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AN

ORAL DISCUSSION

OF

SPIRITUALISM.

BY

S. B. BRITTAN

AND

DR. D. D. HANSON.

REPORTED IN PHONETIC SHORTHAND BY CHARLES B. COLLAR.

When earnest souls meet—like flint and steel—the elements of thought ignite on the altars of the mind and heart.

“Be calm in arguing; for fierceness makes

BRITTAN.

Error a fault, and truth discourtesy.”—HERBERT.

“It is a sublime and beautiful doctrine inculcated by the fathers, that there are guardian Angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy.”—IRVING.

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ENTERED. ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1858, BY

S. B. BRITTAN,

IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES FOR THE
SOUTHERN DISTRICT OF NEW YORK.

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TO

DR. SILAS SMITH LYON:

BECAUSE

YOU HAVE ESTEEMED UNPOPULAR TRUTHS,

AND

HAVE NOT COURTED POPULAR APPLAUSE;

AND BECAUSE

You have been my true Friend and Brother,

IN

THE MOST TRYING CIRCUMSTANCES OF MY LIFE;

THEREFORE,

I HAVE WRITTEN YOUR NAME ON THIS PAGE;

AND

THE WORDS I HAVE SPOKEN,

IN

This Controversy,

ARE

ESPECIALLY INSCRIBED TO YOU,

AS

A SMALL TOKEN OF MY GREAT LOVE.

S. B. Brittan.

BRITTAN AND HANSON'S DISCUSSION.

ON Wednesday evening, March 3d, agreeably to the preliminary arrangements, of which notice had been given in the public journals, S. B. Brittan and Dr. D. D. Hanson, of the Asylum Street Congregational Church, of Hartford, met at Touro Hall in that city, to engage in a public Oral Discussion of the facts and claims of Spiritualism. At the appointed hour a large and intelligent audience assembled, composed of devout believers, earnest inquirers, and inveterate skeptics, all apparently interested in the proposed elucidation of the subject. DR. JOHN M. RIGGS was selected as the chief presiding officer for the occasion. In the discharge of his duties he was supported by Dr. J. W. Johnson and Mr. W. M. Payne, who were appointed with the mutual consent and approbation of the disputants. Dr. Riggs, having called the people to order, proceeded as follows to explain the origin and object of the meeting and the manner of conducting the discussion.

LADIES AND GENTLEMEN:

I am requested to state that this controversy had its inception in the desire of both parties to have the opposite aspects of the subject fairly presented to the public. It has not grown out of any challenge from either party, but has resulted from a friendly desire to have the question freely and openly discussed. Dr. Hanson, of this city, intimated his willingness to meet any one of the opposite belief, and Professor Brittan, on his part, expressed a willingness to engage in the discussion. The disputants were totally unacquainted with each other until last evening. The question, to the discussion of which your attention is now invited, is the following:

“Do the Spirits of ‘departed human beings’ continue to manifest their presence, power, and intelligence to those who still remain on earth, and in the corporeal form?”

Professor Brittan will support the affirmative of this question for half an hour, when Dr. Hanson will reply in a speech of equal length. The two gentlemen will thus speak alternately for two hours, having the privilege of five minutes' additional time at the conclusion of each succeeding half hour. At the expiration of two hours the disputants will speak alternately, five minutes each, for twenty minutes, when the discussion, on this form of the question,

shall terminate. It is requested by both parties that all applause and disapprobation should be entirely suppressed. Professor Brittan will now open the discussion in the affirmative.

MR. PRESIDENT, LADIES AND GENTLEMEN:

It is still due to myself, after the introductory remarks by the worthy gentleman who has consented to preside on this occasion, to state, that by the "parties" referred to—whose mutual desire has resulted in the arrangements for the present controversy—the *friends* of the disputants are especially intended. For my own part, I have had but little to do with the preliminary arrangements for this interview. I came here at the solicitation of several personal friends, who are your fellow-citizens. I have never on any occasion sought a public controversy, never having given a challenge for a personal interview of this kind in my life, and it is equally true that I have never declined one, when I have felt it incumbent upon me to bear testimony to my deepest convictions. I trust that all parties—including those who compose the assembly—have come here, not from a desire for personal conquest or mastery; nor yet to witness the triumph or supremacy of any peculiar idea or hypothesis, which we may have individually entertained and cherished; but rather with a profound desire to know the truth in relation to the great subject that now agitates the human mind, and which has doubtless moved the elements of thought and feeling more profoundly than any other subject to which the attention of the nineteenth century has been drawn. If we have come here from worthy motives, with the desire to know what the mysterious phenomena really import—from what subtile, invisible principles and causes they proceed, what laws regulate their occurrence—then, I doubt not, the interview will be pleasant and profitable. In entering on this discussion, I venture to hope that it will not have been in vain that we have met to-night—my friend and myself—nor in vain that you, ladies and gentlemen, have come here to listen to this controversy.

The principles of Spiritualism are so vast in their relations and bearings, and so profound in their essential nature, that it

is extremely difficult to attempt a discussion of them within the narrow limits assigned to the present investigation. These principles take hold of the great interests of human nature and the laws of our existence, here and hereafter, with so profound and mighty a grasp, that it seems almost a mockery to attempt an elucidation in the few hours to which the preliminary arrangements restrict the present controversy. The most I can even hope to do, is to briefly discuss some of the fundamental principles and laws which regulate and characterize the phenomena under discussion, and, at the same time, cite a few significant phenomenal examples which may illustrate the surprising power and mysterious intelligence of the invisible agents.

