultaneously. The great desideratum to induce the presence of spirits is harmony. On one occasion, when five or six persons were present, a lady sang a song, when four spirit voices joined in singing a beautiful second. I invested \$250,000 in a railroad in Texas. I am a director on that road.

EVIDENCE OF DAVID A. HOPKINS.

The defence then called this witness, who, in answer to Mr. Townsend said: I am a manufacturer of railway machinery; I know the defendant, Mumler; I first became acquainted with him at his gallery in Broadway; I went there for the purpose of getting a photograph taken; I saw Mr. Guay there.

Q. What conversation had you with him? A. When I went into the reception room I saw Mr. Guay standing at his desk, and inferred that he was the man to whom I should make application, and I asked him if I could sit for a picture; he said yes, but that he could not warrant me a spirit picture; he said he could not do so, and that he never did warrant it to anybody. Then I waited a while; another one was having his picture taken, and then I saw Mumler; I asked him if a person sitting for a photograph had any certainty of obtaining a spirit representation; he said the matter was entirely beyond his

control; that sometimes the parties got them, and sometimes they did not; but he thought it probable that I would have the picture, but that there was no certainty in it; I then sat down and got a picture of a lady on it. I thought Mumler, before I went there, was a cheat; I recognize the person as one who has been dead about eight months; I looked to see if there was any figure about, and I watched Mr. Mumler just as carefully as I could, but could find nothing; I then sat down and did as people usually do in getting their pictures taken; I did not think of going there until a few minutes before I went.

Q. You did not give your name? A. No.

Q. What was your idea in so doing? A. I did not want to give him any clue; I must further state that to satisfy myself that I had recognized the picture, I showed it to my family and they immediately recognized it; I then showed it to the neighbours of the deceased person, and they recognized it too, and no one suggested that it might be anybody else. I never had my photograph taken before.

Q. Do you believe in Spiritualism? A. I have been sworn upon the Bible, and it is full of Spiritualism; and if I did not believe in it, I would have to throw away the Bible. Some representations are vague and others definite.

Q. What do you mean by "vague"? A. Well, anything that does not consist of satisfactory evidence; spirits came to Lot and Abraham and took good square meals—that I should call satisfactory evidence, not vague. (Laughter.) I have had no photographs of the deceased represented here; the lady did not live with me, but in the house of a sister of my wife; I saw her several times, and within a year and a half of her death; I have no photograph or portrait of her. I have seen a photograph of her since her death, that photograph is in the possession of Mr. Stallman, who lives in Eighteenth Street, near Third Avenue, in Brooklyn. I have tried to see him for the purpose of conversing with him; all the neighbours and his child recognized it; I did not tell them when it was taken, I asked them if they knew anybody whom it looked like.

EVIDENCE OF WM. W. SILVER.

To Judge Dowling.—My residence is at 182, Smith Street, Brooklyn, am a photographer, and have been such for about six years in the City of New York.

To Mr. Townsend.—I had the gallery at 630 Broadway, prior to March, the same place where Mumler carries on his business; I know Mr. Mumler; I first saw him at No. 630 about the 1st November last; he called there for the purpose of making arrangements with me for the place to take spirit-pictures. At

the time of calling there I was not a Spiritualist; I rented the place to him at that time, and I sold out to him finally about the 1st March last, since which time I have not been engaged there. I had a sitting for a picture some time in November; I sat to see what I could get; I was a sceptic at the time; there came upon the plate a female form, which I recognized as my mother; I have not the picture; I am not now a Spiritualist; Munler did not bring any materials with him to my gallery, but purchased mine; the camera he is now using belonged to me before I finally sold out; I used to purchase all the materials, and prepared everything; I had no manifestations upon my pictures prior to his coming; when he first came he took the picture I refer to. During the time intervening between the first interview and the coming of Mr. Munler (something about a week) he had no opportunity of manipulating the instrument; he had not been in the place; I have been present when he took other pictures several times, and have watched the process he went through as closely as I could; I have seen him coat the plate with collodion, put it into the bath, and put it into the camera; I also saw him take the plate from the camera, and followed him into the dark room and saw him develop it; I saw the whole manipulation, from the beginning to the end; I at no time detected any fraud or deception on his part; pictures were formed on the plates when I went through the whole manipulation, though Munler exposed the plate—that is, he removed the cloth, but stood by the instrument; I have seen him bring forms, though his hand was not upon the camera; I can solemnly swear that there was no collusion between us in any of the performances. When he and I were trying the collodion, the plate, which was in the camera, had upon it a spirit-form; he removing the cloth and walking away from the instrument; I developed it in the dark room.

To the Jury—I am not a Spiritualist.

Q. You believe that the impressions produced are by supernatural means? A. I am not certain about that. I have examined the slide of the camera, and have taken the instrument apart, but never found anything in it that ought not to have been there; the slide is confined to the framework, and there is an aperture in the holder, and there is a door in the instrument. Mr. Munler always closed the slide when the spirits appeared; they never came when I did so. At the time of taking my picture, and subsequently, I examined the plate before the collodion was placed upon it; I prepared the glasses myself; I recollect it distinctly. We have used glasses upon which negatives have before been taken; I had three or four hundred plates on hand; from November to March we took

about five hundred photographs; during that time we never purchased any new glasses.

TESTIMONY OF MRS. SOUTHERA C. REEVES.

To Mr. Townsend—Resides in this city at 699, Washington Street; knows Mr. Mumler; first saw him at his gallery, 630, Broadway; called there with my nephew, Charles Welling, in March last; went there to get his picture taken. The form of my deceased child appeared on the picture; this child was four years old when it died. It was in January when I went there with my nephew; my own picture was taken on the 10th of March; have not always been a resident of New York. The form of another boy was on her picture; he was 11 years old; there was no picture of him except one taken about one year and a half before he passed away. In one picture the form was when in health, in another as he looked just before death. Mr. Mumler took this picture (picture shown); there were a great many people in the room when she first went in; she paid Mrs. Mumler whom she first saw; does not remember exactly what she said; did not state to Mrs. Mumler what she had come for; Mrs. Mumler registered her nephew's name, and he went up stairs. Mrs. Mumler was present all the time until he went up stairs. Had been occasionally to photograph galleries before; did not notice anything unusual in Mr. Mumler's establishment.

Cross-examined by Mr. Geary: Mrs. Mumler put her hand upon the camera—on the edge of it—did not look at her; heard raps on the floor, did not count the raps, heard them distinctly while her nephew was sitting for his picture; could not say whether spirits returned to earth or not; these pictures rather inclined her to believe that there was something supernatural about them; the raps did not continue long, only a few seconds; both Mr. and Mrs. Mumler were standing by the camera when the picture was taken; has no photograph of her deceased child (is shown a picture by Counsel); cannot tell whether the shadowy form upon it is a girl or a boy, thinks it is a boy; has never examined the picture with a magnifying glass; still believes that the spirit form was her boy; recognized his form by a curvature of the spine; it was altogether a different form in one picture from what it was in the other. Counsel shews her several pictures, and asks her if she can see any resemblance to her child on them, and she sees a resemblance on one of them: the spirit form appeared directly on her breast; there was a difference of nearly three months between the time that her nephew and she sat; her child was 11 years old; there was no doubt in her mind about the form being that of her child.

As the witness was leaving the stand, Judge Dowling handed

her a magnifying glass and asked her to examine the picture minutely and tell him if she positively recognized it as her child; the witness, after examining the picture replied that she did so recognize it.

TESTIMONY OF SAMUEL R. FANSHAW.

To Mr. Townsend: Resides in Morrisiana: is an artist; knows Mr. Mumler since last December; first made his acquaintance at his gallery; had heard of his experiments, and made up his mind that if he ever got a chance he would go and see what he could do; was very sceptical when he first went there; went for the purpose of sitting for his picture; saw Mrs. Mumler, and told her that his object in coming there was to ascertain if there was anything different in their pictures from those of others; was struck with the difference between them and those he had seen before; told Mrs. Mumler that he came to investigate; told her that he was not a believer; made an arrangement with Mumler about the price; there was no fixed time for his sitting; he used to come in as he was passing that way; was not certain whether Mrs. Mumler went up stairs with him the first time he called, but he has gone up without her; Mr. Mumler asked him whether he was familiar with photography; told him that he was somewhat; there was nothing different in that place from others; the collodion is used for the purpose of making a surface on the plate; it is gun cotton that is put on the plate; it is put in the silver bath for the purpose of making the plate sensitive; he stayed close to Mumler during the whole operation; he went with the intention of discovering where the cheat was, if there was any; he accompanied Mumler out of the room, when he put the camera in the box, examined the room carefully, and looked behind the screen; Mr. Mumler was near the camera; he sat in the chair, facing sideways, to have the camera in view; it is usual to sit about 30 seconds; was looking at Mumler at different times during the process; he had his hand resting on the camera most of the time; he took the plate-holder out after the sitting and went into the dark room and took the plate out of the holder, there was only one plate, he poured the developer over it and there appeared another distinct form, the picture delivered to him corresponded with the form on the negative; recognized a person whom he had known before; has been an artist about 35 years; it was a very distinct likeness; had never seen Mumler before.

Cross-examined by Mr. Geary: The witness produced the pictures which were taken on that occasion. The picture has been recognized by all his relatives, and particularly by his sisters, as the form of his mother; she has been dead 28 years;

was between 60 and 70 when she died; has a picture that he painted from recollection; cannot tell how long he was painting it, it was life size, the photograph referred to was taken on the third sitting; there was half an hour between the first and third sittings; this represents his mother during her last illness, the colour of her hair was grey, the picture that he painted was at home, it was a large picture.

Re-examined by Mr. Townsend: The picture of his mother has always been in his possession; only one copy has ever been made of it, and that was not a good one, and it was destroyed; no other picture was in existence; being an artist, he should have made the picture himself, if any had been made.

EVIDENCE OF MR. CHARLES F. LIVERMORE.

To Mr. Townsend: I reside at No. 227, Fifth Avenue. I was formerly a member of the firm of Livermore, Clews & Co. I know Mumler; I know him from the early part of March last; I knew him at his gallery in Broadway. The circumstance which led me to go there was that I had earnest inquiries from friends in England to go and see about the spirit manifestations.

