

THE
SIGNS OF THE TIMES:
COMPRISING
A HISTORY
OF THE
SPIRIT-RAPPINGS,
IN CINCINNATI AND OTHER PLACES;

WITH NOTES OF CLAIRVOYANT REVEALMENTS,

BY
WILLIAM T. COGGSHALL.

“ There is a fount about to stream,
There is a light about to beam,
There is a warmth about to flow,
There is a flower about to blow,
There is a midnight blackness changing
 Into gray :
Men of thought, and men of action,
 Clear the way !”

CINCINNATI:
PUBLISHED BY THE AUTHOR.

1851.

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BEN FRANKLIN BOOK AND JOB PRINTING OFFICE.

TO
THOSE WHO WOULD UNDERSTAND,
AND UNDERSTANDING,
DARE DEFEND,
INDEPENDENT OF BIGOTRY AND TRADITION,
THIS WORK
IS
RESPECTFULLY INSCRIBED.

“ All rests with those who read. A work or thought
Is what each makes it to himself, and may
Be full of great, dark meanings, like the sea,
With shoals of life rushing : or like the air,
Benighted with the wing of the wild dove,
Sweeping miles broad o’er the far western woods,
With mighty glimpses of the central light—
Or may be nothing—*bodiless*, SPIRITLESS.
Now, therefore, to this work and to the world
The writer bids God speed ? It matters not
If they agree or differ.”

Proem to Festus.

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P R E F A C E.

IN presenting the following work to the public, the author is fully aware of the unpopularity of the subject. As the first individual who brought the Rapping “manifestations” directly before the readers of Cincinnati newspapers, he has heard enough, in the last three months, to know that he may expect censure and ridicule from all those who have not given candid attention to the “mysterious manifestations”—who regard the Rapping stories as unfounded tales, connected with “haunted houses”—or, as gross deceptions, growing out of the excited imaginations of persons who seek after, and delight in the marvellous; but he has seen enough of this world not to heed opposition from either those who follow it to gratify evil propensities, or from those who have creeds and opinions to sustain, that their defenders must not allow to be examined by any other than the *light* (?) of tradition, if they would have them in general favor.

In the following pages there are many statements, and many admissions, perilous very to one who is not of stern enough stuff to endure the satire and ridicule of this world—even when he knows he is right—but, while skeptics and scoffers enjoy their jeers and gibes, the writer shall await promised “glad tidings” patiently.

If, as the majority declare, the “manifestations” are all delusion, he shall find it out, in the course he has marked out for himself—that of candid investigation—much sooner than those who, with their eyes blind-folded, cry “humbug;” and if, as he is impressed, there is true philosophy in the

new-light, he shall aid in the spreading of truths which must teach all men to believe rationally, what many good men would now receive, who are driven to heretic ground, on account of the bigotry and superstition of the times, and the inconsistencies of the professed followers of Christ, viz: that there is a hereafter—that there is life above this world, in which the *justice* and *mercy* of God are *divinely* manifested.

Those who think for themselves—who are not under dictation of any description, and who, with fair evidence, *would* believe that the friends departed, for whom they weep, cannot be “forever and forever” shut apart from them, either in glory or torment, will thank the author for the “labor of love” which, to him, the following work has been.

For their sake would it were worthier. It has been written amid cares and perplexities growing out of the exacting duties of the post of Assistant Editor in the office of a daily newspaper, and the author has only been able to give it calm reflection at such odd hours as could be snatched from other pressing literary engagements. It is, therefore, necessarily imperfect, in the style of its preparation; and crude, no doubt, to a very great degree, in many of the theories it suggests.

In this respect, of carping critics, the author may ask charity—in all other respects, he neither expects nor desires sympathy from the mass—and perhaps should hardly anticipate aught else than angry persecution on the part of the majority—but “truth is mighty and must prevail.”

CINCINNATI, 1851.

INTRODUCTION.

“What if cherished creeds must fade ?
Faith will never leave us ;
God preserves what God has made—
Nor can Truth deceive us.

Let in Light—the holy Light !
Brothers, fear it never !
Darkness smiles, and Wrong grows Right—
Let in Light forever !

Let in Light ? When this shall be
Safe and pleasant duty,
Men in common things shall see
Goodness, Truth and Beauty.”

IN THE summer of 1845, I became, from peculiar circumstances, interested in the subject of human magnetism. I had an excellent opportunity to witness experiments, and was soon impressed that there was something more in the developments, than the mere paralyzing of an arm or the exciting of phrenological organs. I experimented, myself, upon various Subjects, and was immediately led to the thought that, perhaps, beneath this unpopular and much ridiculed magnetism, might lie the true science of mind—that by it, developments would some day be made, which would clearly demonstrate the relations of mind to body, and the relations of the spiritual to the material or physical world. The more I reflected upon the questions involved in this theory, the more firmly was I convinced that my opinions were well founded. As I have watched the “progress” of magne-

tism, from the common manifestations of an Operator's power over the Subject's muscles, to the higher developments of clairvoyance, I have felt that those investigating candidly, were being led towards a field of examination that would bring the philosophy of mental operation nearer to the comprehension of the people generally, than the *wise* men of olden time had ever dreamed. I have observed the course of public clairvoyants with deep interest: I have endeavored, by all proper means in my power, to learn from them, while they were in the superior condition; and when the newspapers of New York published accounts of the "mysterious noises," I was not disposed to treat them with ridicule, but to read and endeavor to understand, and was ready to believe, as far as the "manifestations" appeared to be well authenticated, and consistent with themselves and reason; not reason from tradition or prejudice, but reason from nature, and the laws which, through magnetism, I had been taught, govern mind. In the statement that mind, escaped from the body, does communicate with mind yet connected with the body, there was nothing that conflicted with any theological notions I held, and whenever I witnessed "manifestations" that I was satisfied were not produced by mortal agencies, I was prepared to believe that they might be "spiritual manifestations."

Early in life I thought much upon spiritual matters. All men, I believe, who *think* at all, can say with *Festus*, in the Poem of this name, by Philip James Bailey—

"In spite of all we suffer and enjoy
There comes this question, over and over again,
Driven into the brain as a pile is driven—
What shall become of us hereafter? what
Is it we shall do—how feel, how be?"

While thinking these thoughts, I could not admit the generally received orthodox opinions, that the Spirit-world was a place to which we must travel—"a bourne whence no traveler e'er returns." Although strictly taught that if there were spiritual influences in this world, they proceeded from God through his messengers--the Angels that dwelt in heaven ere the world was created--I could never understand, either from the Bible or other sources, why a man's guardian Angels might not be the spiritual existences of those who, in the flesh, knew and loved him. I felt that the history of the world showed that "manifestations" from departed Spirits had often been made, and I knew no reason why they might not now be made. Therefore, when "manifestations" were addressed to me, and I was confident, from various circumstances, as well as from the nature of the communication, that the sounds were not produced by any of the company of *embodied* Spirits around me, I was impressed that they were produced by *disembodied* Spirits around me, and I became deeply and permanently interested in them.

I have said thus much in relation to my convictions, that the reader may appreciate my position in the preparation of the history of the "Mysterious Noises" which I have heard, and about which I have been reliably informed.

Why may not the Spirit-world be around and about us? May our world not be within it, as the world of the animal is within ours; and while we know no more of the true condition of the Spirit-world than the ox knows of our mental world, is it not a most glorious thought that revelations can be made to us, through which we

may see and know that those who *die* are not dead—taken from us—but that they are with us, in superior wisdom, watching over us—instructing us, hoping that we will so live, in harmony with nature, that they may commune freely with us in “our daily walk,” and show us that we may *truly* begin to live in Heaven, before we pass the change called death.

It is objected that the *Rappings* are too low an order of “manifestations” to come from the Spirit-world—that if they were Spiritual manifestations, they would be made to all men, under all circumstances.

That a communication cannot be sent instantaneously along hickory poles, from Cincinnati to New York, is because hickory poles are not a medium of electrical transmission—that every man and every woman does not receive intelligent “manifestations,” may be that neither every man nor every woman is a medium for the reception of Spiritual *new-lights*. If Spiritual “manifestations” were more *generally* made, they would *rarely* be received—the *midnight blackness has not yet changed to gray*. There is abroad over the land a holy and a superstitious horror of direct influences from the Spirits of the bodily entombed. How are the “manifestations,” purporting to come from the Spirit-world, now regarded by the mass?—the “precious few” *only* acknowledge them. Witness the ridicule, the scorn, the contempt, everywhere excited against them among the prejudiced, tradition-led and unthinking. Of what service would Spiritual manifestations be, at this crisis, in every dwelling of the land, further than the awakening of a curiosity for the odd and strange, the new and wonderful, which is

akin to that curiosity that makes boys delight in a pantomime, a puppet show, or a farce. Although the history of the world's unpopular movements teaches that "manifestations" from the Spirit-world have been made in all ages, and the records of witchcraft show that hundreds of the unfortunate have been sacrificed to bigotry and superstition, for being the mere passing witnesses of what may have been true "manifestations" from the Spirit-world, mankind are yet benighted, and the foremost in the ranks of the persevering seekers after truth have but reached the porch of that great temple in which are contained the heavenly elevating explanations that belong to the perfect philosophy of mind and its hereafter—to be opened to the world, perhaps by means of discoveries that *may* be made through the contemned "mysterious noises." The "manifestations" are yet but *raps*, perchance because it is for man's good. Popular superstition still conjures fearful visions at the mention of "haunted houses." He who would wish to see a ghost is fool-hardy. Unquiet graves are yet feared by the most consistently pious of the orthodox faith, and churchyards, where the murdered rest, are, at midnight, the dread of thousands in every community; and yet people hoot at the very mention of spiritual manifestations. A strange and confused idea indeed, is the prevailing one in relation to Spirits and the Spirit-world.

Communications highly important to the persons receiving them, have repeatedly been made in Cincinnati, Rochester, New York and other places. When the world has confidence—when the world has comprehension, important communications may be made to it.

When we talk to children who are learning the letters of the alphabet, we do not give them explanations of Astronomy, Geology, Music, Painting or Elocution. When we address or communicate with the mass of tender mind in a Sabbath-school, we do not speak as does Daniel Webster, before the United States Senate, on questions involved in the permanency of the Union. A mind that reasoned well from cause to effect, was led to the theory of gravitation by the falling of an apple—another, to the discovery of the power of steam by the lifting of a tea-kettle lid. That the art of Printing was not ascertained centuries before Guttenburg, was not because moveable types could not be constructed, but because the manner of their use was not known—that the steam engine was not discovered a century before Worcester, Watt or Fulton, was not because the power of steam did not exist, but because its power was not known—that we were not able to have instant communication with cities, thousands of miles distant, a century before Morse, was not because the magnetic fluid did not travel thus rapidly, but because men did not understand the manner of employing its speed—that the mode of communication from the Spirit-world was not recognized by “noises” long before the Hydesville “manifestations,” was not because “noises” had not previously been made, but because it did not happen that any one was so impressed by them as to properly follow out indications.

Clairvoyants are impressed that the “Rappings” are the lowest order of manifestations; but if we follow out their indications, we shall surely be led to such communings with the Spirit-world as we cannot fail to recog-

nize—such as will not merely reply to trivial questions, but such as shall give us instructions that must purify and elevate all who receive them. Those who are nearest the proper mental and moral condition, will receive the earliest satisfactory communings with the higher circles of the Spirit-world, while those who now “grope in thick darkness” will be the recipients only of glimmerings of light from the first or lowest of the Spirit-spheres.

Wordsworth, in his poetic appreciation of the simplest of nature’s impressions, says :—

“ She can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e’er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings.”

And again he says of one “who never felt the witchery of the soft blue sky”—

“ A primrose by the river’s brim,
A yellow primrose was to him—
And it was nothing more.”

And in times past, to those who heard the “mysterious noises,” they were *raps*, and nothing more than *raps*—nor more than that, nor even that, to many are they now. But by the few who

“ Have felt
A presence that disturbs them with the joy
Of elevated thoughts ; *a sense sublime*
Of something still more deeply interfused,”

they are regarded as the feeble utterances of a principle that has been long struggling against ignorance for ap-

propriate recognition, and which is, at no distant period, to reveal luminous explanations of the human soul's great mysteries, and teach to all men, who are not wretchedly perverse, the divine relations of that within them which is immortal.

We give our impressions and convictions thus preparatory to the history we have to relate, fully sensible that they may expose us to severe censure and bitter ridicule; but having enlisted in this "work" we have nothing to conceal; and while we hope that all who have traveled thus far with us will journey on, we can assure each reader that, from title page to index, he will find the book bates not

"One tittle of the truth
To smoothe its way to favor with the fearful."

HISTORY OF THE MYSTERIOUS NOISES.

PART I.

'Tis sweet to feel we are encircled here
By breath of Angels, as the stars by Heaven ;
And the soul's own relations, all divine,
As kind as even those of blood ;—and thus
While friends and kin, like Saturn's double rings,
Cheer us along our orbit, we may feel
We are not lone in life, but that earth's part
Of Heaven and all things.

Festus.

GENERAL HISTORY.

THE accounts given in the newspapers of the *rapping* “manifestations,” have excited great interest in all parts of the country. The writer has credible authority for a conviction that they have been heard in Cincinnati for at least three years, among people who have been much perplexed and troubled by them ; and he has no doubt they have been heard in other cities and in other countries ; but the first sounds to which general attention was called, and by which communications were made in this country, were heard in a small village named Hydesville, in the town of Arcadia, Wayne county, New York. It has been stated in all the Pamphlets, which give a his-

tory of these sounds, that those at Hydesville were the first by which communications were ever made to the people of this earth. Such, on examination, does not appear to be the fact. It is well authenticated that in the year 1835, at the house of a captain Molesworth, situated at Trinity, about two miles distant from Edinburg, Scotland, mysterious sounds were heard, which caused the inmates of the house much trouble. The occupant supposed them to be occasioned by the owner, a Mr. Webster, but after every possible search, was unable to ascertain their origin. Sometimes, if a question were addressed which could be answered numerically, as, "How many persons are in the room?" correct answers would be given by the required number of sounds. Captain Molesworth had two daughters, one of whom had lately died, and the other, a girl about fourteen years of age, was feeble, and confined to her bed a great part of the time. The noises were heard most frequently in her presence. Captain Molesworth, determined to ascertain the cause of the sounds, tore up the floors of the house, broke the walls, burned the wainscots, but all to no purpose. The owner of the house brought suit for damages, and the case was unsettled for two years. Meantime, the young daughter and Captain Molesworth left the house, and those that have since occupied it have not been disturbed by mysterious sounds.

The account of these *Rappings* is given at page 410 of Catherine Crowe's work, entitled the "Night side of Nature."

The house in which the Hydesville Rappings were heard, was occupied during a part of the years of 1846

and 1847, by Mr. Michael Weekman. Mr. W. states that, one evening, about nine o'clock, as he was preparing to retire for the night, he heard a rapping on the out-side door. He opened it, but saw no one. In a few moments, the rapping on the door was repeated, and was louder than at first. He immediately stepped to the door, and opened it ; no person was to be seen. He went into the street and looked about the house, and returned, without seeing any one. Soon the noise was repeated, and, failing to see any person, he placed his hand on the latch of the door, in order to open it immediately, should the annoyance be continued. Again the rapping was heard—he felt the door jar, and sprang into the street. No person was to be seen anywhere in the vicinity.

The family of Mr. John D. Fox moved into the house on the 11th of December, 1847. They heard the rapping for the first time during the latter part of March, 1848, one evening, after they had retired for the night. It seemed to be in one of the bed rooms, and sounded as though some one was knocking on the floor, moving chairs, &c. Four or five members of the family were at home, and they all got up, to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A perceptible jar was felt by putting the hand on the bedsteads and chairs ; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one was awake, in the house. The following evening they were heard as before, and on the evening of the 31st of March, the neighbors were called in for the first time.

The following is an extract from Mrs. Fox's state-

ment, made soon after the occurrences narrated took place. It is quoted from a pamphlet on the Mysterious Noises, published by D. M. Dewey, of Rochester, N. Y :

“ On Friday night, we concluded to go to bed early, and not let it disturb us ; if it came we thought, we would not mind it, but try and get a good night’s rest. My husband was here on all these occasions, heard the noise and helped search. It was very early when we went to bed on this night ; hardly dark. We went to bed so early, because we had been broken so much of our rest that I was almost sick.

“ My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual. I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old ; she is the one who made her hand go. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at that time, only it made the same number of noises that the girl did. When she stopped, the sound itself stopped for a short time.

“ The other girl, who is in her fifteenth year, then spoke in sport, and said, ‘ Now do just as I do. Count one, two, three, four,’ &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled ; and then I spoke

and said to the noise, ‘count ten,’ and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.

“I then asked if it was a human being that was making the noise? and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit? and if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken.”

These “manifestations” caused great excitement in the village, and many persons called at the house of Mr. Fox to hear the noises. Many questions were asked and answered by *raps* correctly. Sounds were only made when an affirmative answer was the correct one to a question, or when numbers were to be designated. According to the pamphlet before quoted, at one time, when those investigating wished to ascertain a certain name, the Spirit was asked if it would rap for the initial letters when they were named. The reply was in the affirmative; and when the alphabet was called over, there was rapping at particular letters. Soon the experiment was carried still further, and by request, entire names and sentences of considerable length were spelled out. A signal for the alphabet was soon understood to be five raps in quick succession.

In a few months after the manifestations were first heard by the Fox family, several of the members removed from Hydesville to Rochester, and resided with a married sister, Mrs. Fish. The sounds were here heard in the presence of Margaretta Fox and Mrs. Fish. They were talked about, and elicited general attention—got

into the newspapers, and were immediately speculated upon in all parts of the Union. The third town in which the *raps* were heard, was Auburn, N. Y. Catharine, the youngest daughter of Mr. Fox, visited this place, and the sounds were made at the houses she visited. In Rochester, the *raps* have not been confined to the Fox Family. Since the “manifestations” in Auburn, they have been communicated with in Greece, Monroe county, N. Y., in Sennett, Cayuga county, N. Y., in New York city, on Long Island, at Troy, N. Y., at Boston and Springfield, Mass., and a number of other towns and cities.

On one occasion, in Nov., 1849, at Rochester, the sounds communicated the following sentences to certain persons assembled for investigation :

“ You have all a duty to perform. We want you to make this matter public.”

Objections were made by several individuals against being personally engaged in the calling out of the sounds before a promiscuous auditory ; but finally a Hall was engaged and lectures were delivered by E. W. Capron, of Auburn, N. Y. An account of this public investigation was published in the New York Weekly Tribune, of Dec. 8th, 1849. In this account, the Committee of Investigation, consisting of A. J. COMBS, DANIEL MARSH, NATHANIEL CLARK, Esq., A. JUDSON, and EDWIN JONES, reported, “ That without the knowledge of the persons in whose presence the manifestations are made, the Committee selected the hall of the Sons of Temperance for investigation—that the sound on the floor near where the two ladies stood, was heard as distinctly as at other

places, and that part of the Committee heard the rapping on the wall behind them—that a number of questions were asked which were answered, not altogether right nor altogether wrong—that in the afternoon they went to the house of a private citizen, and while there the sounds were heard on the outside, (apparently,) of the front door, after they had entered, and on the door of a closet. By placing the hand upon the door, there was a sensible jar felt when the rapping was heard. One of the Committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved, there was a distinct jar on the floor. On the *pavement*, and on the *ground*, the same sound was heard; a kind of double rap, as a stroke and a rebound, were distinguishable. When the ladies were separated at a distance, no sound was heard, but when a third person was interposed between them, the sounds were heard. The ladies seemed to give every opportunity to the Committee to investigate the cause fully, and would submit to a thorough investigation by a Committee of ladies, if desired. They all agreed that the sounds were heard, *but they entirely failed to discover any means by which it could be done.*”

Subsequently, another Committee of responsible men was appointed to investigate the “mystery.” This Committee met at the rooms of Dr. Gates, at the Rochester House, and appointed a Committee of ladies, who took the young women into a room, disrobed them and examined their persons and clothing, to be sure that there were no fixtures about them that could produce the sounds. When satisfied on this point, the Committee of ladies

tried some other experiments, and gave the young ladies the following certificate :

“ When they were standing on pillows, with a handkerchief tied around the bottoms of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly.”

(Signed,)

MRS. STONE,

MRS. J. GATES,

MISS. M. P. LAWRENCE.

Various other measures were taken to ascertain if the sounds were produced by the persons in whose presence they were manifested, and each investigation only served to show more conclusively, that if there were any deception, the ladies were deceived—that they did not produce the “ noises,” and if they did, they could not correctly have answered a tithe of the questions propounded, even by their most intimate acquaintances.

When Mrs. Fish and the Misses Fox visited New York city, every possible test was made to satisfy the sceptical and curious, as to the cause of the mysterious noises, and everything was calculated to increase confidence in the honesty of the ladies. There, as in Rochester, they were disrobed, and examined by a Committee of ladies, who reported that the sounds could not have been made by Mrs. Fish or either of the Misses Fox.

HORACE GREELY, Editor of the *New York Tribune*, after an acquaintance with the Misses Fox, one of whom has spent some time in his family, said over his own initials in his paper—“ We vouch for the perfect honesty and good faith of the Fox family. There we stop, awaiting more evidence. That *some* influence, outside and un-

connected with the volition of the family, causes these 'manifestations,' we are confident; what it is, we have yet to be assured. * * * * * *

Our columns are still open to statements of fact tending to shed light on these singular occurrences, whether on one side or the other. And it is but justice to the Fox family to state that at present there are not less than forty or fifty families—probably many more—in which 'manifestations' are from time to time taking place, similar, in general character, to those reported as occurring in theirs. Several of these families had never heard of the 'Rochester Rappings' when the like first commenced in their own dwellings. If all this *can* be the result of imposition and collusion, then it will be hard to rely on human observation or human integrity hereafter."

The writer of a pamphlet on the "Rappings," published in New York, who signs himself "A Dweller in the Temple," known to be an able psychological writer, says in reference to the influences which cause the *raps*, "Men of the most acute discrimination have long been engaged in the investigation. Intelligence and skepticism, sharpened by the suspicion of fraud, have not failed to institute every ordeal afforded by the resources of science and art, till sensible and candid men have been forced to abandon all idea of tracing the mysterious phenomena to any human device. Thus the names of innocent persons, who were threatened with the loss of reputation and the dearest earthly interests, have been vindicated; their characters are seen to be untarnished by alleged acts of fraud and hypocrisy, while foul sus-

picion is left at last to sting the heart that did gender it.”

The *Home Journal*, edited by N. P. Willis, entirely acquitted the Fox family of the charge of producing the sounds, when the Editor heard them in New York, in company with William Cullen Bryant, J. Fennimore Cooper, and others of the Gotham *literati*.

Several weeks since, the papers of New York stated that the *rappings* were being heard in numerous houses in that city, the inmates of which kept the matter secret for fear of the dread public and the ridicule of unthinking sceptics.

But I have occupied already too much space in this general history, and must hasten to record Cincinnati “manifestations,” with the remark, that if the statements of Clairvoyants are to be relied upon, these “manifestations” are not to be confined to any family, or to any town or city, but will be known and acknowledged in all parts of our country, and, as previously stated, are but to pave the way for higher manifestations, which will bring the dwellers on earth into almost immediate converse with the dwellers in the Spirit-world.

PART II.

There is a porch wherefrom is something seen
Of the main dome beyond. Though shadows cross
Each other's path, yet let us go through it :

* * * * *

Let us think !

What mean we by the dead ? The dead have life—
The changed : and, if they come, it is to show
Their change is for the better.

Festus.

Why come not spirits from the realms of glory
To visit earth as in the days of old—
The times of ancient writ and sacred story ?
Is heaven more distant, or has earth grown cold ?

* * * * *

To Bethlehem's sky has their last anthem risen
When other stars before the One grew dim ?
Was their last presence known in Peter's prison ?
Or where exulting martyrs raised their hymn ?

Julia Wallace.

CINCINNATI "RAPPINGS."

CINCINNATI having been generally favored with all the demonstrations strange and wonderful, all the exhibitions curious or mysterious, that have visited our country, we believed, when we first heard about the "mysterious noises" in Rochester, that if they were to spread at all, it would not be many months before they would be witnessed in the "Queen City." There was much talk in this city in reference to them, and it was reported that they had been heard many weeks previous

to the period at which “manifestations” were actually made.