Spiritualism, allow me to observe, supposes man to possess a two-fold nature, and that the two departments of his being sustain precise and appropriate relations to two states of existence. Man is not all body. Human nature is not limited to the outward organic structure which the eye sees and the hand handles. There is an internal, spiritual, and immortal individuality, and that is the ultimate receptacle of all impressions made by the objects of the external world through the organs of sense on the inmost soul. The corporeal form is united with the external world by all the channels of sensation. Every sensor nerve is a telegraphic wire over which communications or impressions are being constantly transmitted from the great Universe without to the internal consciousness, while this spiritual and indestructible nature is not less intimately connected with a plane of being peculiarly adapted to itself. The body, with its organs of sensation and action, is not more wisely adjusted and perfectly fitted to the world than is the spirit to the sphere of its own existence and immortality. Indeed, the physical universe would be all incomplete, if with these eyes, ears, and other organs of sense, there were not appropriate objects of sensation to which these organic instruments sustain definite relations. It is equally true, if man be a Spirit, that he must have spiritual susceptibilities and active powers, with corresponding modes of manifestation; and it is likewise obvious that the immortal faculties must all have

their appropriate objects—a whole realm, to the elements and forms of which they are specifically adapted.

Spiritualism thus places Man on a line between two worlds—the sphere of physical forms and processes, and the more substantial realm of spiritual and immortal realities. It places him, essentially, where the Christian religion places him. Christianity does not presume that man altogether consists of common dust and common air. It gives him an immortal and indestructible individuality, or a nature similar to that I have supposed. While it virtually assumes that his body embraces the elements of the outward world, and is thereby united to everything beneath him, it also supposes that his immortal nature is allied to the spheres of angelic life and to Deity himself, whose sublime and glorious image is stamped on the soul.

It will be perceived that Spiritualism has foundations as broad as universal creation. Its principles reach down to the hidden depths of Nature, while they go up to the inaccessible heights of the Eternal World. Now, if the attributes of the Divine nature and the functions of the spiritual life belong to the soul, and the elements and laws of the outer world are represented in the body—all meet, unite, and center in Man—there is seen to be one unbroken chain of being, on the one hand, from Man far away down to the inorganic elements of uncreated worlds, and on the other, far away upward, by succeeding gradations of being, to the highest archangel-nature before the Majesty of the Universe. Such, then, in our view, and in the apprehension of the Christian world, is the constitution of Man. The attributes of the Divine nature exist in the soul and will be outwrought in the life, here or hereafter.

“Yes! in my spirit doth Thy Spirit shine,

As shines the sunlight in a drop of dew.”

The attributes of the Divine nature are inwrought in the soul, and through its faculties are as intimately related to the elements of physical nature as the Spirit is to the body. Spiritual Phenomena are, therefore, *perfectly natural*—in the sense of being compatible with the laws and relations of Mind and Matter—and must be, under proper conditions, *inevitable*. Indeed, all the revelations of thought, exhibited through the

material instrumentalities of this world, are so many revelations of the powers of the Spirit over the elements of Nature—elements as lifeless in themselves as common earth. It is only that these forms which I see before me are animated by deathless Spirits, that they are warm, plastic, and beautiful. Separate them from the in-dwelling Divinity, and they immediately decompose, and the simple substances go back into the great laboratories of Nature from which they were taken. All exhibitions of the powers of the human mind over the external elements, seen in the functions of the body, in the creations of art, in the monuments of science, and the revelations of practical life in the great business world around us, are so many significant illustrations of the active powers of the human spirit, and the susceptibility of all forms of matter to its action. Our whole life is a constant succession of Spiritual Phenomena, wherein material substances are molded into organic and other forms that correspond to our thought. All things in the department of mechanics, in the commerce of the nations, and the stupendous machinery of public enterprise, are but earthly revelations of the powers of thought and feeling.

This power of the Spirit over the laws and conditions of Matter *is one of its normal faculties*. A thorough philosophical disquisition on this subject might enable us to show that the human mind even fashions its own body, determines the expression of the countenance, and the circulation of the fluids. The illustrations of mental power, on the body and through the body, are all to our purpose in this discussion, while such powers of the Spirit as do not necessarily depend on the organic instrument, afford the evidence which at once commands the faith of the individual and strikes down the skepticism of the world. Now, who will say that we are to be deprived of this power—that the destruction of the body will annihilate the integral faculties of the soul? *Destroy the powers of the soul, and you destroy the soul itself*, in the important sense in which its individuality consists. Without the possession of the same faculties, in something like their original relations and combinations, our hopes of unbroken conscious-

ness and immortal life will prove to be less substantial than "such stuff as dreams are made of."

Again, every one acquainted with the animal magnetic phenomena, and the facts of mental telegraphing, knows very well that the mind of one individual may influence the mental and physical functions of other persons, while both parties are, in this life, even at a distance and without physical contact. This is a spiritual power, exercised silently and without tangible instrumentalities. Is this power to be lost in the shock that shivers the crystal walls and leaves the outer temple of our being in the dust? If it be so, oh, where is your boasted immortality—where the individualized existence for which you hope? How are we to know that we have existed before, if we are not the same individuals? Take away the powers we now possess, and the future life, if there be any, must be *a new creation*. I have a mysterious power over the subtile elements of the outer world to-day, so that by the simple act of volition I send a vital, electric current from the batteries of the brain over the nerves and muscles, and they all move at the mandate of the Spirit. I disturb the same agent in other beings constituted like myself, and the silent action of my will influences sensation and the powers of voluntary motion, while the unspoken revelations of thought and feeling are infused into the receptive mind. If I am to be deprived of this power, I shall be somebody else in the next world—a being differently constituted. If it be so, *I* shall not exist. If the powers which distinguish our individual existence here are all to be lost and swallowed up forever in death, then *there is no immortality*; and that doctrine, whether it be taught by Christian divines or Pagan philosophers, is little better than a fable.