Q. Did you go as a sceptic? A. I did; but as a stranger to Mumler. No promises were made to me. I told him that I had come to sit for my photograph, to determine if there was anything in it. He gave every facility for the examination. I do not pretend to be an expert, but I went there with my eyes open; but as a sceptic. He and his wife accompanied me up stairs, and I went into the dark room with him, and saw him put the collodion upon the plate; and then sat and saw him subsequently develop the plate. I looked at the glass first, and saw that it was clean. When he developed the picture he held it up before the light, dripping with the water. There were two pictures upon the plate, one of which I recognized thoroughly at the time. Then I had a little quarrel with Mumler. I refused to pay him, as they were so entirely unsatisfactory to me. He then said that he would give me an opportunity at another time. I left the place; but, to provide against the case of substitution, I had pictures taken off the negative. I showed them to a friend of mine, Dr. John F. Gray, a physician, who immediately recognized one of the pictures as a relative of his; then I recognized it myself. I then went again to Mumler's, and made arrangements to go again on the following Tuesday, but went on the Monday morning following early, so as to take him by surprise. There was no person there except he and his wife. I did not give my right name, though I think that on the second interview he knew who I was. When I went there he said that I had expressed so much dissatisfaction on

the previous occasion that I might sit until I was satisfied, consequently I sat five times in succession. I think that the first two sittings amounted to nothing but a shadowy background. I made the same examination that I had previously; I found a screen, made I should think, of white cloth, standing about two feet from the side of the wall. I went behind it, but there was no one there. The screen was a foot or less than the ceiling in height. The screen was directly behind me when I sat down. Mumler was in the room; I accompanied him before the operation into the dark room, and saw him pour the collodion upon the plate. I changed my position each sitting. This one—(it showed the picture of a lady standing behind him, bearing a bunch of flowers in her right hand, which was resting upon his right breast; being in the same attitude as the woman occupied upon the picture of Judge Edmonds, mentioned in Thursday's report.) He then showed another, which, in answer to the Counsel, he said he recognized; (continuing) I examined the camera after this, but could see nothing out of the way. Mumler, when he took the picture, held the cloth in his hand, and stood near the camera. I do not think that he had his hand upon it on one occasion. I have made a study of electricity and magnetism. I also made a study of the spectroscope; in these instances I did not discover any fraud or deception, or anything that looked like it. I was cautioned against him as a trickster by some friends in Boston. Mr. Mumler was very polite and gave me every chance of investigation; he said he could not guarantee anything.

To Mr. Geary: I paid Mr. Mumler \$20; he only charged me \$10, but I gave him \$10 because I was so satisfied; I gave it to him on account of his politeness, not on account of this taking the spirits. These pictures so far as their identity goes, are satisfactory. It is a very remarkable phenomenon.

Q. Who is this figure on the picture? A. It is my wife; she died eight years ago. I have a picture of her in my possession, and I may have seen the picture every day. It is hanging up in my bedroom; but not in that form. It is a plain figure. I have two portraits besides. I see them every day.

Q. Do you see anything to cause an identity, except the faces? A. Nothing, except the general size.

Q. Do you recognize any peculiar expression about the face? A. Nothing more than the general one—nothing more than the general outline; the third picture was taken a few minutes after the others.

Q. What do you recognize in this? A. It is unmistakable; the recognition was perfect, not only with myself, but with all my friends; that upon my head looks like a wreath of flowers.

Q. Is there any connection between the flowers and herself, which would serve to fix the identity? A. None whatever; the last one is the most perfectly recognizable.

Q. Did you recognize any perfume or floral smell from the proximity of these flowers on this picture (referring to the above)? A. No. (Laughter.)

Q. Are you a Spiritualist? A. No, sir, I am not a Spiritualist in the general acceptance of the term; I believe in spiritual phenomena so far as they are really evidenced to my senses.

Q. Do you believe them to be material or immaterial? A. That is a question that I am not called upon to answer.

Q. It is important in the interest of justice that you should. A. So far as my observation goes, the physical phenomena that I have seen prove to me that there are forces from the atmosphere, or from some other sources that are material.

Q. Describe any of them. A. It is impossible for me to describe them.

Q. Are they susceptible to the feeling? A. Yes.

Q. To the touch? A. Yes.

Q. To the organ of hearing? A. Yes. With my friend Mr. Varley, the well-known electrician in England; we spent some time last winter in examining all these phenomena. He had the electrical apparatus, and all the batteries and other things necessary to a research, and we both came to a conclusion that the phenomena were a reality—that a force exists which is, perhaps, subject to no known law, which is none the less a reality; it is as real as electricity or magnetism. It is impossible to determine whether it is a positive or negative force. We did not discover that it had a relation with negative force.

Q. Was it created by artificial means? A. No.

Q. How did it exhibit itself? A. Through the presence of mediums.

Q. You mean living mediums? A. Yes.

Q. State the phenomena? A. It is impossible to say; it is like magnetism or electricity.

Q. Was there any exhibition of the face in taking the picture by Mumler? A. No.

Q. Were there anything similar to the experiments that you and Mr. Varley were engaged in? A. Nothing of the sort.

Q. When you went into the dark room, did his wife remain outside? A. Yes, she was in one place sometimes and sometimes in another. She did nothing when the photographs were taken; she did not do anything like the medium whom Mr. Varley and I had. I have not investigated the thing sufficiently to give my belief upon the matter, but I do not

wish it to be understood that I think these are the photographs of spirits only as a phenomenon.

Q. Do you think from your knowledge of electricity and magnetism that a form can be made that is not human? A. I think every form is human.

Q. I ask whether any apparent form can be produced which is not human? A. Whether it occurs?

Q. I ask you, from your knowledge of electricity and magnetism, whether a form may be produced which is not human, and which is sensible to the eye, hearing, and touch? A. It can.

Q. Have you known of any such instances? A. I have seen the physical manifestations which I described.

Q. State what you have known? A. I could not. Judge DOWLING: Give one; Judge Edmonds gave two. A. I do not care about going into all my experiences.

Judge DOWLING: You may select one. A. The physical manifestations have no reference to the subject; I saw no form or figure.

Mr. TOWNSEND: It is something which he does not want to open here.

Judge DOWLING: If he considers the question a delicate one—

WITNESS: There are matters which I do not care to go into or make public to the world.

Mr. GEARY: I have the right to investigate the matter, but I will waive the question.

Mr. TOWNSEND (to Witness): You were entirely conscious at the time of the taking of the picture? A. I hope I was.

Q. Were you conscious of having a hand in front of you? A. No; no form was there, I am certain; there was no person standing behind me, I am positive.*

TESTIMONY OF MRS. ANN R. INGALLS.

To Mr. Day: Resides at 243, West Seventeenth Street; is acquainted with Mr. Mumler; went to his gallery to get a picture taken; saw Mrs. Mumler; Mrs. Mumler did not promise a spirit picture; she sat for a picture, and could not procure one; then Mr. Mumler sat her again, and two figures appeared, rather indistinct: when the picture was printed she could recognize the figures, but they were not sufficiently distinct to satisfy others. Six months after she sat again and procured another picture, which was recognized by all who saw it, the form was that of her son; she paid \$10 for the first one and

* Mr. Livermore has kindly furnished us with copies of the photographs referred to in his evidence.

nothing for the second; did not notice anything unusual about the gallery; there was nobody there but Mumler and herself; there was no person behind her; there was no object representing anything; she stayed in the room where the picture was taken; she thought she recognized it at first as the form of her son; after it was printed she recognized it fully. Mr. Mumler did not touch the camera, he merely held his hand over it.

Cross-examined by Mr. Geary: Her son had been dead a year and a few months when the picture was taken; he died in New Orleans on the 12th of November, 1867; she had seen him 11 days before his death; has a photograph of him; recognizes his form by a peculiarity about his head, his mouth, his hair, his forehead, and his nose; told Mrs. Mumler that the first picture was not as distinct as she could wish; did not tell her what kind of a picture she wanted. The first figures were those of her brother and mother (shews the pictures); her mother died 20 years before; she was 70 years old; does not know how old her brother was; thinks he was 18 or 19 when he died (points out which is her mother and which is her brother). Uses glasses; has used them for about a year. Will not say positively that it is her mother, but thinks it is from the general appearance; her brother had a large ear. She believes in Spiritualism since she got this picture; that satisfied her; she believes that disembodied spirits return to earth.

This finished the taking of testimony for that session, and

Mr. DAY said: We can produce many others to shew an identification of friends, and that there is no deception, but I suppose there is no necessity for bringing forward any more.

At the next sitting of the Court Mr. MUMLER read the following statement:—

“In 1861, in the City of Boston, while engaged in business as an engraver, I was in the habit of visiting a young man who was employed in a photographic gallery kept by a Mrs. Stewart, on Washington Street. Occasionally I would experiment with the instrument and chemicals. One Sunday, while entirely alone in this gallery, I attempted to get a picture of myself, and then it was that I first discovered, while developing it, that a second form appeared on the plate. At this time I had never heard of spirit pictures, although I had been somewhat interested in the doctrine of Spiritualism. At first I laboured under what is now the general impression,—that the plate upon which the picture was taken could not have been clean, and that the form which showed itself beside my own must have been left on the glass; and I so stated to my employers and others. Sub-

sequent attempts, however, made under circumstances which preclude such a possibility have confirmed me in the belief that the power by which these forms are produced is beyond human control, and the experts that have been called by the people have failed to produce a picture made in that manner. I wish to state that at the time I developed the shadow or form above alluded to, I was a complete novice in the art of photography, and had no experience whatever in the art of photography, and had no experience whatever in the composition of chemicals used in the business, and that my use of them in my experiments at that time was simply in conformity with what I had seen my friend do, while himself engaged in his business. After getting the form of the plate, at the suggestion of several friends to whom I showed the plate, I made other attempts, and generally with most remarkable results; I then determined to leave my own business and devote myself to photography; before long the subject of spirit-photography, and particularly my success, became the theme of every tongue, and I was overrun with people of enquiring minds, and obliged to go over and over again, for their pleasure, the routine of taking and developing the pictures. For a long time I never refused any person who came to investigate; it soon became apparent, however, that I must either stop it or cease to support myself, for, as a general thing, these *savans*, while greedy themselves for intellectual food, seemed entirely oblivious to the fact that I myself was a material body. (Laughter) However, I can truly say that I have never refused, intentionally, any person who desired to have a picture taken from making every examination or inquiry they chose to make, and had I been allowed in this examination to have produced evidence from abroad, I could have shown by scientific men, whose names would have satisfied every one, that the most careful and minute examinations have often been made into all the details of my business, while I have been engaged in taking pictures; I solemnly assert here that I have now but comparatively little knowledge of photography, or chemicals, or science of any kind, further than is absolutely needed to take ordinary photographic pictures; I positively assert that in taking the pictures on which these forms appear, I have never used any trick or device, or availed myself of any deception or fraud in producing them; that these forms have appeared in each and every instance when they have been presented without any effort, except my will-power to produce them.