From what has been said previously in these pages, and from the numerous instructive articles in the newspapers, the mass of the people understand something of the manner in which communications are made by means of *raps* : yet it may be well enough here to give a few words of explanation. The “manifestations” occur where there is what is termed a magnetic circle. Sometimes one person is a sufficient medium, sometimes several are necessary. The *media* are persons known as clairvoyants, or impressible persons—those who come readily under magnetic influence. The sounds are given in answer to questions when an affirmative is required. As previously explained in Part I., five continuous sounds are understood to be a call for the alphabet. The letters of the alphabet are repeated, and those necessary for the spelling of the words required to form the sentences which the Spirit would “manifest,” are designated by a *rap*. For instance, if George Washington were giving the communication, and he wished himself known—as the alphabet was called over, A. B. C. D. E. F. G., at “G” there would be a *rap*. As the letters were repeated, the next *rap* would be at “E,” &c.

The only general medium for the Rappings yet known in Cincinnati, is Mrs. B. G. Bushnell, a clairvoyant of remarkable power, from the western part of New York. Mrs. B. had heard the “mysterious noises” before her visit to Cincinnati, and had communicated with them at Rochester, Cleveland, and other places. She visited Cincinnati in the pursuit of her profession—making medi-

cal examinations and prescribing for diseases while in the clairvoyant state. We heard much of her usefulness, by means of her examinations and prescriptions, before we met her, and had become very much interested in her pursuits.

On the evening of the 26th of September, 1850, we had the pleasure of meeting her with a select party, at the house of Prof. J. R. Buchanan, the well known Neurologist, and Editor of the *Journal of Man*, published in this city. During the course of the evening, Mrs. B. was impressed by the Professor. She made generally accurate phrenological examinations of several gentlemen present, whom she had never seen before that evening, and who sat, during the examination, at the opposite side of the room from her. When Dr. Buchanan was about to awaken her from the clairvoyant state, she bid him stop, and entered upon a description of the appearance and character of the Dr.'s father, many years deceased. She gave a very correct description of his personal appearance, as compared with a portrait that was afterwards shown the company. After speaking of the Dr.'s father as spiritually present to her, she entered upon a lecture on spiritual conditions. We requested permission to ask the lady a few questions. It was granted. We inquired if we had recently lost a relative. She said we had—that it was a person heavier than we are—that he was at a distance west—that he was going farther west—that he resembled us very much—that he must be a brother—that he died suddenly of a disease of the stomach. She described his appearance perfectly—gave the peculiarities of his mind, and stated that he

was in pursuit of an object by which he hoped to “shine in the world”—that when he died he expressed many regrets—and she described effects and mementoes which we know he had with him, as perfectly as we could have done it. Her impressions of *all* the matters in reference to him, of which she spoke, were correct, as near as we can judge.

After this interview, we had several opportunities of testing Mrs. B.’s clairvoyant powers, and we became convinced that, in many respects, and for many purposes, they were remarkable. During the interviews we had with Mrs. B., for clairvoyant investigations, we learned from her that the “mysterious noises” had often been made in her presence, and that she had communicated with Spirits by means of them. Our curiosity was excited, and we expressed a strong desire to witness the “manifestations.” On two occasions the sounds were heard by Mrs. B. in our company, but were not communicative. The first positive “manifestations” were heard on the night of the 14th of October, at the house of a gentleman with whom Mrs. Bushnell was boarding. The only intelligible communication received at this time was the following:—“*Your battery is not strong enough.*”

The account of this demonstration having spread to some extent, there was much speculation in regard to it, and much interest manifested to call out further demonstrations. The supposition that these rappings are “manifestations” from the Spirit-world, employed for the purpose of communicating messages to mortals, having excited great interest in them, and awakened intense

curiosity wherever they have been heard, it is not strange that when it was reported they had been heard in Cincinnati, there was a multitude of people anxious to be among the favored, who had opportunities to receive communications from friends that had passed through "the dark valley and shadow of death."

On Wednesday evening, October 16th, a number of persons had assembled for the purpose of receiving the benefit of Mrs. Bushnell's medical examinations, when the mysterious sounds were again heard. Questions were asked, and correct *rapping* replies were given to a number of interrogatories, which, we are informed, could not have been correctly answered by any mortal. The report of this meeting awakened intense curiosity, and on the following evening a larger company assembled at the same place. A circle was formed, and the *rappings* commenced. Among the gentlemen of this circle, were Mr. Samuel Goodin, of Goodin's building, Court street; G. W. Ball, stove-founder, of Covington, Ky.; Dr. J. P. Gatchell, of the Eclectic Medical College; Mr. Anson Atwood, of Troy, New York; Mr. Augustus Wattles, of Rural, Ohio; Dr. William Owens, of the Eclectic College; Mr. Norton, stove-dealer, on Main street; and a number of other gentlemen, together with some ladies with whom we were not acquainted.

The alphabet was called by one of the gentlemen, who understood the *modus operandi* of communication, and the persons in the circle took turns in putting questions. It would not be proper to detail all the questions and answers; many of them were unimportant, and many though perhaps important to the persons interest-

ed, are not worthy of public narration. When it came Mr. Goodin's turn to interrogate the Spirits, he inquired: "Is there a Spirit present that will communicate with me?" *Rap.*

"Can I know what Spirit answers?" *Rap.*

The alphabet was then called, and the following sentence spelled:

"I am your own child."

"The youngest?" inquired Mr. Goodin. *No answer.*

"The second?" *No sound.*

"The eldest?" *Rap.*

The alphabet was again called, and the following sentence spelled:

"I love you now as well as ever."

"Do you love your mother?" *Rap.*

"Are you happy?" *Rap.*

"Are your sisters with you?" *Rap.*

"Are they happy?" *Rap.*

"Can I do anything to make you more happy?" *Rap.*

Again the alphabet was called, and the following sentence spelled:

"Be patient and don't fret about the calomel."

A friend, at this communication, remarked, that "Mr. Goodin reflected on himself in reference to the child's medical treatment during her sickness." As if in response to this, repeated *raps* were heard.

Mr. Goodin then inquired—"Did you die in consequence of taking calomel?" *Rap.*

After some further questions and replies of a private character, it came Mr. Augustus Wattles' turn to make

interrogatories. He inquired—"Is there a spirit present that will converse with me?" *Rap.*

"Can I know the person?" *Rap.*

"Will you spell the name?" *No sound.*

"Will you give the initials?" *Rap.*

The alphabet was then called, and "*W. W.*" was designated.

"Is it the spirit of my brother, Wm. Wattles?" *Rap.*

"Do you intend that I should understand that my brother, Wm. Wattles, is dead?" *Rap.*

"Did he die in California!" *No sound.*

"Did he die near California?" *Rap.*

"Were you well taken care of?" *Rap.*

"What disease did you die of?" Alphabet called for by several, quickly repeated *raps*, and the word "*diarrhœa*" spelled.

"When shall I hear of this in the common way?" *No sound.*

"Will it be within one year?" *Rap.*

"Will it be within nine months?" *Rap.*

"Will it be within six months?" *No sound.*

A young man from Kentucky, whose name we did not learn, had now the opportunity of spiritual converse.

He inquired, "Will any spirit converse with me?" *Rap.*

Alphabet called, and the following sentences spelled:

"*I am your mother.*" *Do not oppose him any more.*
He will be married."

This communication excited quite a laugh at the young man's expense, and considerable discussion ensued, during which the *rappings* continued, as if to sig-

nify that there were more communications to be made. The alphabet was again called, and the following sentence spelled :

“It will all come out right.”

Some one inquired, “Is there any meaning to this?”

Mr. Ball answered, “Yes, there is great meaning in it to us.”

Before the company dispersed, some one inquired if all the Spirits in the room would *rap* on the table. In response, there was a great number of sounds made at the same moment upon the table—some loud, some feeble, some sharp, and some prolonged.

During Friday and Saturday of this week, most of the persons who visited Mrs. Bushnell for medical consultation, heard the mysterious sounds, and many astonishing communications were given, if the testimony of respectable persons is to be credited.

On Saturday evening, October 19th, we had an opportunity of hearing the wonderful demonstrations at the house of J. F. Taylor, the gentleman with whose family we make our home, a man deeply interested in Spiritual investigation, and in whose house there would be no deception allowed, under any circumstances.

A company had been invited to hear Mrs. B. lecture on Spiritualism. Among the persons present were Major Gano, clerk of the Supreme Court of Cincinnati; Dr. J. S. Garretson; Dr. Wm. Owens, of the Eclectic College; Dr. Childs, of Walnut Hills; Mr. Augustus Wattles; Dr. I. Wilson, Botanic Physician, and many other gentlemen whose names it is unnecessary to mention, together with a large number of ladies. There were three

known clairvoyants in the company. While the lecture was proceeding, the sounds were heard, apparently, under the floor, near the speaker. The clairvoyant spoke of the rappings, calling them electrical vibrations, and said communications might be had from the Spirit-world if a battery was formed. Inquiry was made how a battery could be formed. The reply was, "By sitting around a table."

The lecturer, with two other persons designated, seated themselves together at one corner of the table. Sounds were distinctly heard under the floor, directly beneath these persons. The alphabet was called, and the word *Cornell* was spelled—the sounds occurring as the letters were spoken, in repeating the alphabet.

It was asked, if it was the Spirit of Mr. Cornell that communicated? *Rap.*

A few unimportant questions were asked, when a "manifestation" that startled the entire company was made: suddenly the left arm of one of the ladies at the table, was drawn back with great force, as if it had been grasped between the elbow and the shoulder. Several persons undertook to relieve the arm by magnetic passes, but without effect. The inquiry was made—"Is it the Spirit of Mr. *Cornell* that affects the lady?" *Rap.*

"Will the Spirit relieve her?" *No sound*; but suddenly the arm was thrown forward, and the lady was entirely relieved.

We had been conversing with the lady during the day, in reference to the manifestations, and we remarked to the company that she had observed that she would not believe the *rappings* were by Spirits unless some

Spirit should take hold of her. At this there were several *raps* near the lady, as if to signify that the Spirit had made an effort to convince her.

The question was put—"Will the Spirit take hold of the lady again?" *No sound*; but the lady says that her fingers were pressed together, as if a powerful hand had grasped them. She describes the sensation on her arm, as if it had been so vigorously grasped between the elbow and shoulder, that she was unable to open or shut her hand.

We were satisfied at the time, that this manifestation was not the effect of magnetism, as generally understood, because the muscles of the arm were not contracted—the arm was merely drawn, or pulled back, as described.

When the alphabet was again called for and repeated, the following sentences were spelled:

"I will convince you all. Mrs. Bushnell will be magnetized in one minute."

Several watches were immediately on the table. Mrs. B. said she would not be magnetized, and was ridiculing the communication, when at the instant the minute expired, with a shock as if a dozen electric batteries had operated upon her, her eyes closed, and she became rigid. In another minute, with another shock, her eyes opened, and the rigidity passed off instantly.

Again the alphabet was called for, and the following sentence spelled—"Go home."

After some general conversation and much speculation on the demonstrations of the evening, the company dispersed—many expressing themselves astonished, others *posed*, and some convinced that Spirits do com-

municate with mortals. On this occasion the sounds could not have been produced, we are satisfied, by any sort of collusion among any of the company. If any were deceived, all were. The manifestations purported to be from only one Spirit, that of John P. Cornell, a lawyer of some distinction, in Cincinnati, who died of cholera in the summer of 1849.

In this life, Mr. Cornell had carefully and extensively made clairvoyant investigations; he was a firm believer in, and public advocate of the doctrine that spiritual manifestations can be made through clairvoyants, and had been identified with a society organized for the purpose of both physical and spiritual investigations, through clairvoyance. It is consistent, then, that on the occasion referred to, as there were several persons in the company who had been closely identified with him in this world, that his Spirit should take advantage of circumstances and make astounding demonstrations.

On Monday afternoon, October 21st, in company with Mrs. Bushnell, the clairvoyant, and our "better half," we paid a visit to the family of a well known, eloquent Temperance Advocate, residing several miles from the city. At the request of the gentleman, Mrs. Bushnell was thrown into the clairvoyant state, under our influence. She examined his head, giving, so far as we know his character, a very correct estimate. She was then requested to describe a lady, whose initials only were given. Neither Mrs. Bushnell, nor ourselves, had ever heard of, or *about* her.

According to the gentleman's acknowledgment, she described the lady and her husband, and the lady's

ailments perfectly. While Mrs. B. was making this examination, she began to speak of spiritual matters, as she is always prone to do in her clairvoyant state, and remarked that she saw a Spirit which seemed to be the attendant angel of the household. She gave a description of this Spirit, which answered the description of the gentleman's first wife, some three or four years deceased, and stated that this Spirit wished to communicate with the family.

"Why," said Mrs. Bushnell, "she is magnetising Mrs ———."

The lady mentioned had been for several minutes much agitated, and was evidently under magnetic influence, and continued so for nearly half an hour.

At the supper-table, Mrs. Bushnell and this lady sat directly opposite each other. The mysterious rappings were heard under the table, very distinctly. A series of questions and *rapping* replies followed.

"Will the Spirit communicate?" *Rap.*

"Shall the alphabet be called?" *Rap.*

We repeated the letters of the alphabet, and the following sentence was spelled:

"*I am your friend Louisa.*"

We inquired of the gentleman, who, he supposed, was meant, and he answered that Louisa was the christian name of his first wife. No one present but the members of the family, was aware of this fact. They were all much astonished at the demonstration, and several were considerably alarmed.

The question was put—"Are there any more communications to be made?" *Rap.*

The letters of the alphabet were repeated, and the following sentences spelled :

“ *I am happy—I am with you here often.*”

The astonishment of the family was increased, and there was a general conversation in relation to the mysterious sounds, much of which was of a sceptical character, when again the *raps* were heard.

“ Shall the alphabet be called ?” said one of the company. *Rap.*

The following sentence was spelled :

“ *Will you be satisfied?*”

No sounds were heard after the communication of this sentence, until the ladies had retired from the supper-room and were gathered in the parlor. Here repeated raps were distinctly heard, but it was growing late, we had six miles to drive, and business to attend to in the city, and were obliged to forego the pleasure of farther spiritual intercourse.

This was treating the Spiritual communicants quite cavalierly, but our circumstances were such, it could not justifiably have been avoided.

On Tuesday and Wednesday, the rappings were heard frequently at the house where Mrs. Bushnell was stopping, and a large number of persons held conversations with the *rappers*. On Wednesday evening, Mrs. Bushnell met a select circle at the house of Prof. J. R. Buchanan, and communications were received by *raps* from the father of Dr. Buchanan, many years deceased, and from Dr. T. V. Morrow, a few months deceased, formerly Dean of the Eclectic Medical College.

Circles were subsequently formed in various parts of

the city, for the purpose of calling out the “manifestations,” but no communications were received.

On Saturday, October 26th, Mrs. Bushnell left Cincinnati, on a visit to her home, in the western part of New York, and did not return for nearly four weeks. During her absence there were no *rapping* “manifestations” with which communication was had, although many clairvoyant investigations of deep interest were made, by means of several excellent subjects. Some account of the revelations made, will be given in Part III of this work.

The substance of the History we have thus far detailed, was published, from day to day, in the *Daily Times*; it excited great curiosity, and occasioned a great deal of speculation.

It is the nature of the subject. Direct communication with the Spirit-world is a matter on which there is so much scepticism—a matter so astonishing, judged by the common teachings on the subject, that it would be strange if articles detailing correspondence with Spirits, did not “make talk.” Some persons treated the *rappings* with scorn—some as a successful *humbug*-wonder—some denounced all who had any communication with them, as villains; and some appeared to think that lying Spirits *do* communicate, and very piously affirmed, that it is prophesied that in “these latter days” there shall be “signs and wonders;” which, if it were possible, would deceive the “very *elect*.” Many thought that Cincinnati had just been visited by a grand *humbug*, which had “run out” at the Eastern cities. A few were disposed to treat the mysterious matter candidly, and

honestly investigate it. The Press of the city generally ridiculed the whole affair, and two or three papers denounced the *rappings* as a decided and outrageous humbug. They were alluded to in several sermons, but were only spoken of directly from an orthodox pulpit on one occasion.

On Sabbath evening, November 3d, Rev. C. B. Boynton, of the Vine street Congregational Church, lectured on Spiritualism, with reference to the “manifestations.” He considered them *demon*-strations, literally. He traced through history many remarkable manifestations, which he ascribed to the same influences as those producing the “*Rappings*.” He expressed an opinion that the astrologers and magicians of olden time received their power of magic and divination from Spirits—that is to say, wicked Spirits; and the influences of the present day he judged to be from the same source.

Legions of demons encompass, in his opinion, the atmosphere about us, and have the power to make “manifestations” through man. They might enter man and personify other spirits—spirits of friends deceased, or of Prophets or Apostles. The Prince of Darkness had the power of the air, and if a Spirit should speak to him, (Mr. B.,) representing itself as the ethereal essence of his dearest departed friend, discrediting, in any particular, the doctrines and prophecies of the Bible, *as now understood*, he should believe it a lying Spirit, assuming shapes that did not belong to it, for evil purposes. We must try the Spirits by the teachings of Christ and his Apostles.

If, from the demonstrations now being made, a sect

of spiritualists should grow up that discredited established theology, and that sect should "increase and multiply," he should consider that the period was commencing, which he conceived to be foretold in the Bible, when the Prince of Darkness shall for a time have dominion, and the wicked shall triumph, prior to the winding up of terrestrial affairs, when the saints shall prevail, and Christ shall come in the clouds with his holy Angels to judge the world.

A short time subsequent to this discourse, Prof. Locke, of Cincinnati, in a lecture, introductory to a course, before the Ohio Medical College, took occasion, as many people supposed, to expose the "knocking humbug," scientifically. The learned Dr. declared the whole thing a well-played, juggling scheme, and to his satisfaction, described how magnets and wires might be so disposed upon the person of a woman, that she could produce mysterious sounds at pleasure. This lecture was a great relief to a certain class of minds; and, as it did them no harm to be relieved, we are not sorry they found a Doctor who could prescribe for their *peculiar* ailments.

No further public attention was called to the "Knockings," except by us in the *Daily Times*, until about the middle of December, when Prof. Gatchell of the Eclectic College, delivered two lectures at the Hall of the Institute. He gave a sketch of Spiritual manifestations in various ages of the world, and presented his views upon their philosophy.

On Sabbath evening, Dec. 22d, Rev. J. P. Stuart, of the New Jerusalem Society (Swedenborgian) announced a course of lectures on "the communications between

men and Spiritual beings in another sphere.” His introductory was reported in full, by J. D. Taylor, Editor of the *Daily Times*.

He commenced by referring to early Biblical history for the first facts bearing on the subject. At the earliest period, Angels and Spirits appeared to men, and always excited fear and apprehension. The presence of a Spirit was a token of evil—voices speaking from the invisible world—visions of spiritual things filled the minds even of good men with calamitous forebodings, while the evil would be utterly overwhelmed. Belshazzar, while drinking wine from the sacred vessels brought from Jerusalem with his wives and concubines, and praising their Gods, witnessed the hand-writing on the wall and trembled. When the Lord appeared to Adam in the Garden, he was afraid. The usual commencement of the message of the Angel of the Lord was, ‘Fear not.’ The word of the Lord came unto Abraham in a vision, saying, ‘Fear not, I am thy shield, &c. The Angel of the Lord called to Hagar and said unto her, ‘Fear not, for the Lord hath heard the voice of the lad,’ &c. The Lord appeared to Isaac and said, ‘Fear not, for I am with thee,’ &c. Moses said, ‘Fear not, for God has come nigh to prove you,’ &c. The Angel of the Lord appeared to Gideon and said, ‘Peace be with thee; fear not, thou shalt not die,’ &c. Gabriel appeared to Mary to make the annunciation, and said to her, ‘Fear not, for thou hast found favor with God,’ &c. Other passages, from the New Testament, were quoted, to prove the fact, as announced, that fear was common on the occasion of these communications. John of Patmos, was so addressed; ‘Fear

not, I am the first and the last,' &c. Within the last hundred years this fear had vanished; the visit of a Spirit had now no terrors to any one; it disturbed neither men, women, nor children. All this was well; it showed at least that we are not afraid. Whoever he is that speaks from the "night side of nature," we are not afraid of his voice. Angel, Spirit, or Demon, let him speak, we neither hide our eyes, nor shudder at his presence; on the contrary, we seek them out—we say, give us the proof of their presence—let us hear their oracles—if they are divine, let us worship and adore—if they are miraculous, let us adore them—if magical or mesmeric, let us see them—if galvanic or electrical, let us demonstrate them.

The ambition of bold adventure in spiritual things, characterized the spiritual philosophers and their attendant disciples at the present day. The Lecturer acknowledged the universal presence of the spiritual world, and declared his belief that communication with that world was neither impossible nor improbable. The apparitions of Angels and Spirits, the visions of Prophets and Apostles, and the coming of our Lord, were proofs of this communication, and they were continued when any good and useful end might be gained by them.

The attention called to the "manifestations" by Mr. Stuart's lectures, led to a discussion at the Franklin Rooms, corner of Vine and Center streets. A large number of persons attended, showing that with however much ridicule people may treat these subjects, they have deep interest in all that pertains to them.

The speakers on this occasion, were Mr. J. B. Burns,

Phonographic Teacher, and ourself, on the affirmative; D. Reddington, Homœopathic Physician, and Isaac Straub, Machinist, on the negative. The discussion was not one that elicited any new views. It was continued for several successive Sunday evenings with interest, and we presume with profit.

Mr. Stuart's lectures were all listened to with eager attention by very large audiences. He is a man who speaks from his heart on these subjects. He is keenly susceptible to the elevating influences of the new philosophy, and is an earnest and intelligent seeker after its deepest revelations. In the appropriate Parts of our book, we make notes of several lectures by him.

We now go back and take up the thread of the "rapping" narrative in regular succession. We made an "advance step," in order to bring Mr. Boynton's, Dr. Locke's and Mr. Stuart's views in juxtaposition.

The details of no "manifestations" had been made public for sometime, and the wise and witty were having rare sport at the expense of the "humbug that had exploded." Meantime, Mrs. Bushnell returned to the city. A few days after her arrival, sounds were heard in the house where she was stopping, but no communications were had, till one afternoon, Mr. James Goodin, before referred to, and Dr. A. Curtis, of the Botanical Medical College, called upon her. Sounds were heard near the Dr.'s chair. He inquired—

"Is there a Spirit present that will communicate with me?" *Rap.*

The alphabet was called for by repeated sounds, and at the calling over of the letters, such were designated

by *raps* as spelled the following words : “It is your wife, H. A. C. You know you thought I felt hard sometimes. I did not intend any harm. I am happy now, and with you. I am your guardian angel. I have been with you all the time. Good evening.”

Mr. Goodin then inquired—

“Will any spirit communicate with me?” *Rap.*

The following communication was received by the usual method :

“It is your daughter, Anna G——. I love my dear father. You are most happy with me around the table. I answer for all our family. I am your guardian angel.”

On the evening following that on which these “manifestations” were given, another party assembled at the same place. A young lady inquired if any Spirit would communicate with her? Distinct *raps* were given, and the following communication made :

“Be content at your present home. I am with you often. It is my pleasure to be with you. Be certain, my sister, we are all happy here. I have done as I agreed.”

On the announcement of the last sentence, the young lady was startled, and she then told the company that she had been in Rochester with her sister when rapping “manifestations” were being made in the family of Mrs. Fish. They did not believe them to be Spiritual “manifestations ;” and when they parted, they mutually agreed that whichever died first should visit the other in Spirit, and make raps, if it were possible. The sister went to Wisconsin, and died. She had come to her sister, in Ohio, in Spirit, and fulfilled the promise made in the flesh.

Mr. Norton, before spoken of, was one of the circle. He inquired if any Spirit would communicate with him?

Rap. The following communication was received :

“ I am your brother, David. My mission is to convince you that I exist in Spirit. Never make a public demonstration of it, but publish the communications made in private circles. My dear brother, you may consider yourself a favored person, as with a proper medium, you can communicate with me and others. Use no more means to settle my affairs. All is done that can be done. I am satisfied with the course you adopted, and with the manner my business was closed by George. Be happy and contented—I am with you always. Good evening.”