We can only know ourselves in the world to come by finding that we are in the full possession of our own powers, and not those of another. It by no means follows, because the soul resigns its relations to the body, that it loses this natural power, whereby its volition moves the subtile elements of Nature. The mind does not even now act *directly* on the muscles. It does not take hold of the flexors and extensors of

the arm without an intermediate agent; but it discharges a subtile current over these nerves of motion; they vibrate beneath its silent pressure, and the muscle obeys the will. Thus the Spirit, whether in or out of the body, moves ponderable objects by moving the imponderable elements which pervade their surfaces, or permeate their substance. In claiming these powers for the human spirit, we only claim the continued exercise of faculties it is already demonstrated to possess. We are, therefore, neither at war with Nature nor human experience; but our whole argument rests on foundations as broad, deep, and immovable as the great laws of the Universe. What is the conclusion, if we retain this power to disturb the subtile elements of the outer world? Why, Spirits may influence sensation and thought; may produce physiological changes in the body and psychological impressions on the mind; may control the organs of speech, and play on all the nerves of voluntary motion; may produce chemical changes, move ponderable bodies, quicken the intellect, inspire the affections, warn us of impending danger, and kindle the fires of our devotion.

The inhalation of some noxious gas, or total immersion in water for a few moments, will suffice to separate the soul from the body. The organic structure may be *perfect*, yet *it will be powerless*. Thus, you perceive, that the powers we manifest do not belong to the body, separately or necessarily, but that they inhere in that invisible part of our being which has departed. If they do not necessarily belong to the *corpse*, they may remain and act independently or without the organic structure. If the mind continues to be conscious and active in the trans-mundane life, it follows that the enfranchised Spirit may move the subtile aura that pervades your nerves; the inspired thought may track all the avenues of sensation, clothe itself in the cerebral chambers, and find expression on the eloquent lip and the transfigured countenance.

“But,” says one, “we have no evidence that Spirits come back; we read in the Scriptures, and elsewhere, that they ‘go away’—they are spoken of as ‘the departed,’ and it remains for the speaker to prove that they come back.” In the first place, let me observe, that these and similar expressions, whether they

occur in the Scriptures or elsewhere, do by no means imply that the Spirit necessarily changes its *locality* in the least possible degree. You say that you *go to sleep* at night, but you can not surely mean that you leave the place you previously occupied. Do you fly to some distant part of the Universe when you *go to sleep*? Not at all. You use this form of expression merely to indicate psychological and physiological changes that occur in your being. There is, therefore, nothing in the expressions referred to that warrants the assumption of the objector. St. Paul says, in substance, speaking of himself, that he knew a man who was "caught up to the third heaven." But all that time St. Paul occupied the same place. Caught up into "the third heaven!" How?—By being taken from the earth, and his visible presence removed? Nothing of the kind. He merely indicates by this language that he experienced a change in the conditions of his being that intromitted him into the heavens, or into fellowship and association with the powers and beings of that plane of the immortal life and angelic world. For aught we know to the contrary, he came back the same day, so that a man may *go to "the third heaven" without taking leave of his body*. You see that all such expressions fail, totally fail, of establishing the assumption that the Spirit ever goes away at all in the sense implied by those who urge the objection. It is not, therefore, incumbent upon the present speaker to prove that *Spirits come back here*; but it remains for those who oppose Spiritualism to *prove that they necessarily go away*. That is the point to be established. It must be manifest to every sensible man, that Spirits have existed here. All human beings commence their career here in this world. *Your spirits are all here to-night*. It is not necessary for me to frame an argument to satisfy you that *you are really here*, not only corporally, but spiritually. Now, if these spirits should be separated from these bodies, as they will be in a few years, would they all instantly leave for parts unknown? The *onus probandi* is with the opposers of Spiritualism, and whenever they attempt to support the popular assumption, we shall further demonstrate the fallacy of their reasoning by a dispassionate appeal to the facts.

The laws of spiritual existence, and mental attraction, and association are such, that if you could be wherever you preferred to be, you would doubtless be with the friends you most love, and amid the scenes that inspire the greatest attainable happiness. The enfranchised mind travels as thought travels; it may be here, there, yonder—it may be among the stars. Thus will the free Spirit travel in the great and glorious Hereafter. If it be true that all physical restraints are removed, why, then, every one of you will be left to follow his or her spiritual attractions; and you will be where your thoughts and affections are centered—be there by the force of a mental and moral gravitation, whereby the Spirit is irresistibly drawn to its own pleasant places—to scenes consecrated in its affections, and to the society of those for whom it has an especial affinity.