As to my refusal to entertain propositions from the self-appointed committee of photographers who appeared in my room since my arrest, and who desired, as I am informed by Mr. Guay, to make me take pictures for them, whether I

would or not, I have only to say, that since my arrest I have placed myself entirely in the hands of my Counsel, and have been guided by his advice, and I am pleased to say that one of the first cautions he gave me was to refrain, during the examination, from being led into any trap of that kind; having been charged with a crime which, temporarily at least, placed me before the public in the same category with gamblers and men of that ilk, I have been deprived of the privilege of having my utensils seized at the time of my arrest. (Here Judge Dowling said: I was applied to to have your tools seized, but refused to have it done because I disapproved of such proceedings.) Mr. M. continued: If I had been engaged in such nefarious proceedings as I am charged with, the implements themselves would have been the strongest evidence against me. They were not touched. They have stood ever since in the position they have always occupied in my gallery; and, for the safety of others who may hereafter be called to occupy my place in a Court of Justice, I sincerely hope that such proceedings may cease.

Mr. TOWNSEND, on behalf of the defendant, first addressed the Court. After an able introduction, Mr. Townsend first directed his Honor's attention to what appeared to be the legal aspect of the case. He then entered into the evidence given by the respective witnesses for the defence. Mr. Mumler has obtained spirit pictures in strange places, on other instruments, and with strange chemicals. The pictures thus obtained have been recognized by the sitters, in many instances, as deceased friends and relatives. Mr. Guay has been present many times when they were recognized. Judge Edmonds recognized one. Here the learned Counsel gave a synopsis of the testimony, making commentaries as he proceeded. He continued: Five hundred persons could have given similar testimony to those who had been called for the defence. Mr. Mumler has been here but a few months, and it is wonderful that so many respectable people would come without demand. He obtained pictures of persons dead, who had no pictures taken during life. He took these pictures sometimes without even touching the camera. He took his pictures through a yellow light, with no gas. There is no evidence that Mumler pretended to do what he knew to be false, and consequently the whole element of the crime is wanting. Mumler may be wrong in saying he can give a spirit picture, but that does not constitute a crime, unless he knew he could not give one. Upon the prosecutor's own showing, this case must be dismissed. It will not change a believer, or prevent one from believing. Spiritualists will stand by him at all hazards to the utmost extremity. The case in a

Court of Justice, should be looked upon simply as one of law. But suppose these defences should fail, we come to our affirmative defence, namely (1), that spirit pictures can be taken. It has been proved that pictures of the dead have been taken. (2). That such pictures have been taken, where there was no picture of the deceased in existence. These two things have been distinctively, positively sworn to by unimpeached witnesses, and in a judicial proceeding such as this, that testimony must control, unless it has been overborne by countervailing evidence. Now let us look at this countervailing evidence. It is proved that, shadowy, ghost-like pictures can be produced by other photographers. Everybody acquainted with photography knows that to be so; it has never been denied by us; Mumler's circular says that. But still the question remains—and it is the real question in the case—can such shadowy pictures as produced by others, be pictures of the dead? But even against the testimony for the prosecution, which was theory, we have direct practical evidence. Mr. Hull, their principal witness, selected among others, numbers 5, 7, and 10. (Mr. Gilmore), for the defence, as having been made by a reflection from a negative plate. Mr. Gilmore says that he was warned of this particular way of taking them by Gurney, and watched closely, and there was but one plate when it went into the slide, or when it was developed. And Hull says it could not be developed by yellow light, which was however done.

Mr. Townsend then remarked, that if all Spiritualists were insane, there must be a great deal of insanity in America, for statistics showed that in the United States there were 11,000,000 of Spiritualists to 10,000,000 of other denominations. After pursuing his argument in a theological light, Mr. Townsend concluded his most able and eloquent peroration.

Mr. Geary then rose and after expressing his admiration of his adversaries' argument, said:—This is no private prosecution. One of the gentlemen connected with a public journal of this city examined into these so-called spirit photographs, satisfied that a large swindle was being perpetrated; he called to it the attention of the Chief Magistrate of this city, who at once directed his Chief Marshal to make a personal investigation. Hence any assertion that private malice instigated these charges is as baseless as it is untrue. He then elaborately reviewed the whole of the evidence for the defence.

After criticising the testimony of other witnesses, Mr. Geary continued: Now what does all this prove? Why, that the trick was so cleverly done that not even photographers could discover how it was done. That very many persons of ordinary intellect, competent to conduct the every-day business of life, went to the

prisoner, paid their money, received these spirit photographs, and (Polonius like), fancied they recognized likenesses of their departed friends, and therefore believed the prisoner's statement. There is no proof of any spiritual agency, only evidence that certain persons believe it exists. Man is naturally superstitious, and in all ages of the world, impostors and cheats have taken advantage of credulity to impose on their fellows less sharp than themselves. Mr. Geary then accounted for the testimony of Judge Edmonds and Paul Bremond on the theory of hallucinations, which affected Lord Byron, Cowper, and Goethe. He then showed the application of the principle in the present case. He asserted that probable cause had been shown to warrant the commitment asked for.

At the close of the address the Judge said, after careful attention to the case, he had come to the conclusion that the prisoner should be discharged. He would state that however he might believe that trick and deception had been practised by the prisoner, yet, as he sat there in his capacity of magistrate, he was compelled to decide that he should not be justified in sending the defence to the Grand Jury, as, in his opinion, the prosecution had failed to prove the case.

The following letters have appeared in the *Tribune*, on the same subject:—

“CAN A SPIRIT BE PHOTOGRAPHED?”

“To the Editor of the ‘*Tribune*.’”

“SIR,—It is sometimes a thankless task to expose villany. It is always a thankless task to throw yourself against a popular belief with nothing in your hand but a new truth. Mr. Mumler may be a villain. I do not know the man. I never saw him. If he is a trickster his villany is of the darkest hue, for he speculates on the holiest instincts of men. I have nothing to do with Mr. Mumler. He may be honest, or the Court may find him a swindler. The questions raised in this trial do not turn on the innocence or guilt of one man.

“Can a spirit be photographed? Whether Mumler be acquitted or convicted, most intelligent men will say ‘No.’ Ask them why, and they cannot tell you. They have certain vague ideas of a spirit as something incorporeal. They dismiss the question with an *à priori*. One day, in a conversation with Herbert Spencer, I told him of certain facts which had led Alfred Wallace to a belief in the nearness of a world of spirits

and the communion of spirits with mortals. Mr. Spencer met the facts by saying that he had settled the question on *à priori* grounds. Wallace is one of the first naturalists of Europe. He tells me he has seen and heard certain things, and I, making my own experience a measure of the universe, dismiss his testimony as contradicting nature. Is that the method of modern philosophy?

“ I have brought to the investigation of this subject no wisdom above that of common sense; but I have not followed the Spencerian method. In common with many others, I have sought only to find the truth, and have been content to keep the results I have reached to myself. Some of these results I will now give to the public. Gentlemen of the *à priori* method may dismiss the subject now and here.

“ In February, 1867, I formed the acquaintance of a photographer living in the Connecticut Valley. I had gone to his rooms for a photograph. While sitting for the picture, I saw that the artist was strangely agitated. When the plate was developed a bright but vapory female form appeared, standing at my side. I had never heard of Mumler or spirit photography. I asked the photographer how that form got on the plate; he did not know; he could only say that while he was photographing me he saw that woman standing at my side. He did not want the picture taken from his gallery, and wished me not to speak of it. He told me that now and then, for years, he had taken such pictures; that they came through no agency of his; that he could take them almost any time by yielding to the control of beings which he believed to be spirits, but he wanted nothing to do with it. ‘ He would not have his name mixed up with Spiritualism in any form.’

“ I had such confidence in my friend’s honesty, that I wished to make an investigation of this strange power. It was only after many interviews and much urging that he consented to give me sittings, and yield to the ‘ invisibles.’ I offered to pay him generously for his time, but he declined any consideration, saying that he could not be tempted to use this mysterious gift for gain. He gave me every facility in making the investigation. I took a friend to assist me. We had his time for four afternoons. We had the utmost confidence in him, but made the investigation as if he were a trickster. I assisted in preparing the plates, and stood by while the pictures were developed. We took *every* precaution to prevent or detect trickery. At almost every sitting we got the photograph of a woman—the same bright, vapory form that appeared when I went alone, or *thought* I was alone! And at almost every sitting the photographer was partially entranced. What shall we say? He is a man of

position and character. I would as soon think of flinging the charge of falsehood against the Chief Justice. He had no motive to deceive. He would not sell his gift for money. If I believed him capable of falsehood, still I should be unable to account for the pictures. I know of only two ways by which a photograph can be taken. It must be taken either by *reflected* or by *transmitted* light. To get a picture on the sensitized plate, something capable of reflecting light must be placed at a proper distance before the lens; or the plate may be sensitized and covered by another picture, and then exposed to the light. A dim picture will be printed on the sensitized plate by *transmitted* light. These are the only methods by which a photograph can be *taken*. The artist may use an old plate, and a picture may appear, the result of a latent impression left by an old photograph. This last is a solution proposed by a writer in *Saturday's Tribune*. My artist did not use old plates. He must find the solution in one of the other alternatives. Now I know that my artist did not hold an old negative to the sensitized plate and get a ghostly impression by transmitted light. We have one more alternative: was an object placed before the camera? This is the way the bogus Shenstone ghost was photographed. A sheeted man flitted ghost-like before the camera. Were *these* pictures taken so? The photographer, myself, and my friend were the only persons in the room. Could we have been deceived for four days by such a shallow trick? And if we were deceived, how did the confederate who personated the spirit make herself transparent? How did she suspend herself in the air? for one of these photographs is the picture of a woman floating down through the air. They are all as transparent as gossamer. How then were they taken? I was in no haste to form my conclusions. Another case came under my notice.

“A young girl in Chelsea called on one of the leading photographers of the city to have some tintypes taken. He was about to close his rooms for the day. The girl sat, and while the picture was taking, she felt a blur coming over her eyes. She spoke of it to Mr. A., who was standing by the camera. He told her she might wink, but she must sit still. When he developed the plate, a pair of hands appeared on each face! There were eight faces on the sheet. This photograph is very remarkable. I have examined four of the impressions, and have one of them in my possession. The hands are clasped around the girl's neck. They are shown up to the wrist, where they fade away into a formless vapor. They are transparent. One hand comes down over the girl's chin, and you see right through it the perfect outlines of the chin. There is a wonderful family

likeness to all these pictures. Judge Edmonds testifies that the spirits he sees are transparent; and one of the leading Doctors of Divinity of New England (Orthodox) tells me that he sees spirits in the same way.