Other raps were now heard. The alphabet was called, and the following communication given to the same gentleman :

“ I am your father. I am here to communicate with you and the rest of the folks, but I am not here often—my care is for your brother, Washington. No more to-night.”

These communications were exceedingly gratifying to this gentleman. He had been his brother's administrator. His own business had obliged him to give the settlement into a younger brother's hands. It was truly gratifying to learn that all had been arranged satisfactorily.

Other communications were had, but they were not of a character proper for publication. At a meeting of a circle, subsequent to both the above mentioned, a communication was made to a gentleman of our city, which was exceedingly important to him and friends.

Some years ago, a young lady was missing from a neighboring city. Part of her clothing was found on bushes near the bank of the river. It was supposed that she had committed suicide by drowning herself. Her family have always believed that such was the fact. On the evening referred to, when the gentleman spoken of enquired if he could have communication from a Spirit, very positive *raps* were heard, and the following sentences spelled :

“ It is M. J. McC——. I died with disease in the South—at Natchez. I went away with a young man, a mate on a steamboat. Tell father, Miss A. H. and Mr. T.’s family. I threw my clothes on the bushes to make people believe I was drowned. I will make the clairvoyant my medium to communicate all about my death.”

It would not be proper to publish the revelation made through the clairvoyant.

On the evening of November 6th, it was our privilege to be one of a small circle in which were two clairvoyants. The mysterious noises were heard frequently with more distinctness, than any “rappings” that it had been our privilege to hear previously. The floor of the room seemed to vibrate. The company gathered around a table, when in the usual method, by questions and *raps*, at the call of the alphabet, the following communications, addressed to us, were received :

“ Will you publish all I tell you? I am your brother, James D. Coggshall. I am satisfied with my treatment on the way to California. I have been home often. I am with you often. I died of Cholera. I am entirely satisfied with my death, and have seen the justice of your

course about it. I have made manifestations about your house. I will speak to you through a clairvoyant."

In a few moments, one of the clairvoyants was thrown with a shock into the magnetic state, and spoke nearly as follows :

"You will understand that it is me, your brother James. To converse by sounds is irksome and tedious. I cannot tell you all I wish by rappings, and I cannot speak to you except through the organs of clay ; therefore I impress a clairvoyant, who speaks as I dictate.

I wish you to remember what I say, and publish it. Say that it is from our brother. When I left my friends for a distant country, I was led by strong ambitious impulses. I had a great anxiety for novelty, a burning desire to see the sights and engage in the adventures of the journey. I wished to make myself rich in California. I felt deep regret to leave my friends, but the desire to reach California was stronger. You have had apprehensions that all was not right about my death. I want you to be satisfied. I did not die at Fort Laramie, as you heard, but at a place three days journey distant from the fort, near an Indian settlement which has no English name.

When I knew that I must die, it seemed hard indeed, that I must give up my life away from friends, and be buried in that wilderness. I thought of all my friends, but especially of my mother, and of her feelings when I left home. It was so grievous that I must die away from home, and that the news must go back to her. I feared that she would grieve peculiarly, believing that there was something dreadful about my death. I feared death,

but the pain in my bowels and stomach was intense, and soon my Spirit was liberated. All was dark for a moment; then I was happy.

In a moment I was with you and at home. I am happy; I am satisfied with the change. I will tell you much of spiritual influences and conditions, but cannot do so now. My deceased friends are with me; we are all happy; I shall make manifestations to your family."

The references to our fears in relation to this brother's death, were just, but it is a matter that had not been talked about anywhere except in our own family. The clairvoyant knew no more about his death—the place or manner of it, than the readers of the Cincinnati papers generally—an obituary having been published in several of them.

This brother was a young man of decided energy of character, who left a pleasant home with high hopes, and a full determination to *gather* a fortune in the gold region of California; but in the endurance of hardship he was suddenly stricken down, ere he had journeyed half-way to the golden-sanded shores, against which the mighty Pacific beat.

In his communication quoted above, he states that when he knew he must die, it seemed hard to give up life away from friends, and be buried in the wilderness. As we were informed, by letter, his last words were—*This is Hard.*

Under the impressions given by the popular teachings, in reference to death, and the life after it, it is hard to die in the summer of this life, when the tender buds of hope are promising to burst forth into flowers that will

exhale sweetest odors. When bright gleams of sunshine flash along the path of the future, with no heavy shadows falling between, it is hard to realize that the life currents flow with uncertain impulse, and that the fearful and wonderful machinery of the body must soon be at rest.

Under any philosophy, in the winter of life, when the frosts of age have gathered, and the blood winds its way slowly through shriveled veins—in the decline, subsequent to the period at which the ambitions of life are over, man *may* resignedly take the journey through the “dark valley and shadow of death”—but when all the hopes that make existence dear, lie earthward in the future, if fell disease fasten upon the frame of expectant youth, it requires the resignation of Him, who shed drops of blood in Gethsemane, to meet the universal victor without unavailing regrets, and saddest expressions of most overwhelming disappointment.

With the darkest prospect of the most unsatisfactory and inconsistent theology before them, the lonely and friendless, who have treasures in Heaven, may exclaim—

“Death is a road our dearest friends have gone,
Why with such leaders fear to say, lead on !”

bidding welcome to the summons that prepares them to meet these friends ; but those who are called to seek the river of life, flowing through Spirit-land, while earth is the home of the sweetest loves of childhood, and the nearest friends of riper years, may sigh with their latest breath, “ *This is hard,*” if they believe that between them and their friends there is to be an impassable gulf until the “Great Day of Resurrection,” when they may only meet, to be again separated “*forever and forever.*”

Those who have faith in the Spiritual philosophy now dawning clearly on the world—who believe that the Spirits of the so-called dead are the ministering angels of the friends they have left in the flesh, and who receive the doctrine that men may so live, that on earth, they may have visions of Heaven, can at any period of life, resignedly pass the change which introduces them to the Spiritual spheres, confident that from the Spirit-world it will be their privilege to visit the cherished of this world, and engage in the glorious work of leading them nearer and nearer, as time rolls on, to that perfection which gives the Prophets and the Apostles the richness of Spiritual happiness—which is the universal boon of the “just made perfect” in the fulfillment of the hereafter to be properly recognized law, that—

“It is much less what we do
Than what we think, which fits us for the future.”

There were many things connected with the “manifestations” from our brother that were peculiarly convincing, which cannot properly be made public.

On the same evening, there were “manifestations” from two other Spirits, that of Mr. J. P. Cornell and that of Rev. James H. Perkins, the well known philanthropist and Unitarian preacher, of Cincinnati, who met an untimely death in the winter of 1849. Mr. Cornell’s communication was of no particular interest. The substance of Mr. Perkins’ was, that we were to send word to his family that they were not to grieve about his death, nor the manner of it. The sounds on this evening were all different and in different parts of the room. From our brother, they were on the table, so near and so

powerful that we could feel the vibrations—from Mr. Perkins, they were on the floor, under the table—from Mr. Cornell, on the floor, at one side of the table.

As the particulars of these Spiritual interviews became known, the interest in them deepened, and we began to hear of demonstrations in various quarters of the city. Great curiosity was manifested by believers and unbelievers, to meet Mrs. Bushnell, and hear the “mysterious noises ;” but, as yet, only a small portion of the curious in Cincinnati have been among the privileged.

About the first of December, we heard of “rappings” in several portions of the city. A Miss B——, on Cutter street, had frequently heard them, but had never communicated with them, and her family considered them forerunners of calamity. A Miss M——, had heard the sounds repeatedly before Mrs. Bushnell visited the city. A Miss H——, had often heard them. They were first manifested about two years ago. They alarmed her father and mother. They endeavored to ascertain the cause, but without success, and could never understand them until they heard of the “Rochester Knockings.” Dr. Wm. Owens, of the Eclectic Medical College, had frequently heard them, and had occasionally received answers to mental questions from the Spirit of Dr. Morrow. During the last week of November, several persons held communications with the sounds, while consulting Mrs. Bushnell for medical purposes. Prof. B. L. Hill received, by means of *raps*, what he considers a very important communication, in reference to medical science. A lady, whose husband had been some months deceased, received a communication from him, in refer-

ence to the settlement of business, and the deception of certain persons who were administering his estate, which has proved of great importance to her. A young man, of this city, informs us that his sister, a Miss J. who died a few months since, told her family on her death-bed, that if the “rappings” were not a delusion, she would communicate with them. To her brother-in-law, she said—“I will visit you when I leave the body, if I can, and make a sound that you will recognize.”

A few weeks ago, a sister of this lady had an opportunity to hear the *raps*, and she received communications which convinced her that her sister, who had departed from this sphere, had fulfilled her promise. The brother-in-law has heard sounds for which he cannot account. We give this as told us in good faith, by a respectable and responsible man—one who would not be likely to jest about the return of a departed sister, to his family, in such a manner that her presence was believed.

Dr. Silsbee, a gentleman of Cincinnati, who is much interested in the New-Light Philosophy, was, on one occasion, making clairvoyant examinations, in company with a friend, named Allen, when rapping communications were given him, purporting to come from his father. The character of the communication was such, that he endeavored, subsequently, on several occasions, to get into a circle through which the sounds could be made.

He was, one afternoon, sitting in his office, in company with his brother, a lad about fourteen years of age, when he heard the sounds distinctly. He called his brother to the table, at which he was writing, when the

“noises” were manifested loudly. He requested that if it were a Spirit manifesting, it would make two *raps*. The sounds came so positively that he felt the vibration. He inquired if his brother was a medium, and if he would receive “manifestations” through him, and was answered by *raps* affirmatory ; after which he could call out no more sounds.

These “manifestations” induced the Dr. to bring his brother into the company of a clairvoyant. He was told that the lad had often had “manifestations”—that he had heard sounds and seen lights, and that he was under the influence of the Spirit of a lady who, in this sphere, had been an intimate friend of his family. The lad verified the clairvoyant’s impressions by stating that he had often seen lights and heard what were called *rappings*.

The names and references of all the persons alluded to in these communications are not given, because it would be improper to connect them or their affairs more intimately with the matter. We have the statements from reliable sources, or we should not refer to them ; and only do so at all, to show that the “manifestations” have not been confined to a particular individual in all respects.

On account of the ridicule thrown upon all who were in any way identified with the “rapping manifestations,” and because the curiosity they excited brought so many persons to her house, that her business—making medical examinations—was materially interfered with, Mrs. Bushnell decided, positively, about the first of December, that she would, under no circumstances, place herself in a

circle for the purpose of receiving the “manifestations.” With a few exceptions, of a private nature, she has maintained her position. All the “*manifestations*,” *pro* and *con*, belonging to this part of our History, which were reported for several weeks, will be found in the following article, written by us for the *Daily Times*, of Dec. 13th, under the caption of

MORE ABOUT THE MYSTERIOUS “MANIFESTATIONS.”

“For several weeks there have been no communications in the *Times*, in reference to the “mysterious noises” which not many moons ago caused something of “a stir” in the city. People now say, “done with” “blown over”—“bust up”—“gone by the board.”

Not so. We have more evidence to convince us that they are spreading and becoming of increased importance, than did the jury which convicted Dr. Webster, that he was guilty of the crime charged. The “mysterious noises” are now heard in many families in this city, who keep the matter sacredly secret lest the gossiping public may say they live in “haunted houses.”

But a few of these “manifestations” have been communicative, and such communications as have been received cannot yet be given to the public—all in due season.

It may not be improper to state, however, that within a couple of weeks, numerous “manifestations” have been made by persons of note in the world, some years deceased. Among them, we may mention Morgan, about whose death was created, many years ago, the wild, Anti-Mason excitement which agitated the country from Maine to Florida.

Morgan, by *raps*, stated to a circle that he joined the Free-Masons for a selfish purpose—that he made his “Expose” for a speculation, and that he published more lies than truths—that he had been the cause of much harm in the world, and that he was now endeavoring to do what good he could, by removing wrong impressions.”

This communication was addressed to a prominent Free-Mason, who had sought, by clairvoyance, to investigate the Morgan affair. In due time he will make the detail public.

During the first week of December, the following article appeared in the CHRONICLE and ATLAS, of Cincinnati :

“KNOCKINGS.”

“Mr. W. T. C., which, most probably, may be interpreted William Turner Coggshall—I beg pardon if I am in error.

I wish to address myself to W. T. C., a contributor for the columns of the “Daily Times,” on the subject of sundry mysterious “Knockings,” said to have taken place in our city lately.

Surely, you are aware that the newspaper press is the most important channel through which to enlighten and improve the public mind in all the branches of knowledge; there is no branch of science, ethics, or philosophy, for the dissemination and promotion of which, a well-conducted newspaper does not largely contribute.

It sometimes happens, however, that morbid communications creep into the public press—such as will not stand the test of sound philosophy, reason, or common sense. Trifling, harmless items may innocently amuse

the light minded; but to urge, with sober sincerity, the ridiculous humbug and folly of spirit “knockings,” and a pretended converse with the spirits of the dead, ought, in my opinion, be put to the test of reason.

And first: What is a spirit? Why, it is NOTHING, in substance—it is SOMETHING, in metaphysics—it is the IMMORTAL part of man, called the mind—after death, it is called the soul, or spirit.

Second: What is a “knock?” It is a noise; and what is a noise? it is the result of matter operating upon matter. From the loudest rumbling thunder-cloud to the softest notes of the flute—from the frightful roar of the lion to the plaintive warbling of the nightingale, is nothing more or less, than the result of the action of matter on matter. You might as well tell your mind to take a nail hammer and drive a ten-penny nail, and expect the result, as to expect a “knock,” or noise of any kind, from an immortal spirit. If it were not considered rash, I would defy all the spirits in the wide world to make one single “knock” that could be heard by the drum of mortal ear; because it requires matter to act on matter to be heard by the natural ear. If you can prove to the contrary, I will call you an able Ontologistic Doctor.

A few exceptions to this general principle are recorded in holy writ, for wise, good, and important objects.

Jehovah spake to man; but the idea of spirits speaking to us, through the agency of a woman, playing off her exhibitions for money—it seems to me, ought to disgust you and others—and you are about collecting, in pamphlet form, a history of all the “knockings.” Had

you not rather publish a new edition of the "Arabian Nights' Entertainments?"—for be it known that an innocent fiction is far better than an injurious humbug.

Respectfully yours,

ISAAC STRAUB.

We did not deem it proper to answer Mr. Straub's communication, by attempting to argue that his premises were not well founded; but we published a brief communication in the *Daily Times*, in which, after telling Mr. Straub that we believed, before one century, his positions would be considered as unfounded as the wildest Arabian romance, we denied, positively, his insulting insinuation that the "manifestations" were "through the agency of a woman playing off her exhibitions for money."

This denial we requested the publishers of the *Chronicle and Atlas*, Messrs. Foster & Corwine, to copy, and were answered in the following paragraph:

"If there was a single kernel to be found in the bushel of chaff which W. T. C. asks us to insert in the *Chronicle and Atlas*, we would comply with the request. As it is, we prefer to serve up something more substantial for our readers."

To this we retorted that we had thought the Proprietors of the *Chronicle and Atlas* fairer men than such as would publish a positive libel in their columns, and then refuse to give place to its refutation. After several newspaper squibs, back and forth, the *Atlas* condescended to copy from the *Times* a statement that to our knowledge, no person in Cincinnati had been connected with

the “rappings” for the purpose of making money—further than was implied in our intention to publish a pamphlet *for sale*.

We mention this affair to show how “even-handed justice” is meted out in *orthodox* “spheres,” to those who are in any way connected with the new spiritual philosophy, or who have dared to declare that the “rapping” manifestations are not essential humbug.

There is in the world pride of position—pride of profession, and most manifestly, a pride of being on the popular side. Whatever comes not from the “Schools,” theological, medical, scientific, or political, must necessarily be humbug—whatever comes from them, must be received as truth, let it be, in itself, ever so inconsistent and ridiculous. Mrs. Crowe, in her “Night side of Nature”—a book that should be generally read*—utters the following just sentiments in relation to theories that may not happen to be endorsed by the Disciples of the “Schools :”

“They (*the* philosophers) do not quarrel with a new metal or a new plant, and even a new comet, or a new island stands a fair chance of being well received; while phrenology and mesmerism testify that any discovery tending to throw light on what most deeply concerns us, namely, our own being, must be prepared to encounter a storm of angry persecution. And one of the evils of this hasty and precipitate opposition is, that the passions and interests of opposers become involved in the dispute; instead of investigators, they become partisans; having declared against it in the outset, it is

* For sale by J. A. & U. P. James, Cincinnati.

important to their petty interests that the thing shall not be true, and they determine it shall not be if they can help it. Hence these hasty, angry investigations of new facts, and the triumph with which failures are recorded; and hence the willful overlooking of the axiom, that a thousand negatives cannot overthrow the evidence of one affirmative experiment."

We quoted Mr. Straub's article in full, and we feel impressed to make a few remarks in reply to it, not because we consider it an effusion that, unless shown to be based upon false premises may do great mischief, but because it fairly represents the opinions of a class of people who should be taught that there *are* "more things in Heaven and earth than are dreamed of in *their* philosophy." We believe Mr. Straub honest in his views, as firmly as we believe him grossly deceived in reference to the philosophy of spiritual things, or as firmly as, at the time he wrote the article in question, he believed us the victim of a "base delusion." We knew him in our youth, and have sincere respect for him. We desire to see him, and all others of his school, in the "right track," therefore we shall examine a few of his propositions by the *new-light*.

We admit fully all the importance which Mr. Straub concedes the newspaper press, and on account of what we believe its influence, we have taken pains to publish our investigations, very much at length, in the newspapers.

The Orthodox Church teaches, as Mr. S. declares, that Spirit is *no*-thing, in substance, but *some*-thing, in metaphysics. Now what is metaphysics, and what does

Mr. Straub know of it further than the views given him by the "Schools?" He believes what the books tell him, and nothing more. Why does he believe this? Because he has never taken pains to try the philosophy fairly by the test of independent reason.

The Spiritual has form as well as the material—the Spiritual is the inmost, the material the outmost form—the Spiritual is the essence, the material the substance.

Mr. Straub asks—"What is a 'knock?'" It is a noise. And what is a noise? It is the result of matter operating upon matter."

Very true; but what is matter and what is not? Noises are made by electricity. What is electricity?—matter? If so, what are its relations to iron? The "Schools" answer this in their teachings. Now Spirit out of the corporeal body has a relation to Soul in it, which forms a medium of attraction, somewhat as iron has an attraction for the influences of the natural magnet. While mind is connected with the corporeal body, it employs its power to make forces of any kind through the 'mediums' which that body furnishes—it strikes with the hand—it sees with the eye—it hears with the ear—it speaks with the voice. No one pretends to say that the eye sees—it is but the window of the soul.

When the soul has been released from the tenement of clay in which it was developed in its Spiritual form, it employs such 'mediums' as lie in its power, for the effect of forces. The medium is electricity, and through its attractions in appropriate spheres, Spirit can move material objects by effects on their essences, and can produce sounds by bringing the Spiritual essence of electricity in

contact with the *material* of electricity, which belongs to man in his state preparatory to the dwelling among the essences, or in what orthodox philosophy calls the immaterial sphere. In Part I. of the second Section of our work, will be found some views on this point, by Rev. J. P. Stuart.

How much Mr. Straub *intended* to accede, when he admitted that exceptions to the general principle he laid down were “recorded in Holy writ for wise, good and important objects,” we would not pretend to say; but it appears to us that if the “immateriality” of which he speaks *ever* made “a ‘knock,’ or noise of any kind,” no matter at what age of the world, or for what purpose, the whole theory Mr. Straub advances, and all the creeds, (from which he took it,) that in keeping with it, belong to the established Churches and Schools, are proven fallacies. We need not argue these points further. The entire philosophy of which our book treats, is an argument against views of a similar character.

To Mr. Straub’s article was added the following :

“P. S.—Should you have any more demonstrations with the Spirit-world, (as you call it,) please invite me one of your select party. I pledge myself to expose the trick you are trying to play off on community. I. S.”

This was quite gentlemanly, but disregarding the insult, we publicly promised Mr. Straub an opportunity to “expose the humbug” at our earliest convenience. Before we met him, a friend sent us the following note :

“FRIEND COGGSHALL :—Your old friend, *Straub*, since writing his article, has had some reason to believe that he does not clearly understand all he wrote about.

When I see you I will give some particulars in regard to friend Isaac, that will amuse, if not edify you. If you are roving about town, just drop in at my office—I would like to see you. Yours, *Spiritually*, &c.

* * *

We called at this friend's office, and learned that Mr. Straub acknowledged that he *had* heard some sounds, at a certain house, which were *very* mysterious. He could not account for them—nor could he either imitate or explain them. He had determined to publish an article that would put us *hors du combat*, but after hearing the sounds referred to, he concluded not to be hasty. He is investigating, and we hope if the *thing* is all humbug, *he* may be able to expose it. He is not a man easily satisfied nor readily humbugged. When he decides in favor of the “rappings,” it will be something of importance in their defense. We shall publish his decision with pleasure.

Of one of the important “manifestations” referred to in the extract from the *Daily Times*, we may give the following account:

On the 27th of November, we received the subjoined letter from a gentleman of the highest respectability. It was addressed to the publisher of the *Daily Times*:

“C. W. STARBUCK—*Sir*:—I have noticed lately, several articles in the *Daily Times* about “Mysterious Knockings,” and as I am in possession of some queer facts in regard to certain “manifestations” of that kind, I would like to know who the writer of said communications is, and also see him. I merely write you this note, in order that it may be shown the writer; and if he thinks

it worth while to call on me, I think he would be amply repaid for the time spent. I have for at least two years, until lately, endeavored to account for certain strange noises, &c., at a certain house in this city, supposing they were to be accounted for by natural causes, but latterly I have given that up.

I am no believer in Spiritual "manifestations," witches or ghosts, but there are some strange things happening at the house I refer to, that are yet all mystery to the inhabitants thereof, as well as the casual visitor.

These "manifestations" are not confined to any particular time—they are heard during the day as well as through all hours of the night—are not of such character as in any way to disturb the family quiet, but are clear, distinct raps—at one time directly overhead, again in the adjoining room, then apparently in the room at the farthest end of the house, then in the room where the family is seated, &c., &c. I have frequently felt the jar or vibration on the floor or door-jam, caused by these knocks, when I knew, positively, there was no living person in or about the room or place from whence they seemed to come, &c., &c. More on this subject I need not write; I propose to the writer on "Spiritual Knockings" a visit to the premises, where, if he has any knowledge on that subject, he may help us to clear up the mystery.

Yours, * * *

We called upon this gentleman, and after conversing with him for a couple of hours, made an engagement to meet him at the house to which he referred. We were accompanied by a reliable clairvoyant. We were informed that the sounds had been heard for nearly three

years, but that since something of an excitement had been awakened in the city in reference to such "manifestations," they had been much more frequent and much louder. The gentleman of the house was a decided disbeliever in "ghosts," and conceiving that there must be some cause for the sounds which he could ascertain by careful watching and patient investigation, he had many times searched the house from garret to cellar, while the sounds followed him as if to defy investigation. He was compelled to give it up—to declare that he could not ascertain the cause. When he read of the rapping "manifestations" in Cincinnati, the thought struck him that perhaps the sounds about his house *might* be explained. He was sceptical, but to satisfy his mind he made arrangements to meet some of those who had heard the *raps*, and give them an opportunity to compare the *sounds* at his house with those that had been made in other places.

On the first evening that we visited the house, but few sounds were made, and these were very indistinct. The clairvoyant that accompanied us said they were produced by an elderly man, who was making them for the purpose of calling the attention of the family to a wrong that had been committed upon a person they knew, and in whose welfare they felt an interest. The Spirit was described so accurately by the clairvoyant, that the family recognized an acquaintance several years deceased.

On the day following these investigations, we visited another clairvoyant in the city who knew nothing of the "manifestations" at the house in question, when

the impressions of the first clairvoyant were confirmed in all essential particulars.