Let me suppose that a man has been swallowed up in the love and pursuit of worldly gain—in interests which pertain to this life exclusively—where will he be likely to be the next week after the separation from the body? Why, if he has any distinct consciousness he will very naturally be looking after the interests which have absorbed all thought and all feeling throughout the entire period of his life. It will be impossible for such a man to instantly tear himself away, by a single act of volition, from the objects and aims which have concentrated all his thoughts and affections. An ancient and inspired teacher once said, “Where the treasure is, there will the heart be also.” I believe this, and the Christian hearer will not dispute the doctrine. If one has been, for the last fifty years of his life, threading Wall-street and State-street, grasping after gilded trifles—struggling, with a restless and feverish anxiety, through this brief season which sensuous philosophers distinguish as “the period of human life”—we can scarcely suppose that he will at once overcome the potent magnetism that has wedded his affections to earthly objects and the pursuits of a selfish and soulless ambition. Oh, no. His perverted loves will prove to be chains which he must *break* before he can escape from this earthly imprisonment and rise into the moral and spiritual heavens.

But there is a more beautiful and divine magnetism, which

attends purer and loftier souls. If there are objects here for which we have a deep and tender affection; objects around which all the ties of our inmost being have been entwined—beings to which we are bound by silken cords of love, and immutable laws that grapple the soul as with hooks of steel—then, must these great laws and sacred attractions continue hereafter. The soul can not break away from the principles of spiritual gravitation no more than the planets can fly from their orbits. Think you that the mother—who has watched over her child from the dawn of its existence, whose last moments were spent in prayer to Heaven for the protection of Angels to be extended to the object of her love—will forsake her own! will lose all natural affection—break away forever from the dear embodiment of her life, and the object of her deepest solicitude, and retire in silence and insensibility to some far distant part of the Universe, leaving her helpless offspring to pursue a lonely and thorny way, amid the darkness, trials, temptations, and afflictions of this life? Is this possible in the nature of things? No! Every faculty of the human soul cries out, NO! and the great laws, analogies, and revelations of Nature, like so many index fingers of the Creator, point to the truth—like so many voices of the Infinite they all speak and declare, that this is forever impossible!

DR. D. D. HANSON—*Mr. President, Ladies and Gentlemen:* I am not surprised at the course the gentleman has taken in opening this discussion. I find I have divined him, for there are but two phases presented in which this question can be considered—the theoretical and practical—and I was not mistaken in my supposition that he would take the former. I will assure the gentleman I shall not enter this contest five thousand feet in the air, in the dizzy heights of theoretical speculation and transcendentalism, but shall consider Mod-

ern Spiritualism in its practical bearings, as we all see and comprehend it, in its visible manifestations. The elegance and refinement of the gentleman's diction, and the outbursts of eloquence that animate his discourse, lend power and charm to his efforts; but it is the peculiar province of eloquence to force home conviction of truths previously arrayed before the mind, not to divert and distract our attention from the real and vital points at issue.

He tells us, indeed, that the body, with all its nice adjustment of sense, adapted for sight, taste, hearing, etc., is not better adapted to the comprehension of the material universe, than is the soul for the comprehension of the Spiritual. I agree with him here; but, if the Spirit has all this complete and refined perfection of sense for Spiritual objects, it does not follow that it retains its powers to comprehend and influence the material world, for the material or human body was given to it expressly for this purpose, and must be absolutely necessary to accomplish it. This we shall prove hereafter.

The gentleman informs us that this Modern Spiritualism "places man essentially where Christianity places him." If so, what purpose can it subserve, and what use are we to make of it. What do we want of table-tipping, rapping, and communications common to all good clairvoyants, if they afford us no real advancement? Why bring these dumb and meaningless manifestations to serious consideration, especially in a religious connection, unless something positive and progressive is afforded us?

The gentleman has discoursed eloquently upon the height to which Spiritualism towers, the broad expansiveness which it embraces, and, allowing all that, it must be added, that it has a bathos as deep as the sea! We shall have occasion to illustrate this as we advance in our argument.

The powers of the spiritual man over the Material or physical, the gentleman has considered at length; but I shall endeavor to prove that this power can be exercised only in connection with and through the mediumship of *its own body*. The gentleman enlarges eloquently upon the divine and incomprehensible essence we call Mind, and inquires with deep pathos,

shall all these beautiful powers and faculties be lost? Shall the real man—the plastic energy that gives life and reality to this house of clay, lights its dark abode with reason, warms it with love, and stamps it with immortality—perish with the body? We answer emphatically—No. No one in his senses will admit the thought; but what has this to do with the question? Because the soul is immortal, it nowise follows that it will return to earth and rap and lift furniture. Christianity teaches the most exalted Spiritualism—that God has specially prepared for us a Spiritual abode exactly corresponding with our Spiritual natures, as earth does with our material. My friend informs us that it nowise follows that, when we “shuffle off this mortal coil,” we lose our personal identity. There is no chance for argument here, for we perfectly agree. As certain as the soul exists, it will not only be conscious of its own identity, but we shall recognize each other—friend will meet friend in those mansions our Saviour promises us, if we are faithful to God and each other. But it is a great solecism to infer from these conceded points, that the Spirits of the departed remain here in the material universe, and affect and are affected by it; and we shall hereafter attempt to explode this idea, and this will relieve us of the burden the gentleman has imposed on us: “to prove the Spirit leaves the earth at all.” I can conceive of no more debasing idea than that which teaches us, that after we get through with our toils, sorrows, pains, and bereavements in the body, we are doomed, after death disenthalls us, to wander and linger still, and strive to manifest our presence and influence by sundry raps and table-tipping demonstrations. If there can be a sentiment more totally demoralizing than this in the dark caverns of human depravity, I should be pleased to know it. The gentleman, by a graceful allusion to Scriptural teaching, informs us, that where our affections are, we shall be also; and informs us, that if a Wall-street broker has his entire affections centered in stock gambling, that he will still hover near his former haunt after death; and where there is a particular object that absorbs our entire affections in life, there will linger our airy shades. Admitting that this were so, we certainly need some