“ Now you cannot suppose that these hands had been photographed on the tin before. The photographer tells me that he used a new sheet. Suppose I do not believe him. How, then, did the hands appear *over* the face? Can you suppose the hands were photographed *after* the girl? You will see that the little finger and ring finger on the left hand are thrust under the girl’s collar. You must say, then, that girl and hands were all taken together. And now, did some one steal in and clasp her hands around the girl’s neck, and still elude the eye of the artist? He tells me that no one was in the room but himself and the girl. Suppose some one did steal in—how did she make her hands transparent, and conceal the rest of her body? The photographer is a man whose word no one will doubt. He tells me that he had never thought of spirit photography; that he has no theory; that he only knows the hands came through no agency of his.

“ Now, gentlemen—you who have not settled these questions on *à priori* grounds—can you escape the conclusions to which I have been driven?

“ *First*: That the sensitized plate may be more sensitive to light than the human eye.

“ *Second*: That men and women—spirits, but not incorporeal—can, under certain conditions, clothe their person with elements sufficiently tangible to reflect light.

“ If these things are true, the world had never such need of knowing them. We are losing our faith in immortality. We cherish a vague belief that the dead are still living; but we think of them as gauzy abstractions, without form or substance. The men who give precision to their talk of the after life, and tell us their faith that our loved ones who have gone before are *real* human beings, with human forms and human affections—we call them dreamers. Hallucination is the mildest word we apply to them. While reading a report of the trial of Mumler, and finding lawyers trying to break the testimony of witnesses because of their belief in spirits, I thought of the words of a living German philosopher: ‘No one who has eyes to see can fail to remark that the belief in the immortality of the soul has long been effaced from ordinary life.’ We swear a witness on the Bible, and then impugn his testimony if he believes in spirits!—believes that the writers of the New Testament were not mistaken when, on almost every page, they speak of spirits, and admonish us ‘to *try* the spirits!’ Whither are we drifting? How would an item like this appear in *The Tribune*?

“ ‘The Bishop of Rhode Island has written to the Bishop of New York that three men whom he had known in Providence appeared to him, and talked with him, after their decease. The Rhode Island Bishop thinks that bad spirits can personate good ones and deceive us; but he is confident that these three spirits were really his friends. The Bishop of New York has replied that, doubtless, there are deceitful spirits and false visions, and wishes that we had some sure means of distinguishing them from the true.’

“Our table-talk over such an item would be a measure of our departure from the faith of primitive Christianity. For the Bishop of Rhode Island put Exodius, a Bishop in Africa, and for the Bishop of New York put Augustine, and for the nineteenth put the fourth century, and you have an historical truth.

“ ‘But spiritual gifts have ceased.’ No Testament has told you so. ‘But modern science avers that spirits are illusions.’ *What science?* If a tree had sense and science, I suppose that such poor science as it would develop might say, ‘Animals are illusions. They come and go out of dead spaces, by no vegetable law, and our science of stumps avers that birds are apparitions, and that the birdless and beastless wilderness is vegetable orthodoxy.’

“W. D. L.

“Boston, Mass., April 26, 1869.”

“SPIRITUAL PHOTOGRAPHS.

“*To the Editor of the ‘Tribune.’*”

“SIR,—The question has been frequently asked during the Mumler trial, ‘Why, if it be not a deception, cannot he produce his pictures in some other establishment than his own?’

“In answer, I beg space for a brief statement of facts within my own knowledge and experience. With a desire to fully investigate this subject, I invited Mr. M. to visit Poughkeepsie. He accepted, and on the 30th of March last came to our rooms.

“I had, previous to his visit, made every arrangement possible for a full investigation, removing all old negatives from my operating rooms, preparing fresh plates from glass never before used, and putting everything in a shape to prevent or detect any attempt at imposture. A reward of \$50 was offered by me to any of our employés who should succeed in detecting any trickery or deception.

“Mr. M. entered our operating rooms without any previous

preparation or appliances whatever, and with the camera, chemicals, &c., in daily use by us, and under the closest scrutiny of my operator and myself, produced at once his so-called spirit pictures. In three instances during our experiments my operator performed all the manipulations himself, from the coating of the plate to the developing of the pictures; the result in each case being the same, a second figure appearing upon the plate. In one instance the camera was taken into the developing room by him, the plate-holder there removed and thoroughly examined, and the picture developed. Result the same, no second negative or mechanical arrangement whatever being discovered. One fact is worth more as evidence than all the theories in existence, and it is a fact that Mr. Mumler's pictures were produced in our rooms, with our instruments, chemicals, &c., without his touching the plates or taking any part in their production whatever; save only that of laying his hand upon the camera box during the time of exposure. The theories advanced by so-called experts all involve previous preparation of cameras, plate-holders, &c., none of which was it possible for Mr. M. to have made upon this occasion. The different processes described by them, by which Mr. M.'s pictures may be imitated, are known to most photographers. They may prove a satisfactory explanation to the minds of said experts, none of whom have investigated Mr. M.'s operations themselves, but are far from satisfying those who have. Messrs. Gilmore, Gurney, Silver, and myself, with a host of others, know they utterly fail to afford a solution of the problem, or account for the facts within our knowledge. I will pay \$100 to any *expert* who will come to my rooms, and under the same circumstances that Mr. Mumler's pictures were produced there, do the same by natural means without detection. If he succeeds, and can give a satisfactory explanation of the matter, I will promptly acknowledge the fact to the world, and thank him for the solution of a mystery beyond my comprehension.

“ My operator was present at the trial on Friday last, ready to give his sworn testimony to the facts stated. His testimony was not admitted, on the ground that what occurred in Poughkeepsie was foreign to the case; and yet the question is asked, why cannot Mumler produce his pictures in some other gallery than his own? It would seem, if the desire was to arrive at the facts in the case, and not to condemn the man, innocent or guilty, that any evidence tending to a solution of the matter should not have been ruled out upon mere technical grounds. A sworn statement of the facts mentioned has been made by my operator, and is now in the hands of Mr. M.'s counsel. Mr. M., while here; was not only thoroughly watched by those immediately

about him, but also by our printers, who, stimulated by the reward offered, and believing the whole thing a deception, had loopholes prepared, looking from the printing room above into the developing and dark rooms below; and during the little time Mr. M. was left unwatched, or supposed himself to be, his every movement was noted by them. They failed to detect anything in his operations different from the ordinary process. I have no personal interest in Mr. M., and had no acquaintance with him, previous to a casual visit made to his rooms in New York, where, at his invitation, on learning I was a photographer, I investigated the subject as far as possible. Not being fully satisfied there, although unable to detect any sign of imposture, I induced him to visit my rooms, with the above result.

“Poughkeepsie, N. Y.”

“WM. P. SLEE.

[We observed that several of the London daily papers published with great alacrity the report of the early days of the trial, but so far as we have seen, not one has published the conclusion of the case, which ended in the acquittal of Mr. Mumler. The evidence given on his behalf is most interesting, and appears to be of the strongest kind to prove the facts. We invite the London press to publish this evidence, and the Judge's decision.—ED.]

A SPIRITUAL MUSICAL SEANCE.

SOME evenings ago, namely, March 24th, 1869, my wife and I were kindly invited to join a circle by Mr. and Mrs. Childs at their house. We found assembled there with our host and hostess, a party of 12 including the mediums, Mr. Ed. Childs, who is our host's brother, and Mr. Austin. The visitors were Mrs. Anderson, Mrs. Fitzgerald, Mrs. Fossett, Mrs. Dixon, Mr. Taylor, Mr. G. Gibbs, Mr. T. Jones, and the writer.

The circle arranged, musical instruments, namely, a violin, a flute, a piccolo flute, and an organ-concertina, were placed on the table together with a few card-board trumpets.

On the gaslight being turned off, a whispering voice was heard asking for paper. Light was reproduced, a few sheets of paper obtained, and—after being marked by some of the circle with their initials,—laid, with pencils, on the table. The light was again turned off, and a pencil was heard at work, and after a few minutes, the voice said “Light.” On this being again produced, we found on one of the sheets of paper, written in

pencil, in small well-formed characters of old fashioned style, the following:—

<i>Y^e Account of y^e Musicke of y^e Evening.</i>	
—o—	
<i>Violin</i> —	“Y ^e lover and y ^e bird” . . . M. SANCTO.
„	“Cappo Intro (?)” „
„	“Y ^e Minstrel Man.” „
„	“Fauft March” „
<i>Piccolo</i> —	“Sing, birdie, sing” ESCOTT.
<i>Concertina</i> —	“Coming thro’ y ^e rye” „
	M. SANCTO.

Mrs. Anderson was anxious to possess this programme because her name was upon the paper, but Mr. Childs said he thought he ought to keep it among his records. On the light being turned off, Mrs. A—— was told that she should have something for herself; a light was produced for a moment while she marked another sheet of paper, and on its being extinguished the pencil was heard at work again. Light was called for by the voice and on the paper so marked was an elaborate vignette portrait in pencil, apparently done by some kind of stippling.

The circle then composed itself for the promised music, all joining hands, when the voice said, that before Sancto began with his programme he would, if agreeable, give a musical illustration of a passage in the life of an artist. We all willingly assented, when the flute gave forth an eccentric melody, lasting half a minute or so.

“That’s the prelude,” said the voice, “now for the illustration. Understand that the music is composed on the spot. Conceive now that our artist resolves to paint a picture; he prepares his palette and canvas. (*Descriptive music.*) The artist thinks of a subject; he looks up as for inspiration. (*Music.*) He conceives an idea; he rushes to his easel. (*Music.*) The artist drops on one knee and contemplates his work; he thinks he has achieved success. (*Music.*) He hears a knocking at his door; he opens; it is his landlady; she demands her rent. (*Music.*) The artist pleads for further time; he points to his picture. (*Music.*) The landlady will wait no longer; she puts in a distraint; the picture is taken off.” (*Music.*)

A pause following, one of the circle said, “Oh, you won’t

leave him so ; something ought to be done for him." " He gets better off afterwards," said the voice, " but we will tell the rest another time." " Oh, I hope so," said Mrs. Anderson, " but thanks for your music—many thanks—I was quite carried away by it!" " And so was the picture," said the voice.