We paid a second visit to the house. There were two clairvoyants in the company. The sounds were heard in various parts of the house. They sometimes resembled the noise made by a mechanic fashioning a wedge, and at other times appeared to be distinct raps on the wall, ceiling and floor. A circle was formed, and *raps* were heard beneath the table. The alphabet was called over and a number of communications were received, confirming in the main, the statements of the clairvoyants, and revealing many matters of which the strangers present were entirely ignorant, and many that were new and important to the family and their friends.

It would be improper to make the communications public, nor are we permitted, were it our wish, to make any reference to the family ; but we can state that if it ever becomes necessary, the truthfulness of our narration can be substantiated by many witnesses.

During the early part of January, 1851, a clairvoyant, formerly of Cincinnati, paid a visit to some friends in Indiana. At the house in which she stopped, at Richmond, Wayne county, the mysterious sounds were heard so loudly that the persons belonging there were alarmed. At Winchester, Ia., she communicated with friends by means of *raps*, readily and satisfactorily. Her father, who was entirely sceptical in reference to Spiritual "manifestations" on earth, was fully satisfied, by severe test questions, that the Spirit of his brother communed with him.

When this clairvoyant is among her intimate friends,

near Cincinnati, the *raps* are never made to her. She holds more direct communion with Spirits, and her friends have confidence.

When in Indiana, the Spirits told her that it was necessary there should be “manifestations” apparently independent of her, that her friends there could have such evidence as must win their confidence, if they were candid.

Here is explained the general object of the *rapping* manifestations—the low order of communication at which scepticism hurls its pointed javelins. Before the music student can expect to call from the piano the melody belonging to the notes of Mozart’s divinest compositions, he must have intimate knowledge of the *gamut*, in harmony with the laws of which, his music exercise has been constructed. Parents never expect their children to read until they have been taught the alphabet.

We might extend this Part of our work many pages, with the detail of *rapping* “manifestations,” but it is perhaps unnecessary. We have much yet to record of a different character. As we have before stated, higher than *rapping* “manifestations” are expected. We shall watch the “signs of the times,” and as soon as circumstances justify, and the “cause” shall demand further labor, a Sequel to this work will be published, giving full details of what may hereafter be “manifested.”

It is the impression of clairvoyants always, in the internal condition, that Spirits are manifested to them, and they are ever prone to describe them and talk about Spiritual matters.

It is universal clairvoyant conviction, that the Spirit-

world is around and about us; that the Spirits of the departed are the ministering Angels of this world. Whenever persons think intently of departed friends, the Spirits of these friends are attracted to them; therefore, in magnetic circles, those Spirits communicate generally, which in life were near and dear, in friendship or relation, to those making inquiries. It is immaterial, when the magnetic circle is properly formed, whether the questions are spoken or made mentally. It is the impression of clairvoyants, that the Spirits of prominent persons of the past generation are teaching the minds of reformers of the present day. They are to have more and more satisfactory communings with the Spirit-world. The demonstrations are now becoming more distinct and satisfactory; and it will not be many years before great numbers of persons will hold audible converse with the Spirits of friends departed. It was a great step in progress when the genius of Morse made a *post-boy* of electric currents, and so directed them, that with the rapidity of thought they transmit intelligence from one hemisphere to another; but how much greater a step, in magnetic and moral progress is it, if through electric detonations, mortals can receive messages from beneficent Spirits of the invisible world, which, it has ever been supposed, could only be communicated with, through that dreaded change men call death.

“The times have been
That when the brains were out, the man would die;
And there an end;—but now they rise again.”

And will it not be a glorious era, when the world shall recognize this truly, and men believe, philosophi-

cally, that when our friends are silent in the clay,

“They do not die
Nor lose their mortal sympathy,
Nor change to us, although they change.”

The communications reported in the foregoing pages, purporting to have come from the Spirit-world, do not teach great scientific truths—they announce no new geological theories—they point out no planet which the Ross telescope has not yet discovered—they do not locate a new golconda in any portion of the globe; and if they did, what then? Where could be found the crazed individual that would give the revelation confidence for one moment. Is it not enough that the new philosophy has to contend against an impression, well-nigh as hoary with age as Time, that when the body dies, the Spirit knows no more of earth forever, and, perchance, knows nothing, until a day of general resurrection—it may be millions of ages yet beyond the nineteenth century.

It is indeed a hard fight to do successful battle, even against such superstition as Shakspeare describes, when he makes the *philosophic* Dane say

——— “that the dread of something after death—
The *undiscovered country from whose bourne*
No traveler returns,—puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of.

It will be a great advance in Spiritual recognition, when one-third of the people shall believe that the Spirits of the departed *can* visit earth and “do something here.”

Again, the Spirits communicating, as we have re-

ported, have not generally been those of men who were leaders in this world—men who had comprehensive views—and they have been privileged to communicate only in private circles; and such communications were made as were best calculated to impress the persons addressed, that they came from the Spirits of those whom they had known in this world.

A stumbling-block in the way of many who might recognize the “manifestations,” but who know nothing of magnetism and its wonders, is the fact that all people do not have “revelments”—that the *sounds* are not heard in all circles.

Clairvoyants call the Spirits electric beings. We know that natural electricity always travels with a spiral movement, so to speak, in circles. It never leaves home till there is a way to get back. It is clairvoyant impression, that circles in the Spirit-world are operating on circles in this world, through electric ‘mediums.’ They can only be brought within “manifesting” communion by means of magnetic attraction. Franklin might have stood in the field and heard the thunder roll and watched the lightning flash, for an age, without “manifestations” from it; but when he threw his kite upon the breeze and it was borne near the thunder-laden cloud, a medium was established; then when his knuckle touched the key at the end of the string, the electric spark—the “manifestation”—was recognized by him.

Roman mythology teaches that Jupiter was the God of Thunder, and that from the top of mighty Olympus he hurled his fiery bolts upon the subjects that offended him—for punishment and to show his power, he pro-

duced electric detonations that alarmed the world. If clairvoyant "revealments" be well founded, Spirits of the other world have the power of *thunder* in a proscribed form, and they are making electric detonations not to alarm, not to excite, but to quiet ; and when impressions that cling tenaciously, because they "have come down from former generations," are removed, and mankind will acknowledge the immediate relations of the Spiritual to the physical world, communications are to come, according to the declaration of Spirits who now *Rap*, which will lead mind, while it sojourns in the body, into the arcana of nature so minutely and consistently, that the mysteries of mentality shall all be demonstrated.

To those who accept the orthodox belief, that Heaven is a place to which the Spirit must travel, as on a journey, it is a striking proposition that the life-hereafter of their friends departed from earth, is in any manner of communion with their thoughts or emotions—that there should be an invisible world inhabited by Spirits around our world, is an idea preposterous—Angel visits to earth are "few and far between," and can never be, only under special dispensation of Jehovah, when He has a divine message to man.

What is the Invisible world ? Mrs. Crowe's idea, in her "Night side of Nature," is one of rationality. She says :

"With respect to the term, invisible world, I beg to remind my readers, that what we call seeing, is merely the function of an organ constructed for that purpose, in relation to the external world ; and so limited are its powers, that we are surrounded by many things in that

world which we cannot see without the aid of artificial appliances, and many other things which we cannot see even with them ; the atmosphere in which we live, for example, although its weight and mechanical forces are the subjects of calculation, is entirely imperceptible to our visual organs. Thus the fact that we do not commonly see them, forms no legitimate objection to the hypothesis of our being surrounded by a world of Spirits, or of that world being inter-diffused among us."

To the uncultivated mind, a detailed account of the wonderful "*sights*" of the microscope, is as much like a fable or a delusion, as to the minds of people generally, clairvoyant views of the Spirit-world have ever been. Magnetism is the microscopic lens which opens to the mind's eye, views of the Spiritual world. In all circles where the "rapping" communications are given, powerful magnetic influences, independent of the company of embodied Spirits, are always at work, and all easily impressed persons recognize them.

In a pamphlet published by Eliab W. Capron and Henry D. Barron, of Auburn, N. Y., which gives many most interesting and convincing particulars, in relation to the "mysterious noises," much evidence, in support of our impressions on this point, is presented. We quote a paragraph from page 69.

"This feeling of electricity seems to pervade nearly everything connected with these phenomena. When the rapping is heard, the peculiar jar is felt—differing from the jar produced by a blow—and in various other ways we are reminded of the use of this subtle agent. We often see in a dark room, bright electric flashes on

the wall and other places. We, and all who have taken pains to get at the truth of all these demonstrations, have frequently had a hand laid on their arms, shoulders or head, when no person would or could do it, having all their hands held by each other. These demonstrations, like the others, generally leave a feeling of electricity where they touch. The hand feels much like one who is in a magnetic sleep, being colder (generally) than the hand of persons in a normal state, and having a moisture like a cold perspiration upon it. There is not, usually, any feeling like that of a hard hand, or one made up with the usual amount of bones in it."

Further consideration of these topics will be had in the succeeding Parts of this work.

THE
SIGNS OF THE TIMES.

PART I.

We know in day-time there are stars about us
Just as at night, and name them what and where,
By sight of science ; so by faith we know,
Although we may not see them till *our* night,
That Spirits are about us, and believe,
That to a Spirit's eye all Heaven may be
As full of Angels as a beam of light
Of motes.

Festus.

“ Could we lift the fleshy veil,
Could we for a moment witness
Those unnumbered hosts that stand,
Calm and bright, on either hand ;
Oh, what joyful hope would cheer !
Oh, what faith serene would guide us !
Oh, what reverent heed would then
Watch our footsteps among men !”

CLAIRVOYANT “REVEALMENTS.”

By THE term “clairvoyant revealments,” as employed in the caption to this Part of our book, we mean principally, such revelations as have been made to clairvoyants by the communion of thought with thought. Many interesting communications have been made to us by clairvoyants, which they declared were at the dictation of Spirits they saw, and by whom they were magnetically impressed. Of these and various non-communicative physical demonstrations, we now propose speaking.

On Thursday evening, October 17th, while Mrs. Bushnell was the medium of communication by means of *raps*, for a circle, a sentence, purporting to be from the Spirit of John P. Cornell, was spelled out, which declared Mrs. Bushnell would be magnetized by him in two minutes and a half, and that he would speak through her to the circle.

Precisely at the time appointed, Mrs. B. was thrown with a shock into the magnetic state. She sat upright, and said, "I am Mr. Cornell." Her bearing is reported to have been precisely that of the gentleman while in life. He spoke through the magnetic subject upon matters of business in which his friends were interested; replied to many questions relating to the condition of Spirits in the other world, and then said that as there were persons present who wished to communicate with friends, he would retire for an hour, when at a signal, he would again magnetize Mrs. B.

When Mrs. B. was relieved from the magnetic influence, nothing was said to her, by the company, of what had been communicated through her. At the conclusion of an hour, the signal—a distinct *rap*—was given.

"There's the signal," said one of the company.

"What signal?" said Mrs. B.

No reply was made. and in a second, she was again thrown into the clairvoyant state. The Spirit of Mr. C. again communicated through her. He told what his business had been in this world, and what his objects were in these communications. After a very interesting lecture on Spiritualism, he said that demonstrations of the kind just witnessed, would be frequently mani-

fested, and people would be much instructed by them.

About this time, Mrs. Bushnell's health became much impaired. One evening, as she was passing from one room to another, in the house at which she boarded, a very loud *rap* was heard on the door near her. She started, as if suddenly shocked—in a second became rigid, and said—"Dr. ———, why do you magnetize me?" (referring to the person by whom she was first magnetized, several years deceased.)

She was silent a moment, and then said—"He tells me I work too hard. I am magnetized too often. I will kill myself. I will wake in thirty seconds."

At the expiration of this period she was relieved, and inquired of the company if they could tell who had magnetized her. What she had said was repeated, and she was urged to heed the advice given. Her friends in this world had frequently told her the same thing, but she did not regard their counsel.

On Friday evening, October 25th, we witnessed a second manifestation of the character first spoken of. Mrs. Bushnell had been talking about Spiritual matters in the clairvoyant state for half an hour, when she declared that a Spirit wished to make her a direct medium of communication. She was aroused from the magnetic state, and conversed some ten minutes with a gentleman who sat near her, when, in the middle of a sentence, she ceased speaking—started with a shock, and instantly her limbs became rigid, as those of persons under the influence of magnetism generally do. In a few moments, Mrs. B. began to talk, and speaking in the first person, she lectured for fifteen minutes on subjects

which we know were the favorite topics, in life, of the man, whose Spirit she declared had magnetized her.

It will be remembered that in Part II. on the "Mysterious Noises," we spoke of a lady whose arm was suddenly drawn back, as it was stated by *raps*, at the will, or by the power of a Spirit. Subsequently, this lady was frequently thrown into the clairvoyant state by what purported to be Spiritual influences.

A few evenings after the "manifestation," through Mrs. Bushnell, above related, while Mrs. B., in a clairvoyant state, under our influence, was lecturing in a private circle on Spiritualism, a gentleman undertook to magnetize the lady referred to, when, with a shock, she was taken from under his influence. She arose from her seat, walked across the room to where Mrs. Bushnell was sitting, and placed her hand upon the lecturer's head. We directed Mrs. B.'s attention to her. She said the lady was magnetized by a Spirit, and would wake in a minute. Presently the lady started and awoke, much astonished to find herself at the side of the room opposite that on which she had seated herself, when Mrs. Bushnell was magnetized. We requested Mrs. Bushnell to ask the Spirit to magnetize the lady again, and will her to remember what she saw. In answer to this, Mrs. B. said the lady would be thrown into the magnetic state in two minutes. At the expiration of the time precisely, the lady received a shock. She slept two minutes, awoke, and described what she had seen as a face peering through fleecy clouds. The features, as described, were those of John P. Cornell. The

lady never saw him while living, we are confident from personal knowledge.

On the morning following these developments, Mrs. Bushnell was making a medical examination for the lady who had been Spiritually magnetized, when she said to her in our presence—"Here is that gentleman that magnetized you. You will go to sleep to-night at eight o'clock, and will see your sister's spirit; and you will go to sleep also at 8 o'clock on Monday night next."

The lady was entirely skeptical on the matter, and declared positively, at half-past 7 o'clock on Saturday evening, that she had no idea of going to sleep; but precisely at eight, she received a shock, and passed into a magnetic sleep. While she was in this state, she wept freely, and shook her head frequently, but would not converse. She slept fifteen minutes, as Mrs. Bushnell said she would, and when she awoke, stated that she had seen her sister and two gentlemen; and the reason she wept was because, when she endeavored to embrace her sister, she receded. On being asked why she shook her head with such determination, she replied that the Spirits wished her to be a medium of communication by sounds, and she refused.

On Monday evening, at precisely 8 o'clock, the lady's appearance gave evidence that she was impressed, but she so sternly resisted the influence, that she did not go to sleep for half an hour.

She slept about fifteen minutes, and when she awoke, said that she had seen the Spirits of her father and sister, and described the one that magnetized her precisely as she had previously done. That there was no

deception on the part of this lady, we are confident. We know her to be one of those women whose nobleness of mind never can permit them to descend to base deception and low trickery; and we are satisfied that Mrs. Bushnell did not affect her, because Mrs. B. is much more susceptible to magnetic influences than she is, and can be magnetized by her, as had previously been ascertained by experiment. We do not give her name in this history, because she does not wish it known, as she has never, in any way, been publicly connected with magnetism or clairvoyance, although she has long been a clairvoyant of remarkable independence and power in many respects.

We were, one afternoon, about the first of November, in a company assembled to hear a gentleman clairvoyant of this city—a man generally esteemed and everywhere regarded sincere—report his impressions of Spiritual existences and their influences; when he explained to the company that he was taught by the Spirits of those who had tasted the bitter fruits of the life we impatiently lead, and who had vowed that after death, if it were their privilege, they would revisit earth and impress the mortals they had left behind, that there is Spiritual watchfulness over, around, and about them, seeking to purify and elevate.

The demonstrations that had been, and were being made, were designed to prepare the human mind for higher and holier—more immediate—heavenly “manifestations.” From the throne of God, through Christ and the Spirits of “just men made perfect,” light was now flowing to circles of the Spirit-world, which could com-

municate with the earth-born, and which were endeavoring to lead men to close communion with them, that there might be established, upon our planet, an order of society that would lead its inhabitants nearer and nearer to the sphere of those beings who enjoy the almost immediate presence of Jehovah.

Through the crude impulses of true general reform, now agitating the world, these Spiritual circles had operated, until the period had arrived at which it was proper that direct and definite "manifestations" should be made. They *had been* made to a great extent in the eastern portions of our country, and were spreading through the western portions. This was new soil—here prejudices were not as deeply rooted as in older established countries—here were more honest inquiring minds—in Cincinnati, the highest demonstrations were to be made. Within a few months there were to be Spiritual "manifestations," which the mass of the people should recognize—should know to be from the Spirit-world.

The "manifestations" that had been made, and those which were immediately to follow, with convicting power, were forerunners of that time prophesied in holy writ, as the second coming of Christ. *He would be manifested with his holy angels through those circles of spirits,* which shall cause the demonstrations spoken of. We were opening upon the great era of the world's history. There were coming up in the vista of the future, great poets, orators and writers, who would dwell, with wonderful power, beauty and majesty, upon the era just opening.

These were decided clairvoyant impressions, reported in an emphatic manner. Note was made by us of them, and they were published in the *Daily Times*. Much discussion was had about them in our city, and they were copied into several religious papers, and severely commented upon, as the teachings of lying spirits—of devils. As these discussions spread, “talk” was created about the strange things happening in these “latter days,” and reports were started of “other manifestations” in various quarters of the city. We heard of many that could not be relied upon; but among those which came from creditable sources, the most singular was the following:

We are not at liberty to give names or localities, but we can state that it is some two years since the “manifestations” were first witnessed.

A mother, who had a mother’s strongest affection for her children, was, by disease, brought near the change called death. When about to leave this world, she requested her husband never to marry again, because the children might be abused by a step-mother; and she declared that if he did marry, and the children were abused, she would *haunt* the house, if her Spirit lived after the death of the body and had power to be on the earth.

In due course of time, the husband did marry, and the children were not treated as their deceased mother would have treated them. Tasks were put upon them which they were unable to perform in the time allotted. Many times they have retired to bed, leaving their work half done. The house was locked—no person could

easily gain admittance—there are no known somnambulists in the family—no noises were heard in any part of the house; but the children's tasks have repeatedly been mysteriously completed when the family arose in the morning.

During the week on which these things were reported to us, various "manifestations" were made about the house—tables moved, rooms swept, &c. One night, the kitchen table was moved back by an invisible power. Another time, the family retired to bed, leaving the chairs standing promiscuously about the sitting room. The first person who arose in the morning, found them all in proper order against the wall.

Many singular "manifestations" have been made, which could not have been produced by common mortal agencies. Others might readily have been made by any person acquainted with the peculiar circumstances of the family.

When we heard of these "manifestations," we consulted a clairvoyant in reference to them. She described them, without previous knowledge, as they had been described to us, and gave the locality of the house in which they were made, when, at the time, we did not know where the house was situated.

These "manifestations" are something similar to those that have been made, in the house of Rev. Mr. Phelps, of Stratford, Connecticut, for a number of months, and about which, there has been so much said in the newspapers. Those of which we speak, have been, however, if at all, for a definite purpose, understood and talked about in the family. Mr. Phelps declares that he can

conceive no reason why the demonstrations should be made at his house. He is as much at a loss to account for them, as a man residing in a small village on the Ohio river, near Wheeling, Va., to account for demonstrations made at his house, in October last, as reported by him to a friend of our acquaintance, in Cincinnati.

He said there was a room in the house, in which all kinds of strange capers were cut up. He determined to find the cause, if possible. He examined the room till he was satisfied there could be no mortal in it. He then locked the door and put the key in his pocket. Presently he heard strange noises. It seemed as if somebody was turning everything upside down. He entered the room suddenly—everything was in confusion—and an old broom-stick, with a ragged bonnet upon it, was dancing about the floor. He was dumbfounded. When relating the affair, he said—“I tell you the thing as it happened; you can take it for what it is worth. I’ll take my oath, I saw what I tell you; but I don’t believe a bit of it myself.”

In Salem Witchcraft times, what a terrible excitement occurrences of this character would have created in a *country village*.

One evening, in the second week of November, we had an opportunity to make some clairvoyant investigations, when the person magnetized began to speak of, and describe Spirits about her.

She described, accurately, Manley Chapin, a lawyer of Cincinnati, who died of cholera in the summer of 1849; John K. Lord, Pastor of the First Orthodox Con-

gregational Church, Cincinnati, who also died of cholera, in the summer of 1849 ; Moses Cornell, and John P., of whom we have previously several times spoken. She had never seen either of these persons in life, excepting Mr. Lord. Her descriptions of all of them were very graphic. Mr. Chapin was a man of peculiarities. She pictured them in a striking manner. At this time, she also saw Rev. James H. Perkins, the well known Philanthropist and popular Unitarian preacher. His peculiar state of mind at the time of his death, was referred to, and the statement made that though he drowned himself, he did not commit suicide.

It was stated that he was impressing individuals to carry out the benevolent and philanthropic movements in which he had been engaged on earth ; that he had led a distinguished divine of this city, who occupies a peculiar position in reference to the church, (Rev. T. H. Stockton) that he drowned himself under the influence of a sudden freak, caused by an over action of his mental powers—a mental impulse to accomplish more than was within the power of the physical man, and that his death was not to be lamented.

Mr. Perkins's personal appearance and manner were accurately described, and we well know that the clairvoyant—the lady of whom we have repeatedly spoken as impressible to Spiritual influences—never saw Mr. Perkins to know him, while he sojourned in the body on this earth.

A few days after we had this interview, we met another clairvoyant, a Mrs. P., an elderly lady, who stated that she had seen and recognized many Spirits while in

the clairvoyant state, and that when free from magnetic influence, she had often, within the last two years, had demonstrations from her deceased son. He was distant from her on the night of his death, and at the time, she told a lady living with her, that she knew her son had died within twenty-four hours, because she had seen him a corpse. The sad intelligence come by due course of the common modes of the conveyance of news, and Mrs. P.'s impressions were verified—her son died on the night she saw him in his grave clothes. Since that time, she says, he has made numerous “manifestations” to her. She declares herself confident that he is with her always.

A Miss B——, residing on Cutter street, Cincinnati, has, within a year, had a number of “manifestations,” which she declares she is impressed most powerfully, were from friends who have gone before her to the Spirit-world.

A Miss ——, of Cincinnati, living on Eighth street, has heard, within six months, a number of “mysterious noises.” She expresses herself convinced that no human agency produced them.

A few weeks since, “manifestations” were made to a Mr. W——, of our city, which struck him as very singular, and which were singular, because similar “manifestations” were made to his wife, and neither knew of the other's experience until they compared notes.

We mention these things only in support of clairvoyant revelations, east and west, that the “manifestations” are not to be confined to particular persons nor particular places.

On the evening spoken of in Part II. of the first Sec-

tion of this work, when our brother James communicated to us, by *raps*, a lady in the circle, whom we shall call Mrs. A., was told, by a rap-sentence, that within one day she would see her brother-in-law.

About three o'clock, the following morning, when perfectly awake, she saw a light in her room, which she knew was not caused by any common agencies. She was sceptical, and endeavored, by every possible means, to account, rationally, for the "manifestation," without ascribing it to Spiritual influences; but was unable to satisfy her mind, and, on meeting us, she requested us to visit Mrs. Bushnell, and ask her if she, Mrs. A———, had ever had any "manifestations." She did not tell us what she had had, nor give her reasons for the request. We called on Mrs. B., and when in the clairvoyant state, she gave a description which compared, in all particulars, with the one given by the lady, of her vision to us afterwards. Since that night, this lady has had a number of "manifestations." She has seen the strange light in different parts of her room, and has heard *raps* upon the table, ceiling, wall and floor, when she was alone.

A Mrs. C———, relates to us that one evening, after she had retired to bed, a hand was placed upon her side in such a manner as to hold the bed-clothing. She requested that if she were not deceived, the impression would remain till she slept. When she was lost in forgetfulness, the clothes were still held. She says it was no illusion. She felt the *hand* as distinctly as if one from a corporeal body had been placed there. A clairvoyant has since told her that it was the hand of her father, who watches over her little son.