object in heavenly climes to love supremely, and to whom we should long to soar away to embrace, far "beyond this vale of tears," where our immortal powers would find expansion, development, and full fruition of joy. This is the only redemption from the doom the gentleman so vividly portrays as awaiting those who are bound by base and unworthy affections. Does not the Christian's affection meet just this tremendous exigence? Does not his hope and faith bridge this fearful chaos? The Christian, when he departs, desires to go to his Saviour, the One whom he has loved supremely here; and, as this same Saviour has mercifully and bountifully cared for him on earth, he can safely leave his loved ones behind to the providence of the same beneficent Being, and cares not to dwell where he can not make his presence felt, but enters at once upon the scenes of his Spiritual life. Those who remain upon the earth, also, care not to call back their dear ones, who go before them; they, also, are willing to submit their dearest treasures to Him in whose hands they are, and patiently await the day they, too, shall be disenthralled, and received into the "mansions above."

The views thus far advanced, by which the gentleman has recommended Spiritualism to our consideration, will be seen to lower our estimation of our immortality, and demoralize our hopes below the Christian standard; and we feel justified, with the views presented, in rejecting it altogether, till he brings on more ennobling features, or actual and positive manifestations which shall at once overpower our doubts and silence our skepticism. The physical manifestations ascribed to Spirits of the departed seem to have burst upon us like an epidemic. No sooner were rappings heard at Rochester than a Spiritual mania broke out throughout the whole country. Tables, chairs, flat-irons, and all kinds of furniture, were hurled about promiscuously, and were made to perform the most disrespectful antics. Sundry names were rapped out, and short communications were spelled by an a-b-c-process, that gave evidence of an unseen and mysterious intelligence. Because these things could not be accounted for at once; because some learned professors could not give a solution of them at first sight, certain

speculatists and lovers of mysticism, and who were overstocked with the marvelous, at once came to the conclusion that the Spirits of the dead had come down upon us in solid squares, and were taking us by storm. Hence this modern Spiritual dogma, which is to overturn the whole fabric of Christendom, and usher in a new and progressive dispensation. The peculiar process of reasoning that enables these philosophers to draw a moral or religious conclusion from table-tipping, or that leads to the supposition that the Spirit out of the body possesses powers over material objects that it can not exercise in the body, has never been made known. The only evidences presented to sustain the affirmative of the question under debate are comprised in physical manifestations, and such impressions, divinations, and evidences of unseen intelligence as are common to Clairvoyance, Somnambulism, Mental Impressions, Hallucinations, and Psychology. The present knowledge of these abnormal manifestations may, perhaps, not cover the whole train of phenomena developed in connection with this hypothetical Spiritualism; but does it follow that we must attribute them, therefore, to the Spirits of the dead? The conclusion, we declare, is not warranted from the facts, and would be just as rational a solution for any other difficult problem, either in philosophy or mathematics. These low and meaningless demonstrations, attributed to the immortal Spirits of our departed friends, only tend to bring our future state to a lower plane, morally and intellectually, than the imperfect sphere we now inhabit. We have no objections to Spiritualism, nor Spiritual manifestations, if they tend to exalt our aspirations, refine and elevate our affections, and place us on a broader plane of philanthropy and godliness. As Christians, we are Spiritualists in the most ennobling and comprehensive sense. We aspire to nothing less than communion with the Spirit of the living God. We will, however, not object to communion with our dear departed ones, if their power, presence, and intelligence can be made manifest to us in a manner comporting with the dignity and solemnity which we, as rational creatures, associate with immortal beings. But if we are called upon to get these communications through the agency of the second

person, or in any way to make our credulity to rest on any evidence that will admit of the least suspicion of collusion or mistake, we must reject this new dispensation altogether. Shall we receive any evidence of Spiritual communications that degrades the whole theme and covers immortality with contempt? Blissful prospect indeed, that after we have shaken off the trammels and thralldom which mortality imposes, we are to enter upon an endless cycle with harlequins, clowns, and mountebanks, where Washington is made to talk like a stable-boy, Franklin as though he were born and bred on a dunghill, and where Daniel Webster is made to say that he made many mistakes in life, *and some in his Dictionary*. These things only tend to lower the standard of moral action, while all our ideas of our future existence should be of a positive and elevating nature. The Spiritualism of Jesus of Nazareth partakes of the most elevating and refining conceptions. It addresses both our reason and our affections. The visible manifestations of this Spiritualism partook of the dignity and grandeur of the awful occasion. His precepts were sealed with divine authority, by the most sublime miracles the imagination can conceive. The sick were healed, the lame walked, the blind saw, the deaf heard, the dead were raised, the earth quaked, the sun and moon were darkened, and "Thus saith the Lord" appeared in letters of fire upon every command he gave. What Spirit, in or out of the body, has authority to dictate to us a moral law? Why should I obey the precept of the Spirit of a dead man, more than when he was living?