Each strain of the music lasted about half-a-minute, each being distinctive, characteristic, and illustrative of the words of the verbal tableau preceding it. While listening to it one could understand the meaning of the phrase, " discoursing music." I say " the voice;" but I ought to say " one of the voices." The spirit, whose voice we had hitherto heard, and who had been addressed as Amos, calls himself " Amos Ferguson." The voice we next heard was that of the spirit who had written the programme, and who calls himself " Antonius Sancto;" this voice is different in pitch, intonation, accent, and articulation, and is thus quite distinguishable from the other, although both are whispering.

Sancto asked Mr. Childs to tune and lay the violin on the table. This was done. The spirit corrected the tuning, and then ran over the instrument, bringing out that tone proper to it when the mute is on. Some were so sure that the mute must be on that Mr. Childs struck a light and searched the violin case, but found it there. The light being put out, the violin was played again with the mute sound, then without it, and so several tunes alternately; the invisible player evidently amusing us, and being amused himself at our mystification. Then he imitated the sounds of a repeater, striking the hours and minutes. This, I was told, he had done at a previous *séance*, imitating on the violin the sounds of the repeater of one of the circle who wanted to know how the time was going; then he imitated " Big Ben;" then the sounds of the various animals of a farm yard.

Along with these latter sounds we heard another voice joining the two others in remarks and repartee, very diverting to those to whom they were addressed and who understood them. The laughter was frequently checked by the voice of Amos, calling for quiet and passivity, and saying that noise and excitement disturbed the influence.

The third voice was sonorous and shrill; it belongs to a spirit who speaks, in rustic dialect, a droll sentence or two at a time, but the purpose of his coming seems obscure if it be not to assist the others in physical manipulations. This and the other spirits have given little bits of their history while in the body.

As the last mentioned spirit made himself heard, we heard also from time to time the note of a bird, perhaps produced by this or some other spirit; there must have been several. Sancto

tells Mr. Childs that a spirit, named Escott, takes part with him in these musical manifestations.

Sancto's voice now called for quiet and passivity, and he began his concert with the piece first in order on his programme, being accompanied now and then by a tapping of a card-board tube. Silence was also called by the same signal.

The air "Sing, birdie, sing," was beautifully played on the flute, the accompaniment being really as by a singing bird. But how can I speak of the March from *Faust*, and the March from *Le Prophète*, which was asked for by one of the circle, on the organ-concertina, in the hands of this spirit? The performance of each of these pieces could not have been surpassed by a perfectly conducted band, in force, accuracy, finish and feeling. The audience were unanimous in requesting the invisible friends to repeat them, and the request was immediately complied with, with perhaps a higher appreciation on our parts of the music, and a more complete forgetfulness of the imperfect instrument by which it was rendered.

After an hour-and-half's playing, the programme was concluded, each piece being played at our request more than once, and then the invisible performers, seeming to like the enthusiasm of their auditory, invited the members of the circle to name in succession an air and they would try to play it. This was done; one asked for this favourite air, another for that, each being perfectly given upon one or other of the instruments. While the flute played we could hear the thrumming of accompanying chords from the violin. One asked for a repetition of "Sing, birdie, sing," and it was given as before with the bird accompaniment. While it was being debated whether the accompaniment was produced by some fine management of the piccolo, Sancto's voice said, "I think you would like the air on the piccolo; shall I play it on the piccolo?" "O, thank you, yes." The air was played on it most perfectly, the music being heard free, as it were, from the vibration of the instrument, and accompanied again by the singing of the bird more clearly and effectively than before, now sounding far, then near, then far again.

One lady asked for a tune, of which she said she was composer; the words beginning "I remember, I remember, as my childhood fled by." "Favour us, madam, with the first bar," said the voice. The lady sang the first verse; at the end of the first bar, the flute accompanied her voice note for note as delicately as if singer and invisible performer were playing from the same music with the same perception and feeling. As if pleased with pleasing, the performer, or performers, accompanied the lady through the whole song, and

then played the air successively upon each instrument on the table, just as the lady (did she know the instruments), so she told me, would have played it herself.

As the time for breaking up approached, Mr. Childs asked Sancto to favour us with the usual concert finale. The concertina gave forth "Rule Britannia," the last note of which was prolonged into the first of "God save the Queen," rendered with wonderful power and finish.

This brought to a close a *séance* more interesting than any that I have been present at for the last 15 years, as affording proof of the ability of spirits manifesting themselves by action. But the circle was held under conditions favourable to the manifestation of such action:—for, first, all present had learned to know that we are in a spiritual sphere of existence; secondly, the mediums were good; thirdly, the *séance* was held under conditions suggested by the spirits themselves; and fourthly, all present were in kindly harmony with each other.

Thus it was that we were favoured at once with an extraordinary spiritual manifestation, and an equally extraordinary musical entertainment.

J. DIXON.

8, Great Ormond St., London, W.C.

"A FORCIBLE ARGUMENT."

"Speaking of apparitions: that is rather a forcible argument urged against the theory of their existence by one of the characters in *The Grimsby Ghost*.

"Ghosts be hanged! It's too late in the day for 'em by a whole century; they're quite exploded; went out with the old witches. No, sir! Workmen may rise for higher wages; the sun may rise, and bread may rise, and the sea may rise; and the rising generation may rise, and all to some good or bad purpose; but that the dead and buried should rise, only to make one's hair rise, is more than I can credit. What should they rise for? Some say they come with messages or errands to the living; but they can't deliver 'em for want of breath, and can't execute 'em for want of physical force. If you come up out of your grave to serve a friend, how are you to help him? And if it's an enemy, what's the use of appearing to him if you can't pitch into him?"

"Ah, my friend! between us and the other world there is an impassable wall—a wall of adamant, through which nothing can penetrate."—*Knickerbocker*.

THE only "wall between us and the other world" is the wall of flesh in which some are indeed more prison-bound than in "walls of adamant;" but the human body is not designed for this, but as a tenement for our use and service; with its windows to let in the light; and doors and passages through which to freely pass and hold mutual intercourse. We "penetrate" beyond it into farthest regions of space and remotest periods of time. In sleep,

no less than in trance, we are free from its limitations. Memory, and Hope, Conscience and Imagination are beyond its circumscription. Shakespeare and Homer speak to us in their works; and in a most true sense all our literature, science, philosophy, religion, is from the world of spirits. This wall of flesh which encompasses us does not prevent our holding intercourse with each other; will it do so when that wall is broken down on either side? If not, why should we conclude that it does so when that wall is broken down on the one side only? With all that spirit has accomplished is it not equal to this? Are we quite sure that it never has effected it—that it never can effect it?

Dare we say
No spirit ever brake the band
Which stays him from the native land
Where first he walked when clasped in clay?

If so, we have read our New Testaments and studied history to little purpose; and we are either ignorant of the facts transpiring all around us, or between us and the truth there is a well-nigh "impassable wall"—a wall of prejudice, harder to "penetrate" than "a wall of adamant."

But we are told that spirits—even if they should come to us—could not come to any purpose. They could not deliver their messages "for want of breath," nor execute them for "want of physical force." Now it is rather "late in the day" for an objection like this, when millions of messages are every year being delivered "without breath" through the Printing Press, Post Office, and the Electric Telegraph; to say nothing of the rather awkward fact that a good many—say a few hundred thousand—messages from "the other world" have actually been given and published during the last few years, and that such messages are still a matter of daily experience; but then you know facts are of no consequence to a philosopher, they had better keep out of *his* way, or—it will be the worse for *them*. And as to spirits wanting physical force, we should like our critic to tell us where the force comes from which enables us to carry about for perhaps half a century these bodies of ours—weighing say 150 lbs., more or less, and to employ them in draining, cultivating, building, making docks, canals, steam ships, railways, electric telegraphs, books, newspapers, labour-saving machinery, and all the appliances of civilization?—and whence the intelligence associated with this physical force which guides, directs, regulates, and adjusts it to all the varied purposes to which it has to be applied? Of course if a ghost is "dead and buried," and has to "come up out of his grave" to help, or to "pitch into" us, as the case

may be, he must find it rather a tough job. We have heard of dead and buried bodies, but we never before heard of a dead and buried ghost; and don't believe in one. Socrates—or for the matter the silliest ghost that ever, in mortal life, wielded a goose quill—might have taught *Knickerbocker* a better lesson than that, even though he had never read the New Testament. When will our public writers “come up out of the grave” of their materialism, and “rise” above the dead and buried “philosophy” of the eighteenth century!

And this is the kind of “forcible argument” that is to demolish Spiritualism and cover it with ridicule. Bah!

T. S.

NOTES AND GLEANINGS.

THE KNOWLEDGE OF GOD.

MR. H. G. ATKINSON is pleased to say that God in His very nature and essence is incomprehensible. Who ever said He was comprehensible? Zophar asked Job, “Canst thou by searching find out God?” but qualified his query with, “Canst thou find out the Almighty *unto perfection?*”

The alternative is not between knowing God perfectly, and knowing nothing about Him. Mr. Atkinson implies that we can know nothing, which logically is Atheism; for if we can know nothing, why presume to talk of His existence? Mr. Atkinson, like the Comtists, should decline to name God in any other sense than Apollo or Odin.

Whilst no one pretends to the comprehension of God, every Christian believes He has revealed His inmost character in Jesus Christ.

As for anthropomorphism, I should like to ask Mr. Atkinson what better conception can we entertain of God than as of man? If we do not think of Him as man, how else shall we think of Him?

Acquaintance with creation indicates a Creator of whom man is the image. That we see the why and wherefore of innumerable phenomena proves a correspondence between the Creator and ourselves. Difficulties constantly arise in social and physical science, and what does the word difficulty signify in such applications? Why no more than our inability to see what God means. When we do see what He means, then we say we understand. Thus the progress of science is no more than progress in the comprehension of God—a progress that

will go on to infinity, and yet leave us at every point ready to repeat Zophar's question, "Canst thou by searching find out God to perfection?" As Swedenborg boldly and clearly puts the case, "God could not have created the universe as it is unless He were man."

Mr. Atkinson's use of the divine infinity as a discouragement of theology is a very ancient trick, and has recently been revived by Dean Mansel with great *éclat*; but it cannot impose on any enlightened spiritual intelligence.

WILLIAM WHITE.

30, Thurlow Road, Hampstead,
2nd May, 1869.

SPIRITUALISM AT THE ROYAL INSTITUTION.