A Mrs. A., informs us that one evening, after having been making clairvoyant investigations, a candle, sitting upon her table, was lighted, and blown out again twice, by some mysterious agency. The flame was very different from any one she had ever seen before. On the same night, she saw a spectral light in her room, which she was impressed was exhibited by Spiritual influences.

A few weeks since, a Mrs. P——, who has never been clairvoyant, visited Mrs. Bushnell, and her little boy, some months deceased, was perfectly described to her. On returning home she was thinking intently of her babe, and desired, if he was with her, that some “manifestation” be made—when her dress was gently pulled to one side, as if some one had taken hold of it with thumb and finger. She was alone, and she knows her dress was not moved by imagination—that sometimes very wild, again, very tame—sometimes very impotent, and again, all-powerful attribute of the human mind.

One evening, while a number of ladies and gentlemen were making clairvoyant investigations, a lady, who was entirely sceptical in reference to the “rappings,” to test the matter, after a few sounds had been heard, requested, mentally, that if the Spirits of her children were present, they would make it known to her. She heard no sounds, but felt distinct vibrations under her feet. She thought it a delusion, and repeated the questions. Again she felt the vibrations. Still she was not satisfied, and again put the question, mentally, with the same result. In a short time, the clairvoyant spoke of the children of this lady, and described them—said they had made “mani-

festations," and pointed out what she had felt. The lady was astonished, and at once renounced her scepticism.

We know a woman who has had a cough of ten years standing, cured, by what she declares she knows to have been Spiritually magnetic influences upon her. Clairvoyants have described her as under Spiritual influences.

A young man of our acquaintance, who was an infidel, and who was going to the grave on account of a bowel complaint, was brought under electrical influences, in connection with a clairvoyant—had messages from the Spiritual world, and felt the influence of magnetism, for which the clairvoyant was a medium; and he has been cured, mentally and physically—his health is restored, and he is now a firm believer in Spiritual existences, and their power to "manifest" on earth.

A few weeks since, a gentleman of our acquaintance, a clairvoyant, was in a promiscuous company, when, for a moment, he appeared abstracted, then he started to his feet, and exclaimed to his wife, "some one is picking my trunk." His wife wished him to go into the internal condition and follow out the impression; but he said it was unpleasant, and he wished to drive it from his mind. He did not believe much had been taken.

On the night in question, a room, some 80 or 90 miles distant, in which his wife had a lot of valuable goods, was forcibly entered, and a trunk, precisely of the description of one belonging to him individually, was broken open, and a few things stolen; but many valuables were left unmolested. This is a remarkable coincidence, to say the least.

Many "coincidences" of this character have been pub-

lished. It is unnecessary to refer to them generally, but it may not be inappropriate to quote the following, as they are "coincidences," observed in the fall of 1850 :

"SINGULAR.—The 'Boston Transcript' mentions, as a well authenticated fact, that a young lady in that city had a frightful dream, on a Saturday night, that her absent brother had been killed, and she saw his body dreadfully mangled. She awoke, by her cries, a lady who slept next her, to whom she related her dream. The lady endeavored to soothe her fears, and finally persuaded her to retire once more to bed, and try to forget the dream. The next Monday morning, the young lady received a telegraphic despatch, announcing that her brother, a brakeman on the Western Railroad, had fallen from the cars on one of the freight trains, and been run over and instantly killed. The accident happened about the time of the dream."

The 'Portland Pleasure Boat' adds—"The above is *singular* only so far as people are Spiritually blind. If mankind were in that state that it is their duty and privilege to be in, they would see occurrences like the above, when awake. But the animal nature rules the Spiritual. It is only when it is jaded out, and falls asleep, that the Spirit can rise above it, and even then, it is fettered in its action by the gross sensuality of the body.

"If all people would live aright, they could, with Spiritual eyes, see absent friends, when in trouble, as clearly as they can see their bodies with the outer eye, when near. This is *singular* only because man is not what he should be. The body rules and rides the Spirit; whereas the Spirit should rule and ride the body."

“A DREAM VERIFIED.—Messrs. Fuller & Colton, 311 Washington street, left their store at 12 o'clock at night, for their sleeping apartments, in Summer street. During the night, Mr. Colton *dreamed* that their store was broken into by robbers, who were stealing *silk cravats*. So powerfully was his mind wrought upon by this vision, that he became almost crazed, and jumped up and caught hold of his partner, (who was asleep in the same room,) thinking he was the man. Mr. Fuller told him he was crazy; that he was dreaming, &c., and induced him again to go to sleep. In a few moments the same scene was again enacted.

The next morning, when these gentlemen went to their store, they found it had been broken open during the night, and fifteen hundred dollars in goods stolen—and *more than a thousand dollars in silk cravats!*—*Boston Transcript.*”

A gentleman of our acquaintance, Mr. W., was, one evening, in consultation with a clairvoyant, when she said to him—“Here is your grand-mother. She tells me that she has often made “manifestations” to you. She called you once when you were a boy, at work in the corn-field. She has shown you lights. You have been frightened by them. You need not be alarmed.”

The gentleman was much astonished. He states that when a boy, he often saw strange lights, and that they alarmed him. He was, one day, at work in the corn-field, when his name was distinctly called. He endeavored, in every way, to ascertain from whence the call proceeded, but without success. He was impressed at the time, that there was something peculiar about it,

and he had never mentioned it even to his mother or wife. It had passed from his memory, and was recalled by the clairvoyant.

A lady of this city heard strange noises about her, several years ago, and remarked, at the time, that she believed she was sometimes impressed by Spiritual influences that would one day be recognized. When accounts of the "Rochester Knockings" were published, she said to her daughter—"There, did I not tell you that God would bring it out all in his own good time."

We could fill many pages with details of this character, but must hasten to a conclusion.

Pythagoras taught, and many of the ancients believed in the doctrine of the transmigration of the soul. There were countless clearly apparent absurdities connected with it; but in this, as in many other doctrines expounded by the philosophers before Christ, were there not some glimmerings of truth? Who has not wondered at the soul-sympathy human magnetism establishes and exhibits? We have reported clairvoyant impersonations which seem almost like the transmigration of the soul. The proposition is a startling one—the spiritual essences of those who are known to have left the corporeal body, by means of the magnetic *rapport*, manifest themselves in other bodies, and speak as of themselves, by the organs of clay, to the friends who cannot see them in Spirit. When this shall be believed by the endorsers of the *sciences* that the world recognizes, will there not be an over-turning and an up-heaving of ancient forms and opinions?

Among the "manifestations" going to show that the

“wonders” of which we hint may be what they appear, the following has importance :

The son of a clairvoyant of our acquaintance, about six years of age, within a few weeks, has manifested a great passion for music. He teases his mother incessantly for an old accordeon. When he is engaged forcing discordant sounds from it, he is perfectly contented. He will sit upon the floor for hours, and play *with* this instrument. The passion was a sudden one, and his mother could not account for it, till one day, in company with a friend, when she entered the clairvoyant state, she saw the Spirit of an elderly man standing near her son. She turned to the friend and said—“Here is a man who tells me he is your father. He is impressing my boy. It is that which gives him such a passion for the accordeon.”

“Describe him,” said her friend.

A satisfactory description was given, when the friend remarked—

“It would be just like him if, in Spirit, he ever did anything in this world, for he was a great musician.”

The clairvoyant had never seen the father of this friend in our world, and knew nothing of his peculiarities.

The friend asked the clairvoyant—

“Has father any message to send me?”

“He wishes you to give your daughter an opportunity to study music. He does not wish the art to die out in the family.”

“I have intended to give her a musical education. I have a notion to buy a melodeon.”

“Your father tells me that he put the notion into your head,” answered the clairvoyant.

This “manifestation” is very similar to those witnessed by the Hutchinson family, when they conversed with Spirits at Rochester. Their friends in the Spirit-world sang the hymn “All is Well.” Jesse Hutchinson writes to LaRoy Sunderland, Boston, Mass., that since this interview, his brother, Judson, who was falsely said to have been deranged by the influence of magnetism, “has had some most divine and heavenly revelations,” in reference to music.

The first time that we had *rapping* communication with our brother James, he said that he had made “manifestations” about our house—that he had rung our door-bell, and that he would make *sounds* frequently. The door-bell had rung, many times, when we knew there could be nobody near the door; but we supposed that the rats caused the vibration, by running over the wire, and becoming accustomed to the sound, it did not annoy us. But if our supposition was correct, it was strange the bell never rung mysteriously until after there had been rapping “manifestations” at the house; and it is equally as strange that it has rung but a few times since we were told what caused it. It has rung many times under very peculiar circumstances, such as were calculated to impress one that there was method in the mystery.

This “manifestation” is not uncommon. We have reliable evidences that it has been witnessed at other houses in this city.

At page 386 of her “Night side of Nature,” Mrs. Crowe says:—“I meet with numerous extraordinary

records of a preternatural ringing of all the bells in a house ; sometimes occurring periodically for a considerable time, and continuing after precautions have been taken which precluded the possibility of trick or deception—the wires being cut and vigilant eyes watching them ; and yet they rung by day or night, just the same.”

There have been many strange sounds heard at our house—in our particular room—at the desk on which this book was written—on the floor near it—on the table—on the wall, and on the ceiling. Our brother’s signal we know to be three *raps* which have a peculiar sound. We have heard it in the night—on the floor, just as we have been retiring to bed—on the head of the bed and on the foot. Clairvoyants who have heard nothing about the “manifestation,” have described it repeatedly. We have heard it, in company with Mrs. C——, at several other places, as well as in our own room. We are told that it is intended to give us confidence that the Spirit of our brother is with us. We have never been able to communicate with him by *raps*, except in company with two or more clairvoyants.

Much has been said in sermons about music in Heaven. When making clairvoyant investigations one evening, the clairvoyant began to beat time with her hand, as if she heard music. “Do you know what I did that for,” said she. We answered that we should like to know ; when she replied—“My sister, whom I see in Spirit, is singing with your sister a beautiful song. I will sing with them.” She immediately commenced and sang most beautifully, several stanzas of a song, entitled “The Infant’s Dream.” When she had con-

cluded she said—"I could sing better than sister when she was in the body, but now she sings much better than I can. Oh, we shall all sing in the Spirit-world."

Presently the clairvoyant was gently drawn to one side, and so much affected that the tears streamed from her eyes. She was drawn over her chair so far that she would have fallen to the floor, had she not been caught hold of and held up. When she recovered herself, she said—"Sister had her arms around my neck and almost drew me over. It is strange she can touch me and I cannot touch her."

This lady has several times since sang the song of the "Infant's Dream," in company with her Spiritual sisters. We copy several of the happiest verses of this song, believing that, in this connection, they will be read with interest. The infant is represented as telling a dream of Heaven to its mother.

"Do you mind when sister Jane, mamma,
Lay dead a short time ago—
O, you gazed on that sad and lovely wreck
With a full flood of wo you could not check ;
And your heart was so sore you wished it would break,
But you loved and you, aye, sobbed on.

But O! had you been with me, mamma,
In realms unknown to care,
And seen what I saw you ne'er had cried
Though they buried pretty Jane in the grave when she died ;
For shining with the blest and adorned like a bride,
Sweet sister Jane was there.

Do you mind that good old man, mamma,
Who came so late to our door—
The night was dark, and the tempest loud,
And his heart was weak, but his soul was proud,
And his ragged old mantle served for his shroud,
Ere the midnight watch was o'er

And think what a weight of wo, mamma,
Made heavy each long-drawn sigh
As the good man sat on papa's old chair
While the rain dropped from his thin grey hair
As fast as the big tear of speechless care
Ran down from each glazing eye.

And think what a heavenward look, mamma,
Flashed through each trembling eye,
As he told how he went to the Baron's stronghold,
Saying O let me in for the night is so cold ;
But the rich man cried go sleep in the fold,
For we shield no beggars here.

Well, he was in glory too, mamma,
As happy as the blest can be ;
He needed no alms in the mansions of light,
For he sat with the patriarchs, clothed in white,
And no seraph there had a crown more bright
Or a costlier robe than he."

One evening, when making investigations in Spiritual clairvoyance with this lady, a circle of friends, whom we have in the Spirit-world, was described, and the clairvoyant remarked—"Here is a little girl, your sister Annstress, who saw Spirits before she died. Oh! she is so beautiful, so happy."

The reference to this child's vision was correct. We recollect distinctly the story told at home about Annstress' strange vision before she died. About one year ago, we wrote an article for the *Columbian and Great West*, of Cincinnati, in reference to it. We have no doubt a majority of those who read it, supposed it a *vagary*, written upon the Poem from which lines were quoted. The clairvoyant who described our sister, had seen the article, but did not know the child's name. It is proper to quote the article. It was entitled

 THE ANGEL VISITOR—A FRAGMENT.

“It is a beautiful belief,
That ever round the head
Are hovering, on noiseless wing,
The spirits of the dead.”

These lines, written by a christian philanthropist, Rev. James H. Perkins, whose sad end is not forgotten by the poor and unfortunate of Cincinnati, bring to my mind memories of a desolate heart, consoled with a mother's feeling in the

“Beautiful belief,
When ended our career
That it will be our ministry
To watch o'er others here.

* * * * *

*To bear away, from ills of clay,
The infant to its Heaven.”*

An only daughter, a sweet, meek-eyed child, one on whose golden hair the suns of but four summers had shone, met her mother on a Sunday afternoon, at the door of their home, as she returned from church, and with happiness beaming from every feature, lisped—

“Oh! mamma, I had such a pretty visitor, while you was at meeting. It had shining wings, mamma, and it flew in the door and sat by my little chair. Oh! mamma, it was so handsome, and it said I would go to Heaven, and be like it. Don't you wish I was like it, mamma?”

And the innocent prattler looked up into her mother's face, expecting a prompt answer, but she was disappointed, for the mother knew not what to think of the child's strange vision.

In a few days the child sickened—the mother knew that a Spirit had come

“To bear it away from ills of clay,”

and she bent over her couch, and the warm tear fell upon the child's fevered brow.

“Do not cry, mamma,” she said, “that little Angel has come for me, and I am going to Heaven. Oh! mamma, there are other Angels with it, and they all hold out their hands for me. I must go, mamma. The little Angels will bring me to see you often.”

And with outstretched arms, as if to receive the angelic host, the Spiritual child was borne away to the “Father which is in Heaven,” who said, “Suffer little children to come unto me.”

To that mother, is it not

“A beautiful belief
That ever round *her* head
Is hovering, on noiseless wing,
The *Spirit* of the dead.”

When the pure Spirit of James H. Perkins takes cognizance of things here below, must its joy not be seraphic, to witness the growth of the sentiment expressed in the Poem from which the lines above are quoted, written when the Poet's eye had waking vision, almost, of that which the world is now asked to recognize in the *Rappings* and in clairvoyant “manifestations.”

In this connection, the following extracts from Capron and Barron's pamphlet, will be read with interest. They are from E. W. Capron's private journal. All the phenomena there recorded took place in presence of a number of witnesses, who are ready to testify to the facts when called upon. The occurrences happened in Auburn :

“WEDNESDAY EVENING, June 20th.—Present six per-

sons, and none of the family of Mr. Fox in town. The rapping was heard very freely by all. The table moved on the floor with no person touching it—moved to the distance of a foot or more and back, in various directions. At our request, the table, (which was a very light one,) was held down to the floor so that it required the whole strength of a man to move it from its position. We also held one side, and requested, if there was power to do it, that it would be drawn away from us; this was done, and our strength was not sufficient to hold it.”

“SUNDAY EVENING, Oct. 7th.—This evening we were directed to go into the hall and take the guitar. We went, and while there the guitar was played by unseen hands, and played so exquisitely too, that it seemed more like far distant music to one just aroused from midnight slumbers, than the music of an instrument a few feet from us. Several tunes were thus played, while not a person in the room knew how to play a tune on that or any other instrument.”

“TUESDAY EVENING, Oct. 16th.—Several persons present at the house of D. C. Miller. We were directed to take the guitar into a dark room and it would be played. We accordingly did so, and many tunes were played, and in such positions that we knew no one could do it if there had been any one present who knew how, but there was not. There were none there who could play a tune in the light, much less in the dark, the owner not being there. Besides this, they, (the Spirits,) moved books and other articles to different parts of the room.”

“On one occasion, when several persons were present,

the guitar was taken from the hands of those who held it, (they taking hold of hands,) and *put in tune*, and commenced playing while it passed around the room above their heads. It was also taken from one person and passed to others in the room. In this way, for nearly two hours, it continued to play and keep time with the singing; and the guitar taken by this unseen power to different parts of the room while playing."

"On one occasion we were getting the guitar played by these unseen musicians, and were directed to sing several different tunes, among which were "*Get off the Track*" and "*The Old Granite State*." The guitar was played as the song went on, in company with the voices. While it was playing, Dr. H. Robinson passed his hand over the whole length of the strings several times within half an inch of them, to see if it was possible that any one present was playing it and trying to deceive. There was no difference when he passed his hand over."

"Not long since, Judge Hascall, of LeRoy, related to E. W. Capron a fact that came under his notice while examining into these phenomena in company with Mr. Summerfield, a lawyer of the same place, which strongly illustrates the power of whatever makes these sounds, to produce any sound by their will. He, (Judge H.,) stated that they were at the house of the Fox family and went into a dark room. They called for the sounds to be made like a band of martial music. As they requested, the sounds were produced in a most beautiful and thrilling manner. The playing of the instruments and the heavy beating of the base drum was perfectly imitated, together with the sound of the roar of distant cannon.

Both Mr. Summerfield and Judge Hascall agreed in saying that the whole thing was so truthfully and exactly imitated that the effect produced on the hearers was of the most thrilling character."

We previously mentioned the lectures of Rev. J. P. Stuart, of the Cincinnati New Church. He gave his views clearly on the philosophy of such "manifestations" as those we have just quoted. These physical demonstrations have excited great wonder. Forgetting what was done by Angels, as recorded in holy writ, men cry out fiercely against any account of the moving of tables, the opening or shutting of doors, the ringing of bells, etc. Mr. Stuart's views are profitably suggestive. We give extracts from a report by the Editor of the *Daily Times* :

"Mr. Stuart holds that in times long gone by, it was common for Angels and Spirits to speak to the human race, and by means of their messages, prophets and apostles had communication with the Spiritual world. The Abrahamic dispensation is strongly marked by miraculous communications with Spirits by means of inspired prophets. Mr. Stuart cited the visit of the Angels to Lot, at Sodom, who struck the mob with blindness. The fact that they were Angels was no hinderance to the exercise of their power among men. A man may work with a sledge-hammer—an Angel with the essences of the same, the galvanic and electrical attraction and repulsion. The case of Balaam, when he went with the princes of Moab, can only be explained, if explained at all, by the doctrine, that brute beasts and brute matter have Spiritual essences and forces as their

inner forms, and that into these there may be the play of Spiritual affinities—the flow of Spiritual intelligence.

“Instances were given from the New Testament—the Angel rolling away the stone from the sepulchre and speaking to the women—the deliverance of the Apostles who had been cast into prison by the High Priest—also, of Peter, whom Herod had imprisoned. By what means, then, may Angels exercise their power in this outward world? Evidently their power, however great, cannot flow down into ultimates without a medium. Then what is this medium of action? How do Spirits act here?

“Mr. Stuart advanced his own ideas on the subject, to excite investigation, as suggestive rather than dogmatic. It seems clear that an Angel or Spirit may see and feel the outward world by the transfer to himself of the sensation of one in the natural world, *provided the Spiritual sight and perceptions of that one are opened, but not otherwise*. But even when a Spirit does perceive the objects of this world, then how shall he get hold of them and move them? How can an Angel or Spirit unbar a bolted door, or roll away a stone?

“In the transfer of mental impressions, the Angel may possess himself most fully of all that the man has in his thought and in his memory. But neither thought, memory, nor emotion, will enable a man to lift a rock—then how will these enable an Angel to do it? It is said that the Angel flows into the sphere of the man's strength—but *how?* we again ask. There are two worlds, the natural and the Spiritual, Angels and Spirits are in one, men in the other. The natural world is the

world of effects, the causes of which are in the Spiritual world; are we not warranted in going one step farther, and declaring that the essences of every object known here, and which in this world are hid, and even as Locke says, utterly unknown, that the essences are really the forms which the same objects have in the Spiritual world. There is here a block of iron, wood, or stone—this is an effect—this is the form of some essence. The cause of this effect, and the essence of this form are in the Spiritual world. If this be so, may we not go a step farther and declare that the form this object assumes in the Spiritual world is as cognizable there as the form, which it assumes here, is in this world, and that the Angel or Spirit whose thought is directed to it, sees the one as easily as we do the other; moreover, may not the Angel handle and hold the essence and the cause of this *real* iron block, as readily and as familiarly as we do the actual iron block here.

“Again, is not the one as much an object of sense in one world as in the other? And further, a change in the *form* implies a corresponding change in the essence, and *vice versa*. From these premises the conclusion would be clear, but for a new element that here comes in. The Angels are not in the ideas of times and spaces that we are, and hence they cannot exert any power that involves these ideas, except the same medium will supply them with the same. But it is known that these ideas are necessarily involved in the very constitution of the objects of the natural world, and hence, also, in every change that is effected in these objects. Therefore, although the Angels have power to move rocks,

&c., as readily and far more efficiently than we, still the very idea of moving a rock does not enter their minds, except by the perception of times and spaces, and this can only be effected by the Angels becoming adjoined to men, and the consequent transfer of their minds, &c.

“These natural ideas the Angels may imbibe from man, while at the same time they hold their power over the essences and causes, and by this means are able to exert themselves among the objects of this world as directly, and far more efficiently, than men can who are still in the body. The confirmation of this hypothesis is, that an angel does these things when he is in mental communication with some man.”

We will not attempt to consider Mr. Stuart's theory at length. His hypothesis that Angel-manifestations are made when the Spirit, distinct from the corporeal body, has mental communication with Spirit in it, is, we conceive, the correct theory. As previously explained, we regard the *medium* of communication electrical—magnetic *rapport* bringing the Spiritual *out* of, and the Spiritual *in* the corporeal body, into direct communing relations—and thus it is clairvoyants give to, and receive impressions from Angels.

In this Lecture, Mr. Stuart should have defined his views upon Spirits or Angels. As reported, he leaves the reader to infer that he regards them as different classes of beings. The inquiring mind will desire to know definitely, whether he considers the Angels of which he speaks, the Spirits of men departed from this globe—the Spirits of beings who dwelt on other planets, or Spiritual beings created for, and never having ex-

istence anywhere but in Heaven—the Spirit-world.

It is the popular belief that Heaven was the dwelling-place of Angels ere man was created—Angels which were Heaven's *native* inhabitants, so to speak, and among which there was a rebellion that caused certain bad Spirits to be “cast out,” who, with their leader—the ubiquitous Lucifer, that “gentleman in black,” with fiery eyes, frightful horns, a cloven foot, and a tell-tale caudal extremity, who has been employed so much to frighten people into religious belief—were the earliest dwellers of what the Orthodox Church calls Hell.

We know that Mr. Stuart entertains no views of this irrational description. He regards the Swedenborgian philosophy of Heaven and Hell the true one; and it is Swedenborg revelation, emphatically, that *all* Angels, *all* Demons and *all* Devils, are from the human race, and once lived on this earth or some other earth in the universe—that future life is a continuation of the present—that good men become Angels and evil men Devils.

“The Scripture everywhere teaches that Angels are men, and that they are from the human race. Thus, of the three Angels that appeared to Abraham, it is said that, “*He looked, and lo! three MEN stood by him.*” When Jacob wrestled with the Angel, it is said that, “*there wrestled a MAN with him until the breaking of the day.*” When Joshua was at Jericho, “*he lifted up his eyes, and there stood a MAN over against him with a drawn sword in his hand,*” who declared himself to be the captain of the hosts of the Lord. Of the Angel who appeared to the wife of Manoah, she said, “*A MAN OF GOD came to me, and his countenance was like the countenance*

of an ANGEL OF GOD." The "Angel Gabriel," who was sent to Daniel, is called the "MAN GABRIEL." Zechariah saw a MAN riding upon a red horse, who is afterward called the ANGEL of the LORD. When the women went to the sepulcher of the Lord, they saw, according to Luke, TWO MEN in shining garments, who according to John, were TWO ANGELS in white. In the Revelation, we learn that the Angel measured the wall of the New Jerusalem one hundred and forty-four cubits, "*according to the measure of a MAN, that is the ANGEL.*" The Angel at whose feet John fell down to worship, said to him, "*See thou do it not, for I am thy FELLOW SERVANT, and of thy BRETHREN THE PROPHETS, and of them that keep the sayings of this book; worship God.*"

These are quotations from Scripture which conflict most happily with the materiality and immateriality taught in orthodox creeds, and so blindly believed by orthodox schools.