But, as I before remarked, we are open to conviction, and are ready for any positive Spiritual demonstration our friend is pleased to afford us. We have but one instance recorded in the Bible where the Spirit of a departed human being returned to mortal man, and that was the shade of Samuel to Saul. In this instance, Samuel appeared in the same garments, wore the same flowing beard, and Saul at once knew him. He did not wait for the "woman in Endor" to tell him who was before him. Here was a positive demonstration of the presence of a Spirit of a departed one, without any resorts to rapping or table-tipping, or any other frivolous and undignified manifes-

tations. Let our friend give us an argument of this kind, and I will instantly acknowledge the truth of Modern Spiritualism. But if we now, after 4,000 years, must go into table-tipping and other ridiculous maneuvers, we must throw up the subject in disgust, and cease to boast of progress in Spiritual matters at least. Under this new dispensation, if we want to hold converse with Washington or Webster, we must back them down to a-b-c-performances—those master Spirits who have convulsed two continents with the sword and “falchion of eloquence!” To what ridiculous bathos does Modern Spiritualism drift us!

Let us look at these things like men. Let not our imaginations stultify our reason, or our love for the mysterious befog our senses. Let us examine this subject in the light of Revelation. When Adam was created, he held converse with God. His Maker visited him in the “cool of the day,” and gave him paternal counsel. But, alas! Adam fell:

“Earth felt the shock, and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost.”

But let us aspire to the same communion, as it is promised through the second Adam—our Saviour. This aspiration is worthy of an immortal soul. This is a Spiritualism in full consonance with a positive age, worthy of positive and master minds, worthy of the glorious hope of an endless existence beyond the tomb—an existence my friend has attempted to prove by manifestations too undignified and trifling to be intruded in connection with a subject so grave and full of solemn import.

PROF. BRITTAN—In the commencement of his remarks, Dr. Hanson spoke, in general terms, of a great many things that he proposed to show in the course of this discussion. We wait to see them. Of course, it will not be expected of me to refute

those things *until they are shown*. He desires to know of what use Spiritualism is, if it places man where Christianity places him. I must remind my friend, that the *uses* of Spiritualism are not now under discussion. Nevertheless, if Spiritualism be altogether in harmony with Christianity, one would naturally suppose that a Christian might discover that the modern phenomena constitute a valuable auxiliary in the illustration, defense, and progress of the essential facts and principles of his religion. Indeed, we know that the facts have already convinced thousands of the immortality of the soul, and caused them to consider again and more seriously the claims of Revelation. Such unyielding skeptics as Robert Owen, of England, Professor Hare, of this country, and a multitude of the intellectual men in both hemispheres, who have stoutly rejected all ideas of another life and a Spiritual World, have been suddenly arrested by the mysterious facts, and overwhelmed with a conviction that is at once rational and irresistible. They now feel assured that the soul is immortal, and that the essential principles of inspiration, and what are popularly denominated miracles, are neither the phantoms of a diseased brain, nor the inventions of designing priests, but sublime realities.

That the truth of Christianity is going to be subverted by the errors of Spiritualism, which our friend seems to imply, is preposterous to the last degree. How, I ask, shall we overthrow the principles of a rational Religion by showing that Nature speaks with innumerable voices to confirm our immortal hopes? Will our faith die in the presence of a living demonstration, and shall we lose our trust in Heaven and in God because divine messengers come to us daily? Shall we weaken the just claims of inspiration by proving that they are in harmony with the fundamental laws of Nature and human nature? Can we darken the temple of the mind by opening its inward portals to the light of the heavens? Will it desecrate the altar of the sorrowing heart to allow the departed loved ones to return and dwell there? Reason and Religion answer, No!

It will be seen that so far as the facts of Spiritualism prove anything, they settle the world's faith on the broad basis of eternally established laws. The phenomena themselves are

presented to the understanding through the senses—like the facts which constitute the basis of all physical sciences—and the proper claims of Christianity, and other religions, are thereby supported and confirmed by the occurrences of the present time. Indeed, it requires but a superficial investigation to satisfy the enlightened and candid inquirer that the various classes of Spiritual Phenomena which occurred anciently are represented in the similar developments of the present day.

I will pass in rapid review what my friend has said in reply, and then proceed to introduce the facts of Spiritualism, that he may have something rather more substantial than “eloquent” periods to occupy his attention. Dr. Hanson does not want to “soar away into the air;” he wants to *come down to tangible things*. I will do what I can to gratify him in this respect. The facts will doubtless be tangible enough to answer my friend’s reasonable expectations. From these facts it will clearly appear that Spirits of the other world interest themselves in the affairs of mortals. We shall find them in the circles of human society, by the humblest hearth-side, in the palace homes of wealth and royalty, in the public lecture-room, and at the altars of Religion. They frequent all places; and if, to the multitude, they are intangible, it is, perhaps, because most men love to be near the earth, and are willing to remain insensible of their presence.