The following is from a report of a Lecture by Professor Tylor, at the Royal Institution, in the *Illustrated London News* of May 1st:—

Mr. E. B. Tylor gave a discourse on the Survival of Savage Thought in Modern Civilization at the evening meeting on Friday, April 23rd. He began with remarks upon various forms of superstition as cases of survival, and alluded to modern witchcraft as no product of Mediævalism, but as a revival of the crudest savage sorcery. He then gave numerous interesting details of the ethnography of Spiritualism, or "animism," describing it as essentially the antagonist of materialism, and as forming the basis in some form or other of the religion of mankind, from the rudest savage up to the most enlightened Christian. This animism, he said is also a philosophy, which regards the soul of man as an ethereal, but not immaterial being, existing within him and animating him, yet able to quit its tenement and return to it; and thus affording a means of explaining dreams, visions, ghostly appearances, second sight, and other subjective mental phenomena. Mr. Tylor then dilated on the remarkable similarity which exists in the proceedings of savage sorcerers and conjurors (who professed to live in special intercourse with spirits, and perform wonders by their aid) and the practices of Spiritualists in our own day—a modern medium being merely a Red Indian or Tatar shaman in a dress-coat. This Spiritualism, he said, is really and truly a survival and revival of savage thought.

We are glad to find that some rays of light in regard to Spiritualism are beginning to pierce even the thick darkness of the Royal Institution. In the foregoing paragraph, Mr. Tylor recognizes some important truths on which we have long insisted. We may hope that others, which (if he reads his *Spiritual Magazine*) he now brands as "superstition," may follow in due course. Some of his hearers at the Royal Institution may have needed to be told that Spiritualism is "essentially the antagonist of materialism;" and that it is also "a philosophy," though its teachings are not very fully or happily expressed by him. While calling it "superstition," he has to speak of it "as forming the basis in some form or other of the

religion of mankind, from the rudest savage up to the most enlightened Christian." In other words, Spiritualism is co-extensive with religion and humanity, and consequently "in some form or other" is held by the civilized man—"the most enlightened Christian," as well as by the "rudest savage." To speak, then, of Spiritualism as "the survival of savage thought in modern civilization," is as pertinent or impertinent as to speak of eating and drinking as the survival among us of savage custom. We have, indeed, heard of an eccentric philosopher who maintained that eating and drinking was "only an inveterate habit;" both this habit and the practice of Spiritualism, as they began before the Royal Institution was founded, so will they, in all probability, "survive" its dissolution. Mr. Tylor, however, did not inform his auditors—perhaps he was not aware himself—that "savage sorcery" is as much like Christian Spiritualism as African cannibalism is like a dinner at the London Tavern. A cynical philosopher, too, might remind him that a modern professor is as much like "a Red Indian or Tatar shaman in a dress-coat" as a modern medium—and that unless they ventured upon a correspondence in the newspapers, it might not be easy to discriminate them. Some modern professors, indeed, claim an ancestry far less respectable than either of the heathen gentlemen referred to. Mr. Tylor is not the only modern professor at the Royal Institution, who, in grappling with Spiritualism, has caught a Tatar.

SPIRITUAL INSTITUTE.

The committee and friends of the Spiritual Institute, met at the Secretary's rooms, Mrs. C. H. Spear, 14, Amptill Square, on Monday evening, April 14th, Mr. Tebb, in the chair. During the six months just expired upwards of 700 calls have been made at the secretary's rooms, 372 letters have been received, and 378 have been sent out; all relating to the general subject of Spiritualism. Books, papers and tracts have been circulated to a considerable extent; and the Wednesday evening meetings have increased to such large numbers, that they could not be comfortably accommodated in the private rooms afforded, and friends have been requested to forego their regular attendance that strangers and non-believers in spirit intercourse, might have the evening for enquiry and conversation. As illustration of the needs and uses of an institution of the character contemplated, many interesting instances were given. The report concludes:—"Thus some of the purposes contemplated in

the circular issued by the institute have been carried forward happily and successfully by private individuals; yet it must be admitted, that a compact working body or organization might effect more economically, efficiently, and extensively, the same and larger ends. With this view the committee will continue their efforts in harmony with their proposals in their circular, and they solicit the co-operation of all who approve of the work. It may be added that the Institute committee approve of the proposition made by the United States Convention, to hold an International Conference in London; and that the circular, which has appeared in the various magazines, of this city, detailing the plan, has been sent to eminent persons in the various nations where Spiritualism is known to claim attention.

The above report was unanimously adopted and a vote of thanks given to Mrs. Spear, followed by appropriate remarks and suggestions from Messrs. Burns, Spear, Crawford, Wilms-hurst, Tebb, and Swinton; Mrs. Tebb, and the Misses Houghton, Hay, and Ingram.

A GHOST STORY.

We are not answerable for the following:—An aged man dressed in the costume of the last century, wearing a flowing shirt front, and having in his hand a large cane, has repeatedly been met of late towards evening, walking in the Pilgrim Road, near a chalk pit, between the villages of Otford and Kemsing, Sevenoaks. Always on the same spot of road, he neither proceeds, so far as can be ascertained, to the one village or the other, nor can it be discovered that he is sojourning at any neighbouring place. On Saturday evening a horseman close to the chalk pit was about to address him and inquire the time, when on turning in his saddle to do so, behold he had vanished! The horseman, by no means a coward, avers that he was never so much alarmed in his life, for he distinctly saw the old gentleman close to him, and could not be deceived on the subject. He says the dress, of the most ancient cut, could not be mistaken, nor the frilled shirt front and cane. The disappearance—if disappearance it really was, is very remarkable, as there were no houses or cottages near the spot, nor any place for a person jocularly inclined to secrete himself. For what purpose is the ancient stranger patrolling in the above secluded locality?—*South-Eastern Gazette.*

THE DIALECTICAL SOCIETY.

The committee meetings to investigate Spiritualism and to find out whether it exists or not, continue to be held, and reports of their proceedings appear in some of the daily papers, principally in the *Echo*, the chief proprietor of which is a member of the committee. We hear that he and most of the committee have had their former opinions much modified, not only by the evidence adduced before them, but by the phenomena elicited amongst themselves at their own *séances*. This proprietor of the *Echo* thinks it decent to head the articles in large type, with "ANOTHER EVENING WITH THE SPIRIT-RAPPERS." There are others we could name who believe in private, and reprobate in public in their papers, and thus hold the public in ignorance, but we do not think this is honest or decent. Why not tell the truth and be respectful to it?

DISCOVERY OF GOLD IN SHETLAND.

To the *Scotsman* the factor of Garth and Onnsbrae sends the following account of the discovery of gold in Shetland:—

To settle the many wild rumours afloat on this subject, I may state that gold has been found in Unst. Appearances, comparing with Australia, are decidedly auriferous but the area is limited. A thorough search is to be made so soon as the weather permits, and should it prove a paying gold field, arrangements will at once be made to enable diggers to set to work on fair terms.

The most extraordinary matter is the mode of discovery. I was informed that it was in consequence of statements made by a young man, son of a tenant on the property. I at once sent for the person, who stated in the most solemn manner, that being one day at the ebb—that is, securing shell-fish for bait—and returning up the rocks, he heard a voice saying, "Plenty gold about" (above). He felt frightened when he saw no one near, and at once ran home and told his family. They spoke of the matter to the neighbours, who, after consultation, made direct enquiries of Andrew as to the truth of the story. Andrew, as he still does, maintained his assertion, and so it was resolved that four of his neighbours should go with him and make a search. This party returned in high glee, bearing with them some pounds weight of what they considered gold, but what in reality proved to be *iron pyrites*. The whole neighbourhood was then roused, and all flattered themselves that there need be no more fishings or farms. Upwards of sixty men were to be seen at work over these pyrites, and it was not until an old gold digger visited the spot that they were undeceived and gold actually found. Subsequently other "diggers" obtained small samples, but in no case more than enough to swear by.

The superstitious may explain the above. I can only say that Andrew is a decent lad, and would not tell a lie—nor did he or any in the township ever hear of gold discoveries in Caithness. He no doubt imagined he heard the voice; and the strange fact is, that the gold should be there and so strangely discovered.

THE WELSH FASTING GIRL.

THE general public, and more especially believers in Spiritualism and in healing by the laying on of hands, have, for some time past, had their attention called to what is certainly a singular phenomenon, namely, a girl of 12 years of age, professing to live 18 months without partaking of any food. I need not in this article give any particulars of her case, except such as are necessary to a right understanding of the object for which I am now writing, as the newspapers and Spiritualist publications have already supplied all that is needed.

A few weeks ago I received a letter from Mr. James Burns, of London, wishing to know if in the event of my expenses being guaranteed to me, I would visit Sarah Jacobs, the girl in question, and try whether I could cure her by the laying on of hands. Having agreed to do as requested, I visited the girl on Tuesday, May 4th. The particulars of that visit I have already reported in the columns of the *North Wilts Herald* for May 8, (a paper published at Swindon) and copies of which I have sent to several Spiritualist friends. I failed to cure Sarah Jacobs, under circumstances where success was not to be anticipated. The facts are as follows:—

On arriving at the farm house where Sarah Jacobs lives, and explaining to the Rev. John Jones, the vicar of the parish, who, at my request, was present, the great object of my visit, the parents appeared to be morbidly afraid lest by any manipulation of mine their child should be injured, and Mr. Jones himself shared to some extent that same fear. When, however, I explained to him what it was I wanted to do, and gave him a very solemn promise that I would treat the girl with all possible gentleness, he was re-assured, and expressed his re-assurance to the parents. I asked for leave to put my hands upon the child from the crown of her head to the soles of her feet, and then call upon her to rise from her bed, and partake of food. All that I was actually allowed to do by way of manipulation was to put my hands upon the scalp of her head, her forehead, eyes, and cheeks; the remaining parts of her body being totally untouched. Even while I did what I did—and it was but little—I saw there was an element of fear working in the minds of the parents, although whether that element interfered with any power I might otherwise have been able to exercise, I do not know.