One of the happiest indications of the age, is the growing tendency to estimate doctrines according to their inherent truthfulness, judged by themselves and for themselves—not by *old* philosophies nor for the salvation of *old* opinions. That such influences may continue to work with "power and might," is one among the fervent prayers we can utter for the support of light and truth.

We do not believe that the indications of which we speak are false or ephemeral—they "grow with the growth and strengthen with the strength" of time; and unless all clairvoyance be delusion, they are, before many years, to make light and truth shine more tri-

umphantly than they have ever done. Earnest, zealous, intelligent and eloquent men are springing up in all parts of the country, with convincing evidence in defense of the new Spiritual Philosophy; and it is clairvoyant impression that Spirits are now impressing children in many families, who will grow up strong in the faith of this Philosophy, and who will fight against bigotry and prejudice, and enlist others to fight manfully, until a new order of things is established—until it shall be believed by the majority, that the Spirits of the earth-born, when the body dies, live still with the friends who continue to dwell in the flesh. Hasten the day, say we. We join most heartily in Tennyson's New Year song:

“ Ring out the grief that saps the mind
For those that here we see no more,
Ring out the feud of rich and poor,
Ring in redress to *all* mankind.

Ring out *a slowly dying cause,*
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.”

P A R T II.

“ Know that to celestial eyes
Divinest daylight never dies,
And Saints defend the things they love
As God protects the Saints above.”

Bailey.

“ There are more things in Heaven and earth, Horatio,
Than are dreamed of in your philosophy.”

Hamlet

FACTS AND OPINIONS.

The world is full of Horatios who never have, either sleeping or waking, visions or impressions of philosophy that is not favored with the mark of popular recognition.

Believing that this work will go into the hands of many who *need* instruction, and of many who *seek* it, we shall give in this Part a compilation of facts and opinions on Spirituality, from reliable sources.

We shall commence with selections from the *Journal of Man*, a periodical published in Cincinnati, which should be much more extensively read than it has been. If people generally would peruse its pages, and investigate the subjects on which it teaches, much of the blind superstition now leading men astray, would vanish before the light of rational mental philosophy. The Editor of this *Journal*, Prof. J. R. Buchanan, Dean of the Eclectic Medical Institute, is an earnest and intellectual seeker after truth, who has passed a “fiery ordeal.”

He knows what it is to defend an unpopular theory of mental relations and conditions, but he is now gaining ground every day; and unless our calculations for the future, from the indications of the present, are entirely out of character, the time is coming when he will be regarded as a true philosopher by all thinking men in the *established orders of Society*.

We say these things because we believe them, and because they are due a man who has fought many a hard fight for what the “wise people” of the world have been pleased to sneer at as “new fangled notions;” just as in olden time they sneered at Galileo’s theory of the earth’s revolution—at Harvey’s opinions in reference to the circulation of the blood—at Newton’s views of gravitation—at Franklin’s speculations on electricity—at Fitch and Fulton’s grand mechanical discoveries—at Gall and Spurzhiem, at Mesmer, at Swedenborg and Hahnemann—just as they sneer now, with “pious fervor,” at the presumption of Spiritual communication to those who do not recognize God in the “questionable shapes” by which his attributes are presented in the acknowledged theology.

We quote from the *Journal of Man*, for February, 1850, on

SPIRITUALITY.

“Under the excitement of Spirituality, the mind is elevated to a more Spiritual state. Its attention turns away from gross matter, and it acquires an extraordinary power of recognizing mind, until at length even disembodied mind is distinctly perceived. Thus the subject will enter into communication with the dead and with various Spiritual beings, of whom he will speak, and with whom he appears to hold an interesting intercourse. Sometimes he will report that he

is too gross and incapable of this exalted communion—that Spiritual beings are beyond his reach, and will not commune with him. Mr. ———, a man of fine talent, but of little religious faith, was astonished and overwhelmed when he first underwent this experiment, and perceived as holding an independent existence, what he had before regarded as mere creatures of his own mind. He at length communed with his deceased father, but reported that his father now withdrew from him with a stern countenance, as if he was unfit for such association. Mrs. ———, a firm disbeliever of christianity and of all Spiritualism, was overwhelmed with wonder and delight when I excited her Spirituality, and soon entered into familiar communication with various Spiritual beings. In some cases, her Spiritual vision was sufficient to enable her to describe correctly the appearance of deceased persons whom she had never seen or heard described. Many others, under these experiments, have reported communications held with the deceased, and sometimes messages of advice, etc., have been sent to their surviving friends.

“A lady of great intelligence, moral worth and practical energy, told me confidentially that she had, for a great portion of her life, been subject to Spiritual visions which she dared not mention to any one, lest her sanity should be doubted. These celestial visitants came to her in the day-time when her mind was perfectly calm, clear and free from excitement: the communion was pleasant and elevating. They appeared to be angelic beings of an exalted nature, with whom she was conscious that she would in a future life become more intimate. Their visits occurred more frequently when her moral faculties were in their highest condition, and became very rare when she became too much engrossed in worldly affairs to the neglect of her duties. Dr. H., an intelligent practitioner of medicine in one of our Atlantic cities, believes himself to be in daily intercourse, of the most intimate character, with the Spirit of a departed friend. There are many who entertain the persuasion that they commune with the departed, who are unwilling to speak of a matter which they regard as sacred, and which they would not desecrate by exposure to idle comment.

“The belief in guardian Spirits, which is expressed by poets and orators, with a half real, half metaphorical meaning, and

which is to some a matter of religious sentiment, is sanctioned by the results of many experiments upon subjects in whom the Spiritual faculties have been excited. They have often spoken of guardian Spirits, who preside over particular persons, and sometimes specified certain influences exerted by them for their benefit. The guardian Spirit is most generally a deceased friend, and his influence is exerted through the minds upon which the Spiritual influence operates."

We shall next give a few extracts from the published opinions of men who have never been in any manner connected with magnetic or clairvoyant investigations, or identified with psychological science.

After the Misses Fox had visited New York, and he had had fair opportunities, at his own house, to hear the "Rappings," Horace Greeley wrote a carefully worded article for the *Tribune*, in which he said :

"He must be well acquainted with the arcana of the universe, who shall presume dogmatically to decide that these "manifestations" are natural or supernatural. The ladies say that they are informed that this is but the beginning of a new era, or economy, in which Spirits, clothed in flesh, are to be more closely and palpably connected with those which have put on immortality—that the "manifestations" have already appeared in many other families, and are destined to be diffused and rendered clearer, until all who will, may communicate freely and beneficially with their friends who have 'shuffled off this mortal coil.' Of all this we know nothing, and shall guess nothing. But, if we were simply to print, (which we shall not,) the questions we asked, and the answers we received, during a two hours' uninterrupted conference with the 'Rappers,' we should at once be accused of having done so expressly to sustain the theory which regards these "manifestations" as the utterances of departed Spirits.

N. P. Willis, in a *handsome* editorial in the *Home Journal*, after he had heard the "Rappings," said :

"The suggestions and 'outside' bearings of this matter are many and curious. If these knocking answers to questions

are made, (as many insist,) by *electric detonations*, and if disembodied Spirits are still moving, consciously, among us, and have thus *found an agent, at last, ELECTRICITY, by which they can communicate with the world they have left*, it must soon, in the progressive nature of things, ripen to an intercourse between this and the Spirit-world. * * * *

“There seems an alphabet to learn, in this as in other new fields of knowledge; and, indeed,—considering the confusion of ideas in the minds of those who visit and try to talk off-hand, with these newly discovered ‘natives,’—it is wonderful that the ‘Knockers’ make themselves as well understood as they already do. If Providence designed to subject an *intelligent* power to our service—(in addition to the *unintelligent* miracle-workers, Steam and Electricity, which have successively been given us,)—the beginnings would, by all precedent, be at least as imperfect and dimly understood as these are.”

The following is an extract from a letter written by a gentleman in New York, to the Editor of the Sandusky (Erie Co. O.) Democrat. The Editor endorses his correspondent’s intelligence and candor.

“Before closing this letter, I will add a word on the subject of the *spiritual light*, which many are expecting will soon illuminate the world. Knowing your desire after truth, I will give you a word as to my own experience. A few days since in this city, I sat talking with the Hon. C——L——, of L———. A boy come from the P. O. and gave me a letter from brother L———. Mr. L———placed his hand on the letter, and bade me think intently of the writer, and shutting up his eyes, spelt out the name, commencing with the christian name. The same day, on relating this to an intelligent Quaker friend of mine, he informed me confidentially that the knockings were following his little brother and sister at his house. He gave me a most interesting relation, as follows: “Last evening we sat down in my parlor, and my father-in-law, who is very aged, and a staunch Presbyterian, undertook to explore and explode these knockings. He inquired if the spirit he was *thinking of* was present. There were three loud raps in reply. Now, says the old gentleman, if you *are* here, you know I am skeptical and cannot believe.

Will you give me a special manifestation, and spell out your own name. The raps spelt out "Clary." Who is "Clary?" inquired his son. He was my bosom friend for twenty-five years, and a Presbyterian clergyman, replied the old man, turning as white as a sheet. Having recovered the old gentleman begged the privilege of propounding some questions, which was granted. (These questions involved some difference of opinion between the old gentleman and his Quaker son-in-law, as you would doubtless surmise, and the replies were patiently spelt out by the raps, using the letters of the alphabet as follows:) 'Is the Sabbath holy time?' No. All days are holy. Is it not wrong to transact secular business on the Sabbath? 'Relatively it is; not in itself.' Is the Bible true? 'Yes; but it is wrongly translated, and you do not understand it.' * * * * *

B. asked his old friend G., with whom he was conversing, who died in California, as follows: "If this is really you C., just rap that old tune you used to sing in my office. (This was a peculiar strain of two staves of doggerel, the only thing that G. was ever known to sing. It was at once rapped out. Are you happy, G.? Yes. What is your condition? Almost exactly like yours, only I am in an atmosphere better fitted for improvement.

The annexed corroborative "items," from the *Cleveland Plain Dealer* of Jan. 6, 1851 are important.

MORE SPIRITUAL DEVELOPMENTS.

—
 "I know thee not—I never heard thy voice;
 Yet could I choose a friend from all mankind,
 Thy spirit high should be my spirit's choice,
 Thy heart should guide my heart, thy mind my mind."

Since the two worlds have been introduced through the agency of Spiritualists, daily communications are had between the living and the dead. At this time in different parts of our city, these communications are going on revealing some things too strange for our philosophy.

A German clergyman had the curiosity, the other day, to visit a clairvoyant who, it was reported, was familiar with inhabitants of the spirit-land. He inquired after a departed friend, who in the old country, had been his college mate. He was astonished to find his Spirit here, hovering about him,

and through the clairvoyant, actually conversed with him in his, the Spirit's native tongue, *Italian*, not one word of which language could the clairvoyant speak in a waking state. The German also spoke the Italian, and had a most interesting interview with his long lost friend. The circumstances were so strange as to quite overcome him, and he wept like a child.

Another case is known, more remarkable still, and which borders too much on the miraculous to insure belief. A little boy, three years old, living on Johnson street, has frequent spiritual impressions from his father, who died a few months ago. The first that was known of it, he came running into the house one day and told his mother that she must go right off and pay a neighbor—calling him by name—a certain sum of borrowed money, which his father had just told him was due. The mother questioned him about the matter, as a mere freak of the child's fancy, but she soon ascertained that said money was due, and the amount stated. The lender says he had never mentioned the fact to any one, and the amount being so small, he never intended to mention it.

At another time he was found, in the dead of the night, sitting up alone with an empty chair beside him. His mother, alarmed at this, knowing he was a great coward, and never dared to sleep alone much less be up in a dark room alone, called to him several times but got no answer. At length the mother got up and lighted a candle, when suddenly the boy spoke and asked his mother what she wanted to light a candle for? He said his father had been sitting beside him in the empty chair, until the light came, and then he fled.

To some, these revelations appear like sublimated nonsense, to others, the unsealing of divine mysteries; to the Greeks foolishness, to the Jews a stumbling block. He is wisest who penetrates the future deepest."

Extracts of this character, giving the opinions of candid editors and disinterested correspondents, might be continued for many pages. They are coming before the world every day, in different parts of the country.

We now invite the attention of the reader again to accounts of the investigations of men who are deeply inter-

ested in, and have no fear of being publicly identified with Spiritual Science.

One of the authors of the pamphlet on the "Mysterious Noises," published at Auburn, N. Y., gives his first experience as follows:

"On the 23d of November, 1843, I went to the city of Rochester on business. I had previously made up my mind to investigate this so-called mystery, if I should have an opportunity. In doing so, I had no doubt but what I possessed shrewdness enough to detect the trick, as I strongly suspected it to be, or to discover the cause of the noise if it should be known to the inmates of the house.

"A friend of mine whom I had long known as a skeptic in regard to any *such* wonders, invited me to go with him to hear it. I accepted the invitation with a feeling that was far from serious apprehension of communicating with anything beyond my power to discover.

"Before I heard the sound, we seated ourselves around a table. As soon as we got quiet, I heard a slight but distinct rapping on the floor, apparently on the under side. Although I concluded that such a sound *might* be made by machinery, I could see no possible motive in the family taking so much pains to deceive people, as they received nothing but annoyance and trouble in return for their pains. I proceeded to ask some questions, and they were answered very freely and correctly. I asked if it would rap my age? It was done correctly. I then took my memorandum book from my pocket and *wrote* my questions so that no other person could know the nature of the questions. I would write, 'rap four times; rap one; rap six; rap seven;' and to each and every such question I got a *correct answer*. I then laid aside my book and proceeded to ask similar test questions *mentally*, and, as before, received correct answers.

"I could not believe that persons present had the power to discern my *thoughts* and make these sounds in answer, for the sounds have a peculiarity not easily imitated. To suppose this to be the case, would make the matter a still greater mystery. I knew they could not give those answers, for there were questions answered which they could not know anything about.

“ At another time I tried the experiment of counting in the following manner. I took several shells from a card basket on the table (small lake shells), closed my hand and placed it under the table entirely out of sight, and requested as many raps as there were shells. It was done correctly. As I knew how many shells there were in my hand, I resolved to test it in another way, to see if there was a possibility of my *mind* having any influence in the matter. I took a handful of shells without knowing how many I took myself. Still the answers were correct. I then requested a friend who sat by the table, to put his hand in the basket, take out some shells without knowing the number, and pass them into my hand, which I immediately closed and placed in a position where none could see it. The number was told as correctly as before. We continued this class of experiments for a long time without the least failure in getting correct answers.”

The following appeared in the Rochester *Magnet*.—
The gentlemen, whose names are signed to the statement, are well known to the citizens of Rochester, and are entirely above practising any intentional deception on the public. An appointment had been made by a Spirit, purporting to be that of Dr. Franklin, for a meeting, at which he would show that it was practicable to get communications between two distant points by means of *rappings*--by a *rap*-telegraph :

TO THE EDITOR OF THE DAILY MAGNET:

Pursuant to the notice, we, the undersigned, met at the house of Mr. N. Draper, on Friday, the 15th inst., about 4 o'clock, P. M. We inquired for directions, and were answered by alphabet, ‘ Let Mrs. Draper be magnetized.’—Through her, the two young ladies were directed to retire to another room. The directions then were for Mr. Jervis, Mrs. Fox, and Catharine Fox, to be placed in a room at the opposite end of the house, and for Mr. Jervis to take notes.—Margaretta Fox should be with the company in the parlor, and Mr. Draper take notes. This was done. The sounds were then heard in both rooms, by either company, exactly similar to the sounds heard in the telegraph office.

“ Question to the clairvoyant.—What does that rapping mean, unlike any other sounds before heard, by rapping? Answer: He is trying the batteries. The signal for the alphabet was heard, and on calling the letters, was spelled, ‘She must be waked in ten minutes.’ A watch was placed on the table, after noting the time, and covered up, and the question asked, if we could have a signal, by sounds, at the exact time, and was answered affirmatively. At the *precise* time, the signal was heard. The question was then asked, ‘Who shall wake her?’ and she was instantly awakened with an apparent electric shock.

“ At this point, there was much interruption, by persons coming into both rooms. The question was asked for further directions, and the answer was, by alphabet, ‘Things are not as I directed, therefore, you cannot proceed at this time.’—There should be but four in each room. Mr. Jervis and company came into the parlor, and his notes read as follows: ‘Things are not as I directed them, therefore, you cannot proceed at this time.’ Q.—Can we have another opportunity? A.—If I set the time and name the company, there shall be no fail. Q.—Shall the appointment be now made? Answered affirmatively. The following persons were then named by alphabet:—Mr. Jervis, Mr. Jones, Mr. Draper, Mr. Willets, Mrs. Jervis, Mrs. Draper, Mrs. Brown, Mrs. Fox, Margaretta Fox, and Catharine Fox, Q.—May we know the time? A.—Wednesday next, at 4 o’clock, P. M. Q.—The place? A.—Here.

“ On the day appointed, Feb. 20th, the above named persons convened; some of the company were late, and as soon as order was observed, the question was asked: What are the directions of Benjamin Franklin? A.—Hurry; first magnetize Mrs. Draper. This was done, she immediately saying: He says we are behind the time, but he will forgive us this time; we must do better in future. The company were divided as follows: Mr. Jervis, Mr. Jones, Mrs. Fox, Mrs. Brown, and Catharine Fox, in a retired room, with two doors closed between them. Mrs. Draper, Mrs. Jervis, Mr. Draper, Mr. Willets, and Margaretta Fox, remained in the parlor. Sounds unusually loud, were heard in either room by either company, as before, resembling telegraphic sounds. They were so unusual, that Miss Fox became alarmed and said, “What does all this mean”? Mrs Draper, while her counte-

nance was irradiated with animation, replied, "He is trying the batteries." Soon there was a signal for the alphabet, and the following communication was spelled to the company in the parlor: 'Now I am ready, my friends. There will be great changes in the nineteenth century. Things that now look dark and mysterious to you, will be laid plain before your sight. Mysteries are going to be revealed. The world will be enlightened. I sign my name Benjamin Franklin. Do not go into the other room.'

"After waiting a few minutes, Mr. Jervis came into the parlor, saying that he was directed by the sounds to come and compare notes. They read as follows: Q.—Are we all right? Answer affirmatively, signal for alphabet, and the following was spelled: 'There will be great changes in the nineteenth century. Things that now look dark and mysterious to you, will be laid plain before your sight. Mysteries are going to be revealed. The world will be enlightened. I sign my name Benjamin Franklin. Go into the parlor and compare notes.' Mr. Jervis returned to his company, and, by alphabet, was spelled: 'Now all go in the parlor.' The notes were then compared, in the presence of the whole company. Q.—Is there anything more from Dr. Franklin? A.—I think I have given tests enough for this day. Q.—Will it not be better to keep this matter private? A.—No: it should be published. Q.—In *Democrat* or *Magnet*. Q.—Who shall prepare it for publication? A.—George Willets. Time and place were then designated for the same company to meet again, with two other persons added to their number.

We sign our names as no parties, but as witnesses. If our testimony is incredible, impeach, and reject it; if admissible, hand it over to the judge and jurors—the public—and charge them, that we claim no interest, aside from their own, in their verdict.

REV. ASAHEL JERVIS,	NATHANIEL DRAPER,
EDWARD JONES,	GEORGE WILLETS,
RACHAEL DRAPER,	MARY JERVIS,
MARY BROWN,	MARGARET FOX,

ROCHESTER, Feb. 23, 1850.

A pamphlet published by D. M. Dewey, at Rochester, N. Y., from which we have previously quoted, contains much interesting matter in reference to the "Rappings."

We copy from it the following statement, from observation, by Rev. C. Hammond, of Rochester, which seems worth looking into. Mr. Hammond had been once to the house where these "manifestations" are mainly made, heard nothing extraordinary, beyond the mere fact of the "Rappings," and went away as skeptical as he came, but returned afterward with the following result :

"I had prepared my mind with certain questions, touching events unknown to the family, and of a remote date. The sounds told me my age precisely, though my appearance is such as to indicate a difference of eight or ten years. The names of six of my nearest deceased relatives were given me. I then inquired, 'Will the Spirit, who now makes these sounds, give me its name?' Five sounds directed me to the alphabet, which I repeated until the name of 'Charles' appeared, which answered to an infant child whom we consigned to the grave in March, 1843. To my inquiries, it gave me a true answer in regard to the time it had been in the Spirit-land, and also the period since my eldest sister's death, which was nearly eighteen years; the latter fact not being recollected then, I found true by dates on my return home. Many other test questions were correctly answered; and yet, notwithstanding the origin of these sounds seemed inexplicable, I was inclined to impute them to mesmerism or clairvoyance. However, as the Spirit promised to satisfy me by other demonstrations, when I came again, I patiently awaited the opportunity.

"On the third visit, I was selected from a half-dozen gentlemen, and directed by these sounds to retire to another room, in company with the 'three sisters' and their aged mother. It was about eight o'clock in the evening. A lighted candle was placed on a large table, and we seated ourselves around it. I occupied one side of the table, the mother and the youngest daughter the right, and two of the sisters the left, leaving the opposite side of the table vacant. On taking our positions the sounds were heard, and continued to multiply and become more violent until every part of the room trembled with their demonstrations. They were unlike

any I had heard before. Suddenly, as we were all resting on the table, I felt the side next to me move upward. I pressed upon it heavily, but soon it passed out of the reach of us all, full six feet from me, and at least four from the nearest person to it. I saw distinctly its position; not a thread could have connected it with any of the company without my notice, for I had come to detect imposition, if it could be found. In this position we were situated, when the question was asked, 'Will the Spirit move the table back where it was before?'—and back it came, as though it were carried on the head of some one, who had not suited his position to a perfect equipoise, the balance being sometimes in favor of one side and then the other. But it regained its first position. In the meantime the 'demonstrations' grew louder and louder. The family commenced and sung the 'Spirit's song,' and several other pieces of sacred music, during which accurate time was marked on the table, causing it to vibrate; a transparent hand, resembling a shadow, presented itself before my face; I felt fingers taking hold of a lock of hair on the left side of my head, causing an inclination of several inches; then a cold, death-like hand was drawn designedly over my face; three gentle raps on my left knee; my right limb forcibly pulled, against strong resistance, under the table; a violent shaking, as though two hands were applied to my shoulders; myself and chair uplifted and moved back a few inches; and several slaps, as with a hand, on the side of my head, which were repeated on each one of the company, more rapid than I could count. During these 'manifestations,' a piece of pasteboard, nearly a foot square, was swung with such velocity before us as to throw a strong current of air in our faces; a paper curtain attached to one of the windows was rolled up and unrolled twice; a lounge, immediately behind me, was shaken violently; two small drawers in a bureau played back and forth with inconceivable rapidity; a sound resembling a man sawing boards, and planing them, was heard under the table; a common spinning-wheel seemed to be in motion, making a very natural buzz of the spindle; a reel articulated each knot wound upon it; while the sound of a rocking cradle indicated maternal care for the infant's slumbers. These were among many other demonstrations which I witnessed that evening, amid which I felt a perfect self-possession, and in no instance the slightest embarrass-

ment, except a momentary chill when the cold hand was applied to my face, similar to a sensation I have realized when touching a dead body. That any of the company could have performed these things, under the circumstances in which we were situated, would require a greater stretch of credulity on my part, than it would be to believe it was the work of Spirits. It could not, by any possibility, have been done by them, nor even attempted, without detection. And I may add that near the close of the demonstrations at this visit, there was a vibration of the floor, as though several tons in weight had been uplifted and suddenly fallen again upon it. This caused everything in the room to shake most violently for several minutes, when the force was withdrawn.