My friend—who probably entertains the idea that most men go from this world to a state of endless perdition, to dwell with fiends, where they must be forever surrounded by the degrading conditions and characteristics of an infernal world—yet objects to the Spiritual origin of the Manifestations on the ground that they are too low in character, and too undignified in form, to have emanated from that world. But why should he expect such Spirits, as his own theology consigns to the realms beneath, to be very dignified? Does any one presume that the most stupid Hottentot would instantly become a very wise man by going into the other world? Does my friend imagine that clowns and cannibals have polished manners and a high sense of propriety and dignity? If Dr. Hanson really supposes that they are immediately clothed upon with all the splendors of

seraphic grace and angelic wisdom, I have to inform him that the facts of Spiritual Intercourse by no means sustain the assumption. No one loses his individuality when he leaves the physical form. An accidental blow on the cranium may separate the spirit from the body, but it does not make a man any wiser. It does not wash away the stains from his moral nature to hold him under water for fifteen minutes, though his consciousness be restored on the other side of Jordan. It is necessary to bear in mind that the other world is being peopled continually by the innumerable millions who live and die here, most of them beneath the shadow of the deepest moral darkness and Pagan superstition. Even *here* there are multitudes who frequent the lowest sinks of depravity—we need not go far to find them—but who would expect them to be translated to heaven—exalted to the plane of the celestial angels—in the hour that terminates their dissolute lives? My friend's objection seems to assume this. The implied assumption involves an abandonment of his own religious creed, and an apparent obliviousness with respect to all moral distinctions. As all men necessarily go into the other world precisely what they are on leaving this world, we may expect that the Manifestations will be as diversified in character as the individual authors of their production. When the clown becomes a polished courtier by stepping over the royal threshold, we may expect saints and sinners, fools and wise men, to exhibit equal grace and dignity in their deportment.

Dr. Hanson alleges that, because wise men could not explain the phenomena on natural principles, therefore Spiritualists inferred that they were produced by Spirits. His statement does not agree with the fact. It has never been maintained by any rational Spiritualist that this afforded any proper ground or valid reason for assuming the spiritual origin of the phenomena. Spiritualists have not done the theorizing in relation to this subject; but, on the contrary, the theorizers have come to us from the ranks of the opposition. We merely respect and accept the claims which the invisible power sets up for itself. The subtle force and mysterious intelligence displayed through the elements and forms of the material crea-

tion—through inanimate matter and the bodies and minds of men—everywhere say the agents are Spirits. We are not theorizing because we simply accredit the claims of the invisible powers with respect to themselves. This surely is only treating them with ordinary civility. What right have I to say that an intelligent visitor at my house is not the individual he professes to be, provided he has always been consistent in telling the same story of himself? Suppose I were to insist that my friend is not Dr. Hanson at all. If I had been credibly informed that he had registered his name at different places in every quarter of the world—that he always passed for Dr. Hanson and refused to answer to any other name, would it not be extremely impolite and uncivil for me—for any stranger—to insist that he was and is somebody else, especially in the absence of any evidence to support the assumption? How much greater would be the indignity offered if I were to insist that he was not even *a man*? That notwithstanding he manifested remarkable powers of thought, memory, reason, affection, and aspiration, he was, after all, *only some subtile principle or imponderable element*! I need scarcely remind you that in this rude and irrational manner the Spirits are treated. Yet if the invisible powers prove to us (they do prove this) that they possess all the faculties of the human mind, and all the affections of the human heart—prove it by the actual manifestations of all such faculties and affections—then we have no right to presume that they are not the beings they seem to be—much less that they are not human beings at all—until we can furnish some more plausible theory for the solution of the problem and the explanation of the facts. Candor and good manners alike require that we should fairly exhibit the claims which are set up and powerfully sustained by the unseen actors themselves. That is what the Spiritualists have done. Their opposers have been exceedingly prolific in speculative theories, all of which have exploded like rockets; and I do not believe that among them all there is one that can number ten unwavering and conscientious believers in this city. While the skeptical world rejects the spiritual idea it is still all unsettled, having no confidence in its own clumsy and superficial devices.

My friend maintains that the age exhibits an undue tendency to *transcendentalism*, and that is the reason why the spiritual idea is so widely accepted. *This* transcendentalism is not altogether peculiar to the present time. Paul, Peter, John, and the ancient Prophets and Seers who had visions in which the heavens were opened to them, must have been supremely transcendental, and that venerable Patriarch who saw the ladder connecting the two worlds

“And bright with beckoning Angels,”

must have been far removed from the domain of “positive science” on that occasion. Paul certainly exhibited the *undue tendency* to transcendental things in imagining that he was “caught up to the third heaven.” Indeed, all the old Prophets and teachers whom the gentleman professes to most reverence, were believers in visions, Spirits, and angelic visitations. They believed that there were spirits innumerable, that surrounded the pilgrim in his earthly life. You remember that when the Syrians came in battle array against the Hebrews, Elisha prayed that the eyes of his servant might be opened, whereupon he was suddenly endowed with inward sight, and he saw that the mountains were filled with celestial warriors in “chariots of fire,” assembled to protect the Prophet against his enemies. The Apostles believed in the great “cloud of witnesses” that gazed from their sublime abodes on the conflicts of their mortal brothers with the powers of this world. My friend may suppose that these examples are of a wholly different character from any that now occur. If there exists any such fundamental difference, let that be made to appear. If the power to discern Spirits in this age is essentially different from the same power as exhibited by the ancients, my friend has only to point out the difference, and I shall make the appropriate distinction. The Spirits that of old came to earth on errands of mercy, are often spoken of as *men*. If Dr. Hanson will look into the Gospels he will find the testimony of the Evangelists on this point. The Angel that appeared at the sepulcher of Jesus, according to St. Mark (chap. xvi. 5), was “A YOUNG MAN, . . . clothed in a long white garment.” St. Luke says :

“Behold TWO MEN stood by them in shining garments.” (Chap. xxiv. 4.) There are many other cases of spiritual visitation recorded in the Scriptures, where the language is such as to clearly warrant the conclusion that the Angel-visitors were *human beings* from the realms of hidden beauty and the immortal life.