I have always felt that in all cases of healing it is extremely desirable that the mind of the operator, and the mind of the

patient, should come into direct, vivid, and complete contact, and that anything which prevents such a consummation is so far a hindrance in the way of cure. Now, in dealing with Sarah Jacobs, I had to address myself to her through the medium of the vicar, who, of course, was able to speak both English and Welsh, and interpreted my English words to the girl and her friends. I sat on the edge of the bed talking to Sarah Jacobs in my own language, just as if she were able to understand what I said, and as fast as I did so, Mr. Jones translated my words. Of course, Mr. Jones was a medium by which *some* measure of mental contact could be established between myself and my patient, and I most sincerely believe that he did his very best to serve me. But a Spiritualist will surely understand that this was "the pursuit of a cure under difficulties;" in fact it was Mr. Jones's mind, and not mine, which was all along operating upon Sarah Jacobs. I ought to add here that there was one gentleman in the room whom I met in the train, and who accompanied me to the farm house. From conversation with him I learned that he was utterly sceptical as to all Spiritualism and healing. He was in the room during the whole of the time I was engaged with Sarah Jacobs, and it may be that his very presence, though without any blame to himself, created an atmosphere unfavourable to healing. Be this as it may, I have to report that to all outward appearance my failure to cure this girl was complete, although I had a strong impression at the time, which I have retained up to this moment, that she could have risen from her bed and partaken of food had she so believed and willed, and I conveyed my belief to the parents through Mr. Jones.

I owe it to my own personal convictions to add my belief that the evidence existing up to this time preponderates in favour of Sarah Jacobs. If people will insist upon so thinking of antecedent improbabilities, laws of physiology, laws of nature, &c., &c., as to assert the impossibility of life being sustained without food, I would remind such of them as are believers in the existence of a living God, who is Provider and Sustainer, as well as Creator and Ruler, that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God;" or, to translate this dialect into the speech of to-day, "food has no *inherent* quality to nourish, but only a derived one; and the ultimate source of all existence, all sustenance, all nourishment, is God, who while He never breaks any one of His laws, may yet act by methods which are at present unknown to us." Of course, if any man is prepared to come forward and shew that he knows every law of God; and how, in every case, God acts in reference to His intelligent creatures, let him do so.

But in the absence of such a person, it seems very like a piece of pure scientific dogmatism to assume the very point in dispute, and then look down with a mild contempt or pity upon those who wish to be logical, and who are fully persuaded that their knowledge has not, as yet, exhausted all the ways and means of God.

FREDERIC ROWLAND YOUNG,
Minister of the Free Christian Church,
New Swindon.

May 12, 1869.

CELEBRATION OF THE TWENTY-FIRST ANNI-
VERSARY OF MODERN SPIRITUALISM,

At Tremont Temple, Boston, March 30, 1869.

ON Tuesday evening, March 30th, the Spiritualists of Boston celebrated the Twenty-first Anniversary of the birth of Modern Spiritualism, at Tremont Temple, when the following address from Judge Edmonds was read:—

“ To those who are here assembled to celebrate the Anniversary of the Advent of Modern Spiritualism:—

“ Prevented by bodily infirmity, which I hope however is only transient, from participating with you personally on this interesting occasion, and yet feeling an interest in the cause, which grows more intense as I advance in age and in a knowledge of the subject, I hope you will yet permit me to address to you a few words of cheer and congratulation, if not of instruction.

“ It seems to me that we cannot be too careful to have the object of our celebrations distinctly understood. We do not mean to claim that this era is the first time that an intercourse with the spirit-world has been known among men, and we do not celebrate its advent now as a new event in the annals of mankind. As far back as we have any knowledge of the life of man we discover its appearance. Everywhere, both in sacred and profane history, we have accounts of its presence. Every religion ever known among men has had revelation from the spirit-world as its foundation, and we know full well that our age is not the first in which it has appeared. But this age is the first in which it has been dealt with wisely and well. It is now that, for the first time, the human race have advanced far

enough in knowledge of man and his relations to God, and in freedom of thought, to make it available to our happiness and progress. And it is now, that for the first time, we are enabled to rise above the superstition, ignorance, and fear, which have hitherto shut out the light of heaven from the human soul. It is this emancipation and its consequences that we celebrate; for now when freedom speaks to earth again, the heart of humanity is prepared to receive, to welcome, and to profit by it.

“Never till now has the spirit-presence been hailed by an understanding enlightened enough to comprehend it. At one time it was regarded as a direct communion with God himself; at another time, as the result of an interference of the stars and planets with human affairs. At one time it was viewed as a miracle, involving a suspension of universal law, and at another met with a denial of fact, as incompatible with the laws of God and Nature; now, as coming from angels—an order of created intelligence distinct from the human race; and now, as emanating from devils, or angels fallen from their high estate; now, it was astrology, used for the guidance of human affairs, and anon it was witchcraft, involving a compact between the devil and weak and unhonored mortals, and all for evil. At one time the instruments of its appearance would be worshipped as gods; at another, revered as prophets; and at another, hung, drowned and burned by thousands as witches; now torn to pieces by riotous violence, and now canonized into the sainthood; tortured to death by a Holy Inquisition, or tried and executed by courts of justice, or revered as the founder of some mighty religion, all powerful to persecute and to slay, but impotent to save or to elevate; sometimes healing the sick and comforting the mourner, and at other times scattering affright, and misery, and ruin, broadcast over whole communities; appearing here and there through a long succession of ages, sometimes in broken fragments of scattered visitations, and sometimes with a profuse out-pouring and long continuing among men. But at no time do we learn that there was ever a rational, well-sustained effort made to investigate its nature or ascertain the purpose of its coming.

“It displayed intelligence, and, oftentimes, that which was above anything that could be expected from mortal life; men actually opened an intercourse with it, but it rarely seemed to have entered into their minds that it could be made available to reveal what is life beyond our death; and when that thought did occur, it was either confined to the cloister or suppressed by the priestly denunciation that it was a sin to seek to learn that which God had kept from our knowledge. And when it came, as it often did, with evidences of identity so strong as to tend power-

fully toward conviction, it was met with the denunciation—founded upon a fancied condition of existence beyond the grave—that the wicked could not leave their abiding-place and the virtuous would not.

“Thus it floated down the stream of time, perverted by ignorance or fear into an instrument of misery to man, or converted by superstition into a despotism over his freedom of thought, until, within the last quarter of a century, it visited, for a second time, this continent. Here it found a land where there was no persecution for opinion’s sake; a people whose education and freedom of thought fitted them to receive and investigate, if not to welcome and embrace it. Here was no authority to give to an unsupported denial the power to crush out a proven truth; no *auto da fé* to burn to death the instrument of its promulgation; but hundreds and thousands of intelligent people as ready to inquire into it as into any other hidden mystery of God’s universe.

“Hence it was that when it came among us and displayed, as it had of old, that it was intelligent, and that we could commune with it, an intercourse with it was opened, and we began to learn its nature and its purpose.

“That is the event that we now commemorate—not so much the advent of spirits among us as the opening of our intercourse with them, whereby there can come to us a knowledge of what is the life into which we are to pass when we take our departure from this—a revelation, so far as we know, that can come to us only thus, and, if it comes surely as important as any that has ever been vouchsafed to man. And well indeed may we celebrate it. Again has the stone been rolled away from the mouth of the sepulchre. Again has the light of heaven invaded the darkness of the tomb. And that which 21 years ago was a strange disturbance in a small family, has swelled up to a magnitude that causes believers in spiritual intercourse to be numbered by millions in this country, and to be heard of all over the world.

“Let us then give thanks to God. Freedom does speak to earth again, as once it spoke from Calvary. It is the Divinity that stirs within this movement, and, through its beneficent influence, man is at length speeding rapidly on in the path of that progression which is his destiny.

J. W. EDMONDS.”

THE REV. T. L. HARRIS'S COMMUNITY.

WE publish the following letter, in order that both sides may be heard. It might be much more clear than it is on many points, and more satisfactory as to the mode of life. It would be better to avoid the secrecy which is maintained, and to give a full account to the public of what goes on amongst the community.

Salem-on-Erie, Brocton, New York, U. S. A.,
December 31st, 1868.

Dear Friend,—I have been favoured with the perusal of part of a letter addressed by you to a friend in this country, in which you comment on the conduct and teaching of Mr. Harris, and on the state generally of our community here. You say that what you have heard has thrown you into great distress. My distress is that you and the sincere believers in the new life should for a moment swerve, not from Mr. Harris, but from those vital truths which have been given by God through him; and that doubts should arise in your minds regarding the good order of the attempt being made here to live a heavenly life on earth. Springing from the same religious community as yourself—the Society of Friends—and having in the past had the pleasure of several conversations with you in London, and moreover having sympathized with your independence when you refused to be made the tool of the sectarian Swedenborgians, and stood nobly by Mr. Harris when those who ought to have received him in England closed the doors of their church against him; having these feelings, and believing that I can still call you a brother in the new life, I write to warn you against believing the slanders and falsehoods—for such I know them all to be—which those who have good cause to know better, have spread concerning Mr. Harris and others here. You know when he was preaching in London in 1859 and 1860, what calumnies were at that time circulated respecting him, and how he met calumny with silence; how he replied to hate with love, and like his Divine Master, prayed for his persecutors. He is the same still. He still prays for those who circulate lies concerning him, and the great and glorious cause he has at heart. Mr. Harris said the other day, “The law of the society from the beginning has been to make no reply to any misrepresentations; not to attempt to argue down falsehood, but to live it down. All of the friends know these statements to be false and slanderous; but we shall leave those who have misrepresented us to the just judgment of Almighty God.” But I write to you, believing that in the spirit

you are still with us ; and I ask you, not for the sake of Mr. Harris, or any other individual, but for the sake of a perishing world, and in the name of Messiah the Prince, who comes now "to bring in everlasting righteousness," to disbelieve these slanders and falsehoods.