“I have also tested the intelligence of these Spirits in every way my ingenuity could invent. On one occasion, I wrote a word on a slip of paper privately placed it in my wallet, went there, and the sounds, through the alphabet, spelled that word correctly as I had written it. That word was ‘Sibyl.’

“On the 20th of February, inst., the two youngest sisters made my family a visit. Here the sounds were heard—questions involving subjects wholly unknown to them were answered—a large heavy dining table was moved several times—and on expressing thanks at the table to the Giver of all good, some six or eight sounds responded to every sentence I uttered, by making loud and distinct sounds in various parts of the room.

Yours, truly,

Rochester, Feb. 22d, 1850.

C. HAMMOND.”

We designed giving a brief account of the “manifestations” at the house of Rev. Dr. Phelps, Stratford, Connecticut, as a matter of record; but our limits are narrow, and we can only say that for many months the family has been much annoyed by the breaking of windows and the hurling of missiles, by invisible agencies. There are, also, various strange sounds; and mysterious notes are left in different parts of the house. Communications have sometimes been received, but Mr. Phelps being, as the editor of the *Spirit Messenger* says, “a Presbyterian

clergyman, of many years' standing, and his lady, also, being a member of the same sect, they have long believed in the existence of a devil and evil Spirits, and do not hesitate to express the opinion, that the Spirits who manifest their presence in their house, are evil Spirits. Hence they feel very much annoyed in view of the manifestations which they cannot prevent, and occasionally indicate to their spiritual visitors, in no select terms, that "their room is preferable to their company." The *attraction of affinity*, or some other law of nature, it seems, will not permit the Spirits to yield to the passionate impulses of the Doctor and his lady, and they still remain, in spite of the marked discourtesy with which they are received. One of the Angel visitants, who often attempts to communicate, and who has succeeded already in imparting much valuable information to the family, is the Spirit of Mr. Nicholson, the husband of Mrs. Phelps, and the father of the two children whose systems furnish the peculiar electrical medium, through which Spirits can act upon grosser substances, and transmit, as by the electric telegraph, intelligence to their friends in the body. This affectionate Spirit—this soul of love and life, who still lingers around the objects of his early affection—we are sorry to say, has often been repulsed by his former companion, who, on one occasion, is said to have informed him, in answer to his expressed desire to communicate further with her, that she regarded him as an *evil Spirit*; that she *knew* from the Bible, that such Spirits were suffering the torments of *hell*!"

LaRoy Sunderland, the well-known Pathetist, Editor of the *Spirit-World*, published at Boston, has visited Dr.

Phelps' house, and gives the following statement in reference to peculiar "manifestations" at this and other places, under the caption of

WRITING BY SPIRITS.

"The Rev. Dr. Phelps informed me that about one hundred communications had been made, in characters and writing, since March 10th, 1850, at his house, purporting to come from Spirits. The cap pants and handkerchief of one of the family, had been written on, in characters. I saw one paper at Dr. Phelps', not quite as wide, but longer than a sheet of foolscap, covered with characters in perpendicular lines. Some were in Hebrew, and most of the characters appeared like Arabic. They were well made, and looked as if written with a pen and ink. A smaller paper, covered with Hebrew and similar characters, was written with ink, as the family saw it when it fell from the air, and Mrs. P. noticed that the ink was not dry, and she pointed out to me one of the letters which blotted a little by her touching before it was dry.

"I have now before me, three pieces of paper, badly written upon, which Mr. Phelps and family assured me were thrown down from the air in their house, by those invisible agents. One is signed "H. P. Devil," and the other by a man's name who is dead, but who was previously known to the family. And Mr. P. showed me letters, covering one page of letter paper, which had been thrown down from the air by the same invisible hand, but which were signed with the names of orthodox clergymen living in Philadelphia. These letters are somewhat curious.

"I saw another specimen of writing by a Spirit, in Auburn, N. Y. Mrs. G. B. Bennett showed me a slip of paper, written on by the Spirit of her mother, and thrown down by her side in such a manner as left no room to doubt but that it was from the invisible Spirit of her mother. Indeed, it was in her mother's hand-writing, and bore her signature, as she formerly wrote it when in the external body, and contained an error in the orthography peculiar to her previous method of spelling! I have far more evidence to prove to my own mind, that that slip of paper shown me by Mrs. Bennett, was really written upon by the Spirit of her mother,

than I have to prove that the Epistle to the Hebrews was written by St. Paul.

“Dr. Wellington, (associated with Dr. Shew, in the water-cure, New York,) showed me two pieces of paper, written on, as he believes, by Spirits, without human hands. And I admit, that if what the Dr. stated to me, as to the manner in which they were first presented to human knowledge be true, why they must have been written by Spirits.

“As to the *way*, the *manner*, or *means*, I know nothing. But, that I have seen writings, letters and characters which were written, without human hands, I as firmly believe as that I am now myself engaged in writing, and that my mind is in a state suitable for judging accurately of what I see and hear. The time was, when I could not have believed what I here state, as *possible*; but I am older to-day than I was a year ago.”

There have yet been no “manifestations” of the character described by Mr. Sunderland, in Cincinnati.

We shall conclude this Part with a few extracts from a letter addressed to Messrs. Capron and Barron, by John O. Wattles, of West Point, Indiana, after he had read their pamphlet.

Mr. Wattles has been, for many years, a spontaneous clairvoyant—that is, he enters the clairvoyant state by the power of his own will. He is, so to speak, an eminently spiritual-minded man. He is one of the “chosen few” of this world who dare punish the flesh for the good of the Spirit—who can suffer much for opinion’s sake, and who “will be honest though the Heavens fall.” He is a man of education—an original thinker and a careful investigator; but a man who has many rare eccentricities. They are such, however, as show a devotion to principle, and win confidence among all who can appreciate a man whose whole nature, physical, mental and moral, is antagonistic to selfishness in the

broadest signification of what social Reformers understand by selfishness.

With this explanation of the writer's peculiarity, we subjoin the extracts :

"That we are surrounded by mental beings at all times and in all places, is a fact so easily explained, that the great *mystery* is why everybody don't know it. That the Omnipotent Spirit of God envelopes our minds as the atmosphere does our bodies, is a fact denied only by Atheists, whether in the Church or out. That the distance between the Spirits within us and the Spirits around us, is only the thickness of our bodies, is a necessary conclusion from the admissions. * * But the bodies of some are so thick that their minds could scarcely hear the resurrection trumpet, much less the silence of Spirit-talk. There are ten thousand fathoms of dead animals' carcasses closely packed, five thousand leagues of grease, gravy, rum, tea, coffee and tobacco, and millions of miles of filth and corruption too impure to be talked of, between them and all mind. No wonder that mental beings have to move chairs, tables, &c. The wonder is that they don't move mountains and rocks, and bury the dirty, filthy, doubting wretches deep in oblivion. That is evidence enough to me that they are '*good spirits*.'

"Before this generation shall have passed away, the "great gulf" between mind and mind shall be bridged; heaven and earth shall be united; the shores of Time and the plains of Eternity shall touch together, and preliminary to the time when none shall say to his brother, "Know the Lord," but all shall know Him, from the least to the greatest. The great reforms of the age are fast tending to this great end, and man is about entering upon a higher sphere of existence than he has ever, as a whole, enjoyed before.

* * * * *

"*Purity*, both physical and mental, must precede any great mental 'manifestation.' Without it, it will soon dwindle into insignificance and folly. Less of the physical evidence and more of the mental will be better. Knowledge for the great work of progression and human elevation should be sought after—directions for the most successful and best efforts to bring humanity to a glorious consummation—unity of man

with man, man with angels, and all with God. If these heavenly messengers have come to visit us, let us use them for the elevation and redemption of Man. If they have not come for that purpose, they may as well stay away. But they have. They have been bending over us, and flocking around the world, peering into every crevice in the cold, cast-iron heart of man, beating at the door of every mental temple for admittance, and shouting at the top of their voices to the walking corpses that stalk above ground, ever since they have left their bodies. They labor as intently now for the good of man as they did in the body, and perhaps more so, and only need access to man to guide him out of the wilderness, over the desert and up the hill-tops to the land of Redemption. So don't let us bother them about minor matters, but go right into the great work at once. That eventually will furnish the world with the best evidence that they are from God, and all will seek to be with them, or rather, enjoy and realize their presence.

"Above all things, keep it from being made a *mercenary matter*. There is nothing so deadening to Spirit life as venality, unless it be the denial of ever present Angel Spirits. Beg, dig, grub and starve, but don't traffic in Angel intercourse. If the gate of Heaven has been opened, don't let us have Mammon for gate-keeper. If Franklin, or Rogers, or Swedenborg, or *Gabriel* have come to our aid, don't let us set them on the auction block to sell to the highest bidder.

* * * * *

"Let us seek such information as shall enable all the race to come up and talk with them face to face, behold their glories and to be like them. Get knowledge of them with reference to the great principles of the government of God, or whether there are such principles—with reference to physiological science, or whether there is such a science—of mental science, or whether there is mental science—whether obedience to each and all of these will produce harmony of character and final unity of the race—the means to be used to bring the constitution of man to harmony with itself, with nature and with God—when there shall be but one moving motive—one great central heart—one infinite, pervading soul that fills the mighty universe, when each shall be himself, and God be all in all.

"Let us try to get up to them, and not bring them down to

us, lest they become wearied of our sensuality, and so leave us in our corruption. Cling to them that you may be instructed, so may the world be blest, and their mission be fulfilled."

These are the sentiments which should actuate every man engaged in Spiritual investigation. With their impressions upon the mind of the reader, we hasten to Part III. of the "Signs of the Times," in which are some views expressed in relation to Spirit and its power of "manifestation."

PART III.

“Truth, crushed to earth, will rise again,
The eternal years of God are hers.”

Bryant.

“Truth is eternal, but her effluence,
With endless change, is fitted to the hour;
Her mirror is turned forward, to reflect
The promise of the future, not the past.”

J. R. Lowell.

SPIRIT-POWER.

THE “manifestations,” of which we have given some account in the foregoing pages, are not a thing “new under the sun,” as most people suppose. They were heard and excited wonder many years ago, in England, in Germany, and in France, as well in this country—but until the Hydesville “manifestations,” they were never ascertained to be for the communication, to mortals, of the thoughts of the departed.

We have well authenticated accounts of “knockings” in Germany as far back as the year 1135—more than seven hundred years ago. They were heard in 1620, at the town of Oppenheim, and at St. Maur, near Paris, in 1706.

The account of the “manifestations”—mysterious noises—in the Wesley family, as early as 1716, written by Rev. John Wesley, founder of Methodism, has been extensively published and generally read.

In 1740, there were “manifestations” in a Printing office, at Constance, England, which created intense excitement. Very curious and remarkable “manifestations” were made at Stockwell, England, in 1772.

Justinus Kerner, in a work entitled the “Seeress of Provorst,” relates that precisely similar occurrences took place at Winesburg, Germany, in 1825 and 1828—also at Slawensick Castle, Silesia. Many other instances of “mysterious manifestations” might be cited.

We have shown in the Part on “Cincinnati Rappings,” that the “knockings” were heard in this city three years ago. We have reliable testimony that they were heard in Chittenden Co., Vt., ten years ago—also in several parts of Pennsylvania, fifteen years ago; and in 1834, the *Ontario Repository*, published at Canandaigua, New York, gave a lengthy account of “knockings” which continued for several days in a house in that town. They created great excitement, but on the most rigid scrutiny, could not be accounted for.

The Indians of the Rocky Mountains, as we have been informed by a Trapper who lived several years among them, have ancient traditions of what may be called “rappings,” which they believe to come from a Spirit called “Great Bear,” who gives warnings of calamities.

We have no doubt “mysterious manifestations” have been heard during the present century, in many parts of our country, which have been a “nine days wonder” in the neighborhood, and then died away, without being brought before the public; but we believe not only that the “manifestations” are not now to cease and be for-

gotten, but as confidence grows that they *are* Spiritual “manifestations,” they will become more positive, more important, more wonderful, higher in order, and more general.

For clairvoyants to see Spirits, is by no means a peculiarity of these times. German writers have published much upon the “mystery,” and they furnish examples of “Spiritual manifestations” which stagger those who grope in the blind belief that all Spirits, released from the body, are in *some sort of bondage*, and must remain so until “the end of the world.” Mrs. Crowe, in her work entitled the “Night Side of Nature,” gives an array of examples of ghost-seeing, presentiments, wraiths, and warnings, most formidable to those who would not have faith that there are guardian Spirits, and that these Spirits were once embodied in clay, over whose dust, as it moulders in the silent tomb, they may often shed bitter, unavailing tears.

The Shaking Quakers of our country, have, for years, had “manifestations” among them, by means of which revelations are made, that although tinged to a considerable degree with the peculiar doctrines of these people, in their general principles give evidence of Spiritual influences. This shows that contemned sects *may* be in advance of those most dearly beloved and most scrupulously cherished in the *gay* world.

William Fishbough, of New York, an able writer on psychology says:—“In all ages and nations, there has been a widely prevailing belief in the influence of Spirits upon the affairs of men, and volumes might be filled with apparently the best authenticated instances of Spirits

manifesting their presence to men in the body, in various ways. Confucius taught that the Spirits of the departed returned frequently to the halls of their ancestors. Zoroaster claimed to have intercourse with beings of the other world. The learned are aware that Pythagoras and Plato taught the doctrine of guardian Spirits; Socrates professed to be under the constant guidance of such a monitor. The ancient Egyptians and Hebrews entertained essentially the same views respecting interpositions of the inhabitants of the Spiritual world.

* * * * *

“It is only in these latter days, characterized by a very sensuous mode of philosophizing, that a portion of the christian church has asserted that intercourse with the Spirits of the other world ceased with the days of the Apostles.”

A. J. Davis’ “Revelments” have been extensively published. At least four years ago, we were minutely advised of descriptions given by a clairvoyant in Cincinnati, of Spirits seen in the Spirit-world.

Many interesting statements are made in a work entitled the “Seeress of Prevorst,” which contains the experience of Madam Hauffe, of Prevorst, in Wirtemberg. The following is an extract from her statement:

“Unfortunately, my life is now so constituted, that my soul, as well as my Spirit, sees into the Spiritual world—which is, however, indeed upon the earth; and I see them, not only singly, but frequently, in multitudes, and of different kinds; and many departed souls.

“I see many with whom I come into no approximation, and others who come to me, with whom I converse, and who remain near me for months; I see them at various times, by day and night, whether I am alone, or in company. * *

"I observe frequently, that when a ghost visits me by night, those who sleep in the same room with me, are, by their dreams, made aware of its presence; they speak afterwards of the apparition they saw in their dream, though I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear everything around me as usual, and can think of other subjects; and though I can avert my eyes from them, it is difficult for me to do it; I feel in a sort of magnetic *rapport* with them. They appear to me like a thin cloud, that one could see through, which, however, I cannot do. * * The forms of the good Spirits appear bright; those of the evil, dusky.

"Their gait is like the gait of the living, only that the better Spirits seem to float, and the evil ones tread heavier; so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in *sighing*, *knocking*, noises as of the throwing of sand, or gravel, rustling of paper, rolling of a ball, shuffling as in slippers, &c., &c. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises, and so forth, he seems to have. The sounds they produce are by means of the air, and the nerve-spirit, which is still in them. * * I observe that the happy Spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven."

In the *Arcana Celestia*, page 448, Emanuel Swedenborg says :

"I have conversed with many after their decease, with whom I was acquainted during their life in the body; and such conversation has been of long continuance, sometimes for months, sometimes for a whole year; and with as clear and distinct a voice, but internal, as with friends in the world. The subject of our discourse has sometimes turned on the state of man after death; and they have greatly won-

dered that no one in the life of the body knows, or believes, that he is to live in such a manner after the life of the body; when, nevertheless, it is a continuation of life, and that of such a nature, that the deceased passes from an obscure life into a clear and distinct one; and they who are in faith towards the Lord, into a life more and more clear and distinct."

The following is from an English work, entitled "Psychology; or, the Science of the Soul, by Joseph Haddock, M. D.," giving an account of the sights of a lady who was a spontaneous clairvoyant :

"Her general statements represent man as a Spiritual being, rising from the shell of the dead body immediately after death, a perfectly organized existence, and having a complete *sensational perception* of his fellow Spiritual beings, and of the beautiful scenery of the Spiritual spheres; that is, provided he possessed, during his natural life, a moral state, in harmony with those spheres. The male and female sex, retaining all the characteristics necessary to a Spiritual state of existence, and living together in a state of angelic union. Those who have been interiorly united here, coming again into a state of union hereafter. She represents male and female Spiritual beings, thus united, as appearing at a distance *as one*, and says that they are not called two, nor the married, but *the ONE*. Infants and young children, who have passed from this world by death, are stated to grow to a state of adolescence, but more speedily than in the natural world. During infancy and early childhood, they are confided to the care of good female Spirits, or Angels, whose delight it is to instruct them by various methods, especially *by representatives of things*. These Spiritual spheres, and their Spiritual inhabitants, are in close association with us, and exercise an influence over us, although we are unconscious of it. All that is wanted to have a *sensational* knowledge of their existence, is the closing of the external consciousness, and a full awakening of the internal consciousness. In the highest state of trance, she appeared to herself to be among Spiritual beings, as one of themselves; at other times she appeared to them more shadowy. The first receptacle of the departed Spirit, she describes as a sort of middle place or state, from which the good gradually ascend to higher and more delightful

places; those that are the best having higher abodes than the others.”

It has ever been a doctrine of the established Church, and one most eloquently enforced, that this life is a *probationary one*—that in this sphere men are to prepare for a higher order of being. Clairvoyant revelations make this doctrine practical, and show us what the higher sphere is, and what we must do to attain an exalted position in it. If we believe that there are Spiritual advisers ever *hovering* near us, and we hearken unto their counsels, we shall come in close communion with them, and we shall so live on earth that we may almost end our probation, and, like Enoch and Elijah, be prepared for the Spirit-world, ere the temporal body's decease.

The New York Tribune, of Dec. 27th 1850 contained the report of “a talk with a deceased friend through a clairvoyant,” which as Horace Greeley says, should be published, to refute the assumption that “nothing is ever communicated from the spirit world by these new agencies that is of the slightest importance.” The responses, it is said, are uniformly frivolous, useless, and uninteresting.

With Mr. Greeley we can say, that, so far as we have observed, they are about as worthy of regard as the *questions* to which they are replies will permit them to be.

The deceased Mr. C., who purports to be the communicator, was, the Tribune states, a man of decided intelligence, energy, and philanthropy; and these responses are very like his manner of speaking while on earth.

“QUESTION.—Mr. C had the human race a conscious existence before we came upon this earth? ANSWER.—Soul-matter had an existence, but not a conscious existence. Q.—Are there any spirits which exert an evil or malignant influence on human actions and conditions? A.—Yes; but not because they desire to do so, but because of their inferior or gross organization. Q.—Are there any human spirits which have passed from earth which are not in a state of progress or improvement. A.—No; but some progress slowly having a very gross organization to begin with. * * *

Q.—Are there any spirits in a state of misery or pain, so as to feel their existence a burden? A.—There are some who have mental suffering, because they did not improve [or misused] their advantages while on earth. Q.—Are there any so separated from their friends as to cause them unhappiness—not being allowed the society of those they love best? A.—If they might [now] have been associated with those friends by improving their advantages [when] on earth then they are unhappy. Q.—Are there any who despair of ever attaining the condition of the blest? A.—They may at times but not lastingly. Q.—Does the state in which Mr. C. now is seem more immediately, palpably under the Divine Government than *our* condition? A.—Its inhabitants see more clearly, as they have progressed farther. Q.—Are there any in that state who disbelieve the existence of the Deity. A.—They do not disbelieve it, but some do not comprehend it. Q.—Then the Deity is not visible in that sphere? A.—He is nowhere visible. We receive impressions from Him, but do not see Him. Q.—Are the Apostles and founders of Christianity visible to Mr. C.? A.—No: None who are in a higher sphere are visible to those in a lower. Q.—Can those in a higher sphere communicate to those in a lower? A.—Yes. Q.—When Clairvoyants suppose they see Apostles &c., are they deceived? or do they really see as they suppose? A.—Many of them think they see Apostle Paul, or whoever else they wish to communicate with, when they really do not. Q.—When a mother, who dearly loves her good child, but who has lived unworthily, goes to the spirit world, is she, or is she not, permitted to see her child before she has attained his sphere? A.—She does not see him, but receives impressions from him. Q.—Does *he* see *her*? A.—Yes; he communicates to her, and watches over her. Q.—

Have former generations passed away, so that they cannot be seen from Mr. C.'s present sphere? A.—Some have, and some have not. Q.—Could Mr. C. see Adam and the ancient Patriarchs? A.—No. Q.—Is this new ability on our part to communicate with the Spirit World a consequence of any change or improvement in the Human Family? A.—Yes: the Human Race have become more refined and susceptible [to impression from the Spirit World] than formerly. [It was here casually stated by some one present that Mr. C. had stated on former occasions, that Idiots have no immortal existence.—The present querists demurred to this, and asked] Q.—Do children, who die in conscious infancy, live in the Future State? A.—The moment an infant has been ushered into the world, an individuality has been formed, which continues to exist, providing the physical constitution was perfected—not otherwise. Q.—Then why do not animals have an immortal existence? A.—Man has a peculiar formation, which animals have not. To all who have that formation, Soul adheres—not to others. Q.—Can Mr. C. give us any idea of his present location in space—whether it is on any particular planet, or around this earth? A.—Human spirits love to hover around this earth, but they are not confined to it. Q.—Are the planets visible to Mr. C.? A.—Yes. Q.—Does Mr. C. see this outer material earth? Does he see it as we do, with our material eyes? A.—He perceives the earth as a highly material body. [On another occasion, it was stated, in reply to a question, that *all* created existences are first clothed in material bodies, passing thence into purer and more spiritual forms, and that the inhabitants of the higher planets, like Saturn, pass through a change from the material to the purely spiritual state equivalent to our Death, but one unattended by pain, and which is not desired, nor dreaded.]

Many of the answers above quoted give precisely the philosophy in relation to spiritual matters which we have frequently received through clairvoyants. All persons, who, in the internal condition have power to speak intelligently of the planets, agree that the inhabitants of Saturn are in a highly spiritual condition.

It is the impression of some clairvoyants, different from the revelation quoted, that the Spirits have knowledge of

each other in all the spheres; that a Spirit may form part of a family circle in one sphere, and also form a part of another circle in a much higher sphere. Those in the lower have, however, but glimpses of the happiness and elevation of the higher spheres, and know Spirits in them, only as intellects of inferior order know intellects of a high order in this world.

The *Cleveland Plain Dealer* of January 13th, 1851, contained the report of a conversation with a clairvoyant, from which we extract the following questions and answers. It will be seen that they correspond with views given us by clairvoyants. If this can all be imagination—imagination is truly a wonder, and the world yet knows but little of its “mysteries.”

“Q.—Is the spirit of a human being ever lost? A.—Never. All that once live, always live, and grow better and brighter in the spiritual state. There is no such state as spiritual torment. That is a mistake of the Church teachers. Nature has provided no such place, but spirits enjoy different degrees of happiness, owing to their different degrees of knowledge or development. Q.—Do persons dying insane have rational spirits? A.—To be sure they do. Insanity is produced by unfortunate material organization or diseases of the body, and when the spirit leaves the body these material causes are removed and the spirit is free. Q.—Do spirits ever become so perfect as to loose their connection with this earth? A.—Do people ever get so old as to forget their youth? Q.—Do spirits worship a superior being? A.—They all reverence perfection in nature and acknowledge a superior power, or the “*great Positive*,” but know nothing about a being that they must both fear and love, as taught by orthodox creeds of the day. Every spirit strives to make itself and others better and are constantly exerting an unseen influence to elevate their friends on earth in the great scale of perfection. Q.—Then there is no such place as Hell in another world. A.—O no, but the better we are here, the happier we shall be there. Q.—Do our guardian spirits know our thoughts? A.—Indeed they do. Thoughts are things to them easily searched out. Q.—Do spirits retain a tangible form? A.—They do. Their identity is never lost.—They appear a kind of sublimated essence; can move themselves by will and receive impressions from one another by undulations of the atmosphere, the same as sound is conveyed here. Q.—Is there any such thing as marrying in another

world? A.—There is such a thing as *mating*, which is a very different thing from *marrying*. Every spirit has its mate, a congenial spirit, and if not properly mated here, will be there. Q.—Is death what it appears to us, the “King of Terrors?” A.—Oh, no. When the spirit leaves the body there is no pain. There may be before that period, while the body is struggling to retain the spirit. * * * * *

Q.—Are the “Spirit rappings” genuine communications from the spirit land? A.—They are. No deception has yet been detected; none can be, for there is none in them. They will soon be more common. New lights are now dawning upon the world which are going to work great revolutions in a very short space of time. You will be wiser, very soon. Your prejudices are giving way and the truth is beginning to make you free.”