Notwithstanding the cases referred to and others, our friend assures us that the only instance of the return of a human being to the earth after the dissolution of the body—recorded in the Scriptures—is presented in the case of Samuel. If that was really a case of Spiritual visitation (my friend accepts it as such), it proves that human spirits may manifest themselves to those who remain on earth. If the gentleman takes the Bible as authority, the example he has cited sufficiently indicates that this intercourse is altogether possible. But there were other cases. Moses and Elias appeared at the transfiguration of Jesus. My friend's language was peculiarly guarded on this point. He says there is but one case recorded in the Scriptures of a departed human spirit reappearing to “*mortal man*.” Perhaps he designs to take the position that Christ possessed a *deific* nature, and that the appearance of Spirits to him does not present a similar example to the one cited from the Old Testament. But the radiant immortals likewise appeared to “Peter, James, and John” on the occasion of the transfiguration; and Peter, addressing his Spiritual Teacher, said: “Let us make here three tabernacles—one for thee, one for Moses, and one for Elias.” (Matt. xvii. 4.) I shall not stop to controvert my friend's idea of the absolute divinity of Christ, nor be diverted from the real issue. I leave every man to cherish his own convictions on that subject, and resign the business of splitting hairs on theological questions to those who fancy the employment; while I insist that other Spirits did appear to mortals, if we may credit the gentleman's most sacred authority. If he goes to the Bible to settle the question, he is bound to accept the testimony of his own witnesses. He must admit that the Angels of the Scriptures were *men in shining apparel*. Of this class was the Spirit that inspired the apocalyptic visions. John supposed that the wonderful visions he

received were representations from the immortal world, made by the direct interposition of the Infinite Mind. Overwhelmed by a sense of the solemnity of the occasion, "he fell down to worship before the feet of the Angel." But the heavenly visitor commanded him to desist, saying: "See thou do it not; for I am thy fellow-servant, *and of thy brethren the Prophets*, and of them which keep the sayings of this book: worship God." (Rev. xxii. 9.)

The demons that, according to the New Testament, appeared in the early ages of the Christian Church, were Spirits of departed men. My friend alluded to the undignified manifestations of modern Spiritualism, and insists that nothing of the kind occurred in the life and time of Christ. In this he is mistaken, as an appeal to the history will plainly show. The manifestations of Spiritual presence at that period, were not all dignified in form nor elevated in character. The Spirits that found a Medium in the Magdalene, were not characterized by greater dignity than the familiar Spirits of our time. The demons that obsessed the two persons "coming out of the tombs," entered into the swine, and "the whole herd ran violently down a steep place into the sea, and perished in the waters." (Matt. viii. 28-32.) There was probably nothing especially dignified in this manifestation of Spiritual presence and power; yet it occurred in the time of Jesus, in his immediate presence and at his express command. Because these swine were made media for Spirit Manifestations, does my friend propose to disregard the instructions of all the ancient Spiritual teachers? Will he reject Paul, Peter, James, and John, who were inspired from loftier and purer sources? Will he renounce his faith in the "sermon on the mount," and withdraw fellowship from the beloved disciple and all the saints in the calendar in his pious zeal to escape pollution? If not, why not use his reason, and practice the principles of common justice in this case, also, in his conclusions respecting the modern examples? Instead of treating the subject in this manner, my friend is merely gathering up the *drift-wood* that has been washed away from the mortal shore by the great river of Spiritualism—the river which he can not pass over, and which he has never attempted to fathom.

But Dr. Hanson says, that Christians believe in nothing else than communion with God. Well, if they really believe that it is possible for man, while veiled in the clouds and darkness of this dim orb—man so humble and so distant, by reason of the immeasurable difference between himself and the Infinite—can thus ascend into the audience-chamber of the Most High, and enter into solemn and sublime intercourse with the Great Father of Spirits! how can he reasonably reject the idea that men on earth may commune with kindred beings in heaven—beings like himself, and who are removed but a single step from the sphere of our present existence? In the disposition of these marvels, he accepts the greater while he rejects the less. In this disloyalty to the Angels that watch over us,

“Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt.”

My friend has a profound respect for “dignities,” and is shocked at things “common and unclean.” But to the philosophical observer, nothing that occurs in the order of Nature, or transpires under the administration of Providence, is either unimportant in itself or unworthy of our careful observation. No doubt apples had fallen on many an empty head before Newton’s time; but they conveyed no great ideas to the vacant chambers in the cranium. But when the illustrious philosopher beheld that simple phenomenon, it at once suggested to his mind the central idea of a profound system. It gave into his possession the golden keys wherewith he unlocked the great secrets of the Universe, and explained the laws that uphold and regulate the sublime order and harmony of all worlds. No doubt there were empty heads to laugh at Dr. Franklin because he used a kite to attract the lightning from the clouds. They saw nothing but a pretended philosopher engaged in a very unbecoming and childish employment; yet Dr. Franklin thus demonstrated a principle which has given him a world-wide immortality.

How would my friend have treated Christianity had he lived in the first century—such a stickler as he is for dignity? Was there anything especially dignified in the circumstances of its

origin? Jesus of Nazareth, the founder of that religion, was born and cradled in a manger among four-footed beasts and creeping things. He was cast out and spurned by those who were dazzled and bewildered by the splendor of external circumstance, and supercilious dignity of the men who occupied the "chief seats in the synagogue." They were dignified and pious people who rejected the humble Nazarene and trampled the just claims and the sacred import of his precepts and example beneath their