You say, in the first place, Mr. Harris professes to be the Word Incarnate, and those who are unable to receive his dicta in all things implicitly, spiritual and temporal, must leave the community. With regard to Mr. Harris professing to be the Word Incarnate, I never heard of such a preposterous claim, except in your letter ; nor of anything approaching to such an assumption. And with regard to the latter part of the sentence quoted, I, for one, cannot understand how it is that a man, whose whole teaching and life says to us "live in Christ, obey Him, look to Him," should be constantly accused of the assumption of arbitrary power. Knowing as I do how obedient Mr. Harris is to the Lord—knowing how humble he is—knowing how he suffers for the good of others—knowing how careful he is to teach us the whole council of God—how he makes himself nothing and Christ all in all, I can only ascribe these attacks to the malice of our spiritual enemies, by whom the love sphere of our community, our harmony, our peace, our oneness, are hated with an implacable enmity. The new life cannot be trifled with. It is either (as the Arcana of Christianity says) life unto life, or death unto death. Those who come have to accept the life in its fulness ; and in its completeness find it a pearl of great price, so precious that no words can describe it. But those who come here to criticise, or for selfish ends, or who keep back part of the price, to those it is death unto death. The life is of such vast importance in its bearing on the future of the race, that in the nature of it it cannot be trifled with. Of the man who first receives and then rejects, it may be said, "his last state is worse than the first." This is the second coming of the Lord

Mr. Harris is the first to acknowledge that he is only an instrument in the Lord's hand. He makes no assumption that is not fully described in the volume on the Apocalypse, which has been accepted by some who have come here, yet who have rejected the life founded on that teaching, and it would destroy the community here to allow those to remain who reject the life, because our life is a heavenly influx, and the condition of its gift to us is complete oneness. It is some of those who have been thus rejected, not by Mr. Harris, but by the Lord who is our life, who, to justify themselves before their friends, have thus calumniated us. Yet another will judge them. Then you say, "His intimate is a Miss Waring whose presence Mrs. Harris was very reasonably unable to endure, and the poor wife has

gone back to her friends in New Orleans." This statement is as devoid of truth as the preceding one. Mrs. Harris left in consequence of a mental aberration, which had been growing on her for some time to the great suffering of Mr. Harris and the community. She went to New Orleans it is true, but to live in retirement with one of our members, who for the purpose of use lives there, and she did not go to her relations, and her presence there was not known by them till she had been in N. O. more than a year. After she left she wrote to the society stating her reasons for leaving, for she has lucid intervals, acknowledging the great calamity which had come upon her, and saying she knew it was for the good of the friends here that she should remain away till she regained her self-control. It was necessary that there should be a lady to take the place in the society which Mrs. Harris ought to have occupied, and Miss Waring was the one chosen, and eminently fitted by God for the station; but far be from me to stoop to answer the insinuation of any improper intimacy between Mr. Harris and her.

Why we should pass through fire like this, we know but in part now; yet we do know that those who in the New Life are the followers of a crucified Lord, whose own brothers thought Him mad, must like Him be baptised with suffering and drink the cup of sorrow. Of these Mr. H. and Miss W. are partakers in a very large degree, and are examples to us all of unswerving constancy to a faith the most worthy to be suffered for that was ever committed to man. I never heard that Mrs. H. was "Mr. H.'s true and eternal conjugal partner;" but if she is, it makes the case so much the more painful. It is true, as you say, that she had received the spiritual breathing, but what is there "grotesque" in this? The spirit-breath is a gift to use—a sacred responsibility yet a terrible thing if we are not entirely faithful, and Mrs. H. herself acknowledges that had she been completely obedient and faithful this calamity would not have overtaken her and the community.

You allude to Mr. Cuthbert's leaving. It was necessary for him to leave for a time, but he has now returned to us to the great joy of us all. The necessity for his leaving for a time was acknowledged by Mr. C. himself and by all the community. "We wrestle, like those of old, against the rulers of the darkness of this world;" and if any one gives way to these dark powers who come in every specious guise, and can simulate angels of light, they rush in with such power that unless the sinning member were cut off and considered as "dead" (spiritually) the community would be destroyed. But, thank God, our brother is now alive again.

I am glad that I am writing to one who understands these

things. We have great light, great influx, but these only increase our responsibility. We cannot view these things speculatively—we must live them or leave them. We cannot face the inversions of the world without arraying Pandemonium against us. The coming struggle will be one of giants, and unless we take to ourselves the martyr love that Christ had we know we shall fail. Some of us feel how far we are behind our loved brother Harris and two or three who come nearest to him, and our agonizing prayer is for more faith, more strength. We at times look to England and ask are there none there who are coming to give up *everything* for Christ and humanity? And then comes the answer! Calumny, falsehood, misrepresentation! Yet He who stood alone before Pilate, has left the record “fear not, I have overcome the world;” and so in our sorrow we are joyful in Christ, and in our weakness we are strong in Him, so long as we look alone to Him. I am writing of things of which I can speak with some confidence, for I have lived ever since I came here in June last, in intimate relation with Mr. Harris, and those who are nearest to him. I have had free access to his house at all times, and was for some-time employed in his library in arranging his books and papers; whereas those who have circulated these falsehoods respecting us were not here for three months, and were only on the outside of the community, their states being such that a closer intimacy could not be allowed. I had read Mr. Harris’s writings for seven years before coming here, and found the impossibility of living the new life in the old social state, and when I came to America looked forward with hope, yet with many doubts (arising from what I had heard in England) to finding here a people who really embodied the new truths in life. Yet now having lived in intimacy with the people here for more than six months my uppermost feeling is one of utter and entire unworthiness to take part in such a great and glorious work at I feel this to be, and know it to be.

I have met with absolutely nothing since I came here to shake my faith in Mr. Harris, or in the righteousness of the work he has, under God, inaugurated here. The proofs of the truth of the life here come to us daily, and doubt has no resting-place. You say “Mr. Harris’s disciples in England are filled with consternation.” We do not call ourselves the disciples of Mr. Harris, but co-disciples with him of Christ the God. Except for their own sake and for the sake of truth, the consternation of those who have given up little for Christ does not trouble those who have given up all for Him. You allude to Mr. Oliphant’s connexion with the Society. Mr. Oliphant had visited Wassaic twice before he finally settled there, and was well acquainted

with the workings of the community. Would he have given up position, fame, property, all, to throw the whole energy of his nature into a settlement like this in an obscure corner of the world, had he found it to be in the state in which your letter describes? And since living here he has had ample opportunity of judging of the life which his varied experience during his past life enables him to do; and yet he manifests a daily growing love and zeal for the cause to which he has sacrificed his life. It is for solidarity with holiness that we contend—to form a nucleus where contending parties and sects may find a common rallying-point is our aim, and to work for the formation of a church where self shall have no rule, and where all things are new, and all things of God. This is our daily privilege and prayer. Mr. Harris is accused of ambition and of the love of money-making. To those who know the truth those charges are as false and absurd as the statement would be that Satan was endeavouring to evangelize London. To the contrary of what is stated, Mr. Harris has given up fame, ambition, popularity, family, property, everything for simple daily, hourly obedience to the Lord. This is his constant aim. In another letter to England, I said, "As he preaches, so he lives; as he writes, so he lives;" and what more can I say than this? You have accepted his teaching: then how can you logically reject a life founded on that teaching? Mr. Harris is not of himself forward in expressing an opinion. He is diffident and retiring; and his constant wish is for others to take responsibility on themselves, and to stand alone in God. It is only when he has a message direct from God that he is unflinching, immovable. Hence our confidence in him as a teacher and guide.

You know the teaching in the Apocalypse concerning pivotal men. God's teaching in all times has been through men specially illuminated for special work. In rejecting the teachings of God's prophets, we reject not the prophet but God who speaks through him. The spiritual breathing is not a chimera; the professions we make are founded in truth and verity. There may be sorrows, but as the Apocalypse says they are sorrows which are greater than the world's joys. The atmosphere here is pervaded with peace and love. How it is that some have come here and first received and then rejected the life, I cannot account for, except it is that like those who were bidden in the parable. They have each, *some one thing*, which they cannot give up, and which they love better than Christ. History makes us familiar with the sad truth that Judas and Ananias have their legitimate children in every era of the Church's awakening.

I have written you thus fully, believing that many of you in England have judged of us from one-sided statements only, and

that did you know the *truth* you would gladly *accept* and *love* it. God grant that it may be so! As I have not your address, I shall enclose this to Mr. W. W. Fawcett, of Hastings, leaving it open, as I am wishful for him to read it. May I also trouble you to let Mr. Thomas Robinson, Hulmes Road, Newton Heath, Manchester, have the letter for perusal? I am sure I need not apologise for writing so fully on so important a matter, for I know you take a deep interest in these things. Trusting that I can still look upon you, and many others in England, as one with us in the new life,

I remain, your friend, very sincerely,

To Mr. W. White,
London.

SAMUEL CLARK.

P.S.—Since writing the above it has occurred to me, that what you say respecting Mr. Harris claiming to be the “Word Incarnate,” merits another line or two from me. Though it would be blasphemy on the part of one of God’s children to say that he *was* the Word Incarnate (which is only true of Christ) yet all the children of God *possess* the Word, for Christ promised that to those who kept His commandments He would come and make His abode with them. I shall be glad to hear if this letter clears up your difficulties, and to make further explanations if it is in order for me to do so and you desire it.

Correspondence.

THE ALLEGED MANIFESTATIONS AT HEIDELBERG.

To the Editor of the “Spiritual Magazine.”

10, St. James’s Place.

SIR,—I feel it to be a duty, though a very painful one, to inform you that an article in the *Spiritual Magazine* for April, headed “Remarkable Manifestations at Heidelberg,” is nothing but a mystification and very miserable joke got up by an English student at Heidelberg, and an enemy to Spiritualism, with the avowed purpose of throwing discredit on the statements of Spiritualists, and of proving their credulity. Should you think it worth your while to pay any further attention to this ungentlemanly proceeding, I shall be happy to give you any information you may desire.

I am, sir, your obedient servant,

EMILY CHAMIER.

[Mrs. Chamier has been prevented by illness from giving us the information; but we are further informed from Heidelberg that the whole statement is a hoax, although those who played it made it so like the probable truth that we too easily accepted it.—ED.]

To the Editor of the "Spiritual Magazine."

17th May, 1869.

SIR,—On reading the remarks concerning myself in this month's issue, I feel imperatively called upon, if only in the cause of truth and justice, to give unqualified denial to any and all such base insinuations. However imperfect and unsatisfactory the manifestation may at any time have been to persons present, I can most conscientiously say they were *always thoroughly genuine*, without trick or artifice of any kind. That any one may be free to form their own opinion I agree, but when facts of deception are attributed, I am bound to record my most solemn protest.

As you have thought fit to give publicity to the insinuations, I beg you will be good enough to afford space in the next issue for a contradiction.

MRS. EVERITT.

[We have received several letters from well-known friends, testifying in the strongest manner to the truthfulness and honourable character of Mrs. Everitt, and some of them blaming us severely for throwing a doubt on the manifestations coming through her. It is entirely a mistake to suppose that we have done so, as all we said was that the allegations deserved very careful inquiry and research, and we think so still. We expressly stated that we had no opinion or knowledge either one way or the other as to the facts, and there we must leave it.—ED.]

To the Editor of the "Spiritual Magazine."

SIR,—I copy from "Spiritual Experiences of Robt. H. F. Rippon, Author of *Victor*," in your Magazine of September, 1864, the following:—

"On the morning following this dream, in a waking state, I heard a voice say these words, as nearly as I can recall them:—'Italy will shortly go to war with Austria; but the Italian King and Government have secretly decided that if Garibaldi, or any other person dare to take any steps without the sanction of the King and Government, he or they will be severely punished.'"

The above needs no comment.

Yours, &c.,

W. R. T.