From the *Plain Dealer* of Jan. 1st, 1851, we learn that Thomas Paine has been conversing to a clairvoyant in Cleveland. As the clairvoyant reported, he said:

“I died in great bodily agony, but full in the faith that that was the last of me. Judge my surprise to find himself in the spirit-land, among friends and acquaintances, who seemed overjoyed to see me. I could not believe I was dead. I supposed my spirit must have re-entered my body, but on looking, I saw I had no body. It was some time before I became reconciled to my new condition. But here I am, happy in the enjoyment of progress and truth. My friends here do not condemn me for my belief on earth. I was honest in that belief. I could not help it. You will soon believe as I now do; for you will mark the infidels, as they are called on the earth, will be first to embrace the truth, having no opposing creeds or prejudices to prevent them.”

Investigations of this character should be pursued, and investigators should “compare notes,” and publish convictions, until the power of Spirit in its manifestation to earth is understood—until the world shall appreciate the important truths that, from the “revelations” of these times, appear to have been long struggling for popular recognition. We have no idea of the *super-natural* about these manifestations.

We are impressed that they are through electric “mediums,” as previously argued. For this impression we give

our reasons in various connections in this work. We hope the bearings of these reasons will be taken, and their force critically examined, and that competent men will inquire into this electric theory, until Spiritual Electricity—Spiritual Magnetism—can be clearly explained—until the wonderful sympathy, power and elevation which human magnetism affords is not only understood but recognized.

We have said, that where the *raps* are heard, impressive persons always perceive electric influences. Those who cause the sounds, as clairvoyants declare, state them to be electric, but how? Mr. Fishbough says:

“Spirits still connected with, but owing to some abnormal condition, capable of acting in measurable independence of the body, have sometimes been able to attract, and act upon the refined ingredients of the atmosphere, and especially upon the electric element. The writer is acquainted with a man who is subject to many remarkable psychological experiences, and who is (or was two years ago) able, by the mere effort of his *will*, to fill his hair so full of electricity, that on passing a comb through it, it would appear to be almost in a continuous flame, emitting sparks, and slight, but distinctly perceptible shocks, when the knuckle of another person was presented. On diverting his mind from the object, the electricity would, in half a minute, all disappear, so that not a single spark could be generated, however violent the friction. Then on assuming the previous mental condition again, the electricity would gradually appear, until his hair was charged as before. The writer saw this experiment repeated several times, and under circumstances which excluded all possibility of mistake. There was, at the time, no electric machine in the room, or in the house, and the man was standing, or walking about, on a woollen carpet. He explained, in vague terms, how he did it, but it was altogether by a psychological process, of which any one in a perfectly normal condition, would be incapable.”

Dr. Emerich, professor of theology, at Strasburgh, had a sister, who, having been injured by a fright, fell into a state of somnambulism, accompanied by a high degree of lucidity, (or clairvoyance,) and her body became so surcharged with electricity, that she sometimes imparted strong shocks to those standing near her, although the latter frequently did not touch her. Professor Emerich mentioned, also, that she sent him a

smart shock one day, when she was several rooms off. He started up, and rushed into her chamber, where she was in bed, and as soon as she saw him, she said, laughing, "Ah, you felt it, did you?"

On the evening of the 11th of January, 1851, we were in company with a clairvoyant, who is regarded by all who know her as a lady of strict veracity—one whose line of conduct is governed by a degree of conscientiousness that is not very common. In the early part of the evening, she gave marked evidences of being spiritually impressed. She soon passed into the clairvoyant state, and remarked that she was under new influences—that there was around her a circle of Spirits, higher than any with which she had ever before come in close communion.

QUESTION.—Can you describe any of these Spirits? ANSWER.—One of them is a physician. Q.—Was he an eminent man? A.—He was one of the greatest surgeons of his time. Q.—Where did he live? A.—In England. Q.—Can you ascertain his name? A.—Sir—(after a pause)—Astley (another pause) Cowper. Q.—Are you sure there ever was such a man? A.—Yes. His name was changed. In the old Saxon it was Cowper—he was called Cooper. Q.—Why is he here? A.—He comes in his own time. He has used Dr. Bennet as his medium to communicate with me, till he can now give me direct impressions. Q.—Does Dr. Bennet see and know him? A.—Bennet is in a much lower sphere. He knows Sir Cooper is here, but does not appreciate his happiness. Q.—Will Bennet ever be in as high a sphere as Sir Astley is? A.—Yes—then Sir Astley will be much higher. Spheres have all their relative distances, but as Spirits approach perfection, the distances between their spheres lessen. Q.—What is the highest sphere? A.—Spirits progress till they get to Christ—then to God, when they are all one, yet distinct. We are each a portion of the divine

mind—that portion is the germ of the Soul. Q.—Does that secure an immortality? A.—Soul is the home of that germ, as the body is the home of the Soul. Q.—Will you explain? A.—The Spirit is the outer home of the Soul, as nature is the home of the body—but the three harmonise, as the body should harmonise with nature; for if the body does harmonise with nature, then the Soul harmonises with the body, and we have a perfect man. Q.—It has recently been discovered that oxygen has a magnetic property. What of it? A.—Oxygenized air is nothing more than electrical air. 'There is a portion of electricity thrown off from the body every second of time, and all the inhalations that are made are the taking in of the principle that sustains life. This is carried through the system and supplies all the ducts. Each particle is a tube. Q.—What has electricity to do with the sustaining of life? A.—It connects the Soul with, or binds the Soul to, the body. As long as there is electricity in the body the Soul remains with it. Q.—It has been ascertained by delicate experiment, that the human will can move the magnetic needle. Can you explain why? A.—There is an affinity—on the same principle that Spirits move matter. The Spiritual electricity, thrown off by volition, comes in contact with the electricity of matter. Q.—What is the medium of your impressions? A.—Electricity. Q.—Can you describe Sir Astley Cooper? A.—He appears to me a large man, but he may look to me larger than he was when he left this world. He has an expansive forehead—a bright, piercing eye, and is rather homely looking. He has great benevolence. He is eccentric. He would visit a poor patient as soon as a rich one, but he would not charge the poor one as he would the rich. He was conscientious about this, however. He believed that God intended the rich should be pay-masters for the poor. Q.—Did you ever read anything about this person? A.—I only know that he was a great

surgeon. I have an external impression that he was physician to the royal household. I know nothing more of his character. I have done. I have been taken among the Spiritual spheres. Sir Cooper brings me back.

The clairvoyant would answer no more questions, and in a few minutes resumed the normal condition.

It may be well to examine the electrical theory of this "revelment."

Alfred Smee, F. R. S., surgeon of the Bank of England, delivered a lecture on the "Voltaic Mechanism of Man," at the London Institute, in 1849, in which he contended, that delicate Voltaic currents are produced in man by the action of the blood upon the brain and nervous system. He stated that he had been able to detect these currents in animals by a delicate galvanometer. He gave it as his opinion, that all our sensations and muscular actions originate galvanic currents in the nervous system, and that all organs of sensation constitute the positive pole.

Professor Faraday, at a late meeting of the Royal Institution, announced his discovery that oxygen is magnetic, that this property of the gas is affected by heat, and that he believed the diurnal variation of the needle to be due to the action of solar heat on this newly discovered characteristic of oxygen—the important constituent of the atmosphere.

It is stated, also, that Buquerell, a distinguished French Professor, has recently directed attention to a similar discovery. He communicated to the Academy of Sciences, at Paris, that oxygen is magnetic in relation to other gases as iron is to the other metals. He inferred that it is probable, or possible, that diurnal variation may be connected with this property of oxygen.

Our question in reference to the force of the human will, was suggested by a report of a curious experiment, the result of which was announced to the Academy of Sciences, at

Pais, on the 21st of May, 1849. It was satisfactorily demonstrated, that deviation of the needle of a sensitive galvanometer could be produced by volition. The oscillations were found to vary from thirty to fifty degrees, according to the power of will possessed by the individual trying the experiment.

We are convinced, it will some day be ascertained, beyond reasonable doubt, that electricity has much more intimate relations to, and connection with, humanity—as well as much more force and character, that may be employed for useful purposes, than even the most progressive of learned Professors will now grant it.

In reference to the clairvoyant's external impressions on the subjects of which she spoke, we can confidently say that she is incompetent to answer the questions propounded. We have substantial reasons for this statement. We are satisfied from her conversations that she knew, externally, no more of Sir Astley Cooper than she expressed, and we know from an intimate acquaintance, that the electrical theory is new to her.

The Dr. Bennet referred to, is a Spiritual friend of whom she knew nothing in this world. She first met him, in Spirit, while making clairvoyant examinations in company with a lady friend of remarkable power, who knew the Dr. when he lived on earth.

Any person who will take the trouble to examine the biography of Sir Astley Cooper, by his nephew, will find that the clairvoyant's account of his peculiarities is correct. Sir Astley was surgeon to George IV. of England.

In the above theories and suggestions, there is food for the candid and thoughtful, as well as for the curious and sceptical.

We have felt positive electrical influences from clairvoyants, who declared that it was exerted through them by the will of Spirits which they described near them. We have

never yet met a person of sufficient magnetic power to impress us, and we are not perceptibly susceptible to the influence of the magnet.

At the present time what is termed "electrical circles" are being formed every week in Cincinnati for the benefit of persons whose systems require additional electrical power, and clairvoyants declare that, in these circles, the dwellers in the Spirit-world exert upon these persons the influences which their debilitated systems demand. We have seen several women so powerfully electrised in these circles that the same effects were produced upon them which would have been had they been isolated, in connection with a galvanic battery. We are acquainted with a number of individuals, who, by receiving the influence of "electrical circles" and obeying the instructions given by clairvoyants, at the dictation of Spirits, have been more efficiently strengthened than by any prescriptions, they could, probably, have received from the M. D.'s of this world. It is clairvoyant conviction that physicians who have gone to the other world, are electrically impressing "progress" minds of this age for the developments of deeper and truer physiological laws than are now recognized by many medical colleges.

Such clairvoyant communications admitted, it must be confessed that *science* has yet taught very little of electricity and magnetism, or of their importance to human nature—nor can it be said that physicians generally understand the *bodies* on which they *practice*—to say nothing of the Souls associated with these bodies that must be *sensibly* affected whenever the frames in which they dwell are diseased.

Some of the communications which Spirits give, show that they have a general interest in affairs of earth. Many express great desire for the promulgation of the new spiritual views. While engaged upon this book clairvoyants have given us many encouraging communications, purporting to be

from men who were of note in this world. At one time we were ill, from over work and a number of friends in the Spirit-world, whom we never knew in this, sent us advice and admonition. The Dr. Bennett, referred to in other pages, took particular interest in our health. J. P. Cornell sent us several messages, and, on one occasion, Benjamin Franklin ordered a clairvoyant to communicate the following aphorism; "*Economy of time, is not to do the most in an hour, but the most in a life-time.*"

If this is not like "Poor Richard" we do not understand him. The clairvoyant, who reported this, is incapable of expressing herself, in the normal condition, with anything like this force.

To most persons this is sublimated nonsense, but to our views of Spiritual matters, there is nothing about it incompatible with propriety or sound sense.

If clairvoyance and the reported "Spiritual manifestations" be not a delusion there are Revolutions now preparing in the Science and Theology of the world, which shall cause a widespread and more glorious up-heaving than any mankind has yet witnessed; these are the Revolutions which shall usher in the

" — good time coming."

IN CONCLUSION we disclaim, in any part of this work, the position of a teacher. We have thrown out such explanations and suggestions as occurred to us, fully conscious that like all men who write on but partially understood theories, we are liable to improper inferences and hasty conclusions, but if we shall succeed in so interesting a few candid minds in the West that they will give just heed to the "signs of the times" and patiently investigate, with pure motives and open hearts we will have been well paid for our labor.

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Spiritual Knockings Scientifically Explained.

That the mysterious and wonderful knockings and rappings of the "spirits" at Rochester and elsewhere would some day be explained we never had the least doubt; but we did not dare to hope that the elucidation and clearing up would come so soon. In these progressive times, however, science seems to be shod with the "nine-league boots" of the fairy tale, and the gigantic strides of her votaries fill us with emotions in which awe, wonder, and astonishment are so intimately conglomerated and "mixed up" that we can hardly tell "which from t'other, or t'other from which!" Of the laborious and difficult process by which the scientific correspondent of the *Cincinnati Commercial* arrived at the following conclusions, we can say nothing; but the precision, elegance, and lucidity of the explanation must make itself obvious to the "meanest capacity." In allusion to the tappings, this profound philosopher beautifully observes:

"The only true and legitimate manner of accounting for the taps is the physiological defects of the membranous system. The obtuseness of the abdominal indicator causes the cartilaginous compressor to coagulate into the diaphragm, and depresses the duodenum into the flandango. Now, if the taps were caused by the vocation of the electricity from the extremities, the *tympanum* would also dissolve into spiritual sinctum, and the olfactory ossificator would ferment and become identical with the pigmentum. Now, this is not the case; in order to produce the taps, the spiritual rotundum must be elevated down to the spiritual spero. But, as I said before, the inferior ligaments must not subterd over the digitorum sufficiently to disorganize the stercicle-tum."

A friend of ours, who graduated "with distinguished honors" at one of the Northern Universities, says that he must dissent *in toto* from the idea that the "depression of the duodenum into the flandango" could, by any possibility, cause "the olfactory ossificator to ferment and become identical with the pigmentum." He says the thing cannot be done; and, after quoting several learned authorities on the subject, winds up his argument by the remark that—

"The vibratory motion communicated to the tunica albugenia by the parturitii a of the alveola process effectually disintegrates the pericardiac influences of the epigastrium, and produces a compound corpuscular movement of the lymphatic glands; which abnormal and diagnostic state of the nervous system deteriorates a preponderance of the lacteal fluid to the posterior portion of the cerebellum, and predisposes the patient to preternatural distension of the auricular membranous orifice; in which case, the rappings become painfully and distinctly audible."

Now, whether this is or is not so we will not undertake to say, but will leave the whole matter in the hands of the learned savans, in the full confidence that little can be added to the above triumphant and incontrovertible exposition.

[*Georgia Chronicle.*

From the Buffalo Commercial Advertiser, Feb. 17.

Exposition of the Rochester Knockings.

We commend to the attention of our readers the subjoined exposition of the mode by which the Rochester Knockings, or Spiritual Rappings as they are sometimes called, are produced. Hitherto all attempts to explain the mystery of this matter have failed. The exposition of it by Professors Flint, Lee, and Coventry, if not satisfactory to all, has this merit—its correctness can easily be tested;

To the Editors of the Commercial Advertiser:

Curiosity having led us to visit the room at the Phelps House in which two females from Rochester (Mrs. Fish and Miss Fox) profess to exhibit *striking* manifestations of the spiritual world, by means of which communion may be held with deceased friends, &c., and having arrived at a physiological explanation of the phenomena, the correctness of which has been demonstrated in an instance that has since fallen under observation, we have felt that a public statement is called for, which may perhaps serve to prevent further waste of time, money, and credulity (to say nothing of sentiment and philosophy) in connection with this so long successful imposition.

The explanation is reached almost by a logical necessity, on the application of a method of reasoning much resorted to in the diagnosis of diseases, viz: reasoning by way of exclusion. It was reached by this method prior to the demonstration which has subsequently occurred.

It is to be assumed, first, that the manifestations are not to be regarded as spiritual, provided they can be physically or physiologically accounted for. Immaterial agencies are not to be invoked until material agencies fail. We are thus to *exclude* spiritual causation in this stage of the investigation.

Next, it is taken for granted that the *rappings* are not produced by artificial contrivances about the persons of the females, which may be concealed by the dress. This hypothesis is excluded, because it is understood that the females have been repeatedly and carefully examined by lady committees.

It is obvious that the rappings are not caused by machinery, attached to tables, doors, &c., for they are heard in different rooms, and different parts of the same room, in which the females are present, but always *near* the spot where the females are stationed. This mechanical hypothesis is then to be excluded.

So much for *negative* evidence, and now for what positively relates to the subject.

On carefully observing the countenances of the two females, it was evident that the sounds were due to the agency of the younger sister, and that they involved an effort of the will. She evidently attempted to conceal any indications of voluntary effort, but in this she did not succeed; a voluntary effort was manifest, and it was plain that it could not be continued very long without fatigue.

Assuming, then, this positive fact, the inquiry arises, how can the will be exerted to produce sounds (rappings) without the obvious movements of the body? The voluntary muscles are the only organs (save those which belong to the mind itself) over which volition can exert any direct control. But the contractions of the muscles do not, in the muscles themselves, occasion obvious sounds. The muscles, therefore, to develop audible vibrations, must act upon all parts with which they are connected. Now it was sufficiently clear that the rappings were not vocal sounds, these could not be produced without movements of the respiratory muscles, which would at once lead to the detection. Hence, excluding vocal sounds, the only possible source of the noises in question, produced as we have seen they must be, by voluntary muscular contractions, as in one or more of the movable articulations of the skeleton. From the anatomical connections of the voluntary muscles this explanation remains as the only alternative.

By an analysis prosecuted in this manner, we arrive at the conviction that the rappings, assuming that they are not spiritual, are produced by the action of the will, through voluntary muscles upon the joints.

Various facts may be cited to show that the motion of joints, under certain circumstances, is adequate to produce the phenomena of the *rappings*; but we need now refer to these. By a curious coincidence, after arriving at the above conclusion respecting the source of the sounds, an instance has fallen under our observation which *demonstrates* the fact that noises precisely identical with the *spiritual rappings* may be produced in the knee joint. A highly respectable lady of this city, possesses the ability to develop sounds similar both in character and degree professedly elicited by the Rochester imposters from the spiritual world. We have witnessed the production of the sounds by the lady referred to, and have been permitted to examine the mechanism by which they are produced.— Without entering, at this time, into a very minute anatomical and physiological explanation, it is sufficient to state that the muscles inserted into the upper and inner side of the large bone of the leg, (the tibia) near the knee joint, are brought into action so as to move the upper surface of the bone just named laterally upon the lower surface of thigh bone, (the femur) giving rise, in fact, to a partial lateral dislocation. This is effected by an act of the will, without any obvious movement of the limb, occasioning a loud noise, and the return of the bone to its place is attended by a second sound. Most of the Rochester rappings are also double. It is practicable, however, to produce a single sound by moving the bone out of place with the requisite quickness and force, and allowing it to slide slowly back, in which case it is entirely noiseless.

The visible vibrations of articles in the room, situated near the operator, occur if the limb or any portion of the body, is in contact with them, at the time the sounds are produced. The force of the semi-dislocation of the bone is sufficient to occasion distinct jarrings of doors, tables, etc., if in contact. The intensity of the sound may be varied in proportion to the force of the muscular contractions, and this will render the apparent source of the rappings more or less distant.

We have witnessed repetitions of experiments in the case just referred to, sufficient to exhibit to us all the phenomena of sounds belonging to the Rochester rappings, and without further explanations at this time, we append our names in testimony of the facts contained in the foregoing hastily penned exposition

University	{	AUSTIN FLINT, M. D.
of		CHARLES A. LEE, M. D.
Buffalo.		C. B. COVENTRY, M. D.
Feb. 17, 1851.		

The "Rochester Knockings" Exposed.

Phelps House, Buffalo, Friday, Feb. 21.

TO THE EDITORS OF THE TRIBUNE.—Knowing that you have taken much interest in the "Rochester Knockings," so called, and believing that you, together with thousands of others, have been grossly deceived by certain members of the Fox Family, I feel it my duty to make to you this communication. You will have noticed an article in the *Buffalo Commercial* of the 17th inst., headed "Exposition of the Rochester Knockings," to which my name, in company with those of Prof's. Flint and Coventry, is appended. I need not go over the ground there occupied, nor repeat the mode of removing by which the results were arrived at, nor describe more fully the particulars of the case of Mrs. P. who has the power of producing the same sounds, and by which, the truth of our position was demonstrated. You will also have noticed in the same paper of the 18th a "Card" from Mrs. Fish and Miss M. Fox inviting us to test the truth of our theory, and denying the charge of their being imposters. On the evening of the 18th, we accordingly attended at their rooms, in compliance with the above invitation.—Some eight or ten individuals, including three ladies, friends of Mrs. Fish and Miss F. were present, and at our request, Mr. N. Rogers of the Phelps House, Mr. Marshall, Attorney at Law and Judge Stow. The preliminaries being arranged, we asked "whether the 'Spirits' would be present and communicate with us through the evening." After an interval of a minute or so, "raps" were heard, and continued in quick succession for some time, which Mrs. Fish declared to be an affirmative answer. This was repeated, so that there would be no mistake as to the willingness on the part of the Spirits to accommodate us. This being settled, Mrs. Fish and Miss Fox were requested to be seated on chairs, their limbs extended and their heels resting on cushions.

The reasons for placing them in this position were stated, viz: That we believed, in order that the raps should be heard, that the feet should have some solid support serving as a *fulcrum*; else the contraction of the muscles of the leg would not throw the bone (head of the tibia) out of place; or if so, no sound would be heard, unless the concussion or vibration which would be thus produced, could be communicated to some sonorous or vibrating body. While thus seated, more than fifty minutes elapsed, during which no "raps" were heard, though the "spirits" were urged and called upon by Mrs. F. to "manifest" themselves. A part of this time, Miss Fox was allowed to seat herself on the sofa, her limbs and feet resting on the cushions of the same.—No sounds having been heard, it was suggested.

that the ladies be allowed to take any position they pleased, and see if any "raps" were then heard. Accordingly they seated themselves on the sofa, their feet resting on the floor, when immediately a loud succession of "raps" followed, and continued for several minutes. He then proposed to try another test; so, seating ourselves before the ladies, we grasped each of their knees firmly, so as to prevent any lateral movement of the bones; the "raps" immediately ceased, and, were not heard while the knees were thus held, except near the close of the experiment, which continued once forty minutes when two slight sounds were heard, on slightly relaxing my grasp, while at the same time I distinctly felt the heads of the bones grating on each other, and the muscles contracting, which, though a very positive kind of evidence to me, I am aware is not so satisfactory to bystanders.

I should state that our hands were removed several times from the knees during the trial and "raps," were always heard during the interval of removal. At the close of the sitting, which continued till past eleven o'clock Miss Fox was much affected and shed many tears, which excited much sympathy on the part of some of the gentlemen present. I need not add that our position was triumphantly sustained, and that public opinion here is now almost universally on our side.

On the evening of the 19th a party of ladies and gentlemen met at the house of Prof. F., when Mrs. P. the lady whom we accidentally discovered to have the power of "rapping" in her knees, was present. During the evening all the phenomena of the "Rochester Knockings" were produced, the sounds being exactly similar in character to those produced by the Foxes. I should state perhaps that the sounds are produced, not as first suggested, "by the muscles inserted into the upper and inner side of the large bone of the leg (the tibia) near the knee joint, being brought into action so as to move the upper surface of the bone just named, laterally upon the latter surface of the thigh bone, (the femur.) giving rise to a partial lateral dislocation," (*Commercial Advertiser*, Feb. 17:) but the partial dislocation consists in the movement of the tibia outward, partly occasioned, I believe, by pressure on the foot there being great relaxation of the ligaments about the knee joint; but chiefly by the action of the muscles of the leg below the knee. At least this is the fact with regard to Mrs. P. for by placing the hand on the side of the joint, the bone can be felt, at the instant the loud double rap is heard slipping out laterally, and as suddenly slipping back again; although by an effort of the will, it can be made to glide back noiselessly, so that only "rap" is heard. But this can be repeated in pretty rapid succession for a long time, although it requires evidently considerable practice to attain great skill in this new and hitherto mysterious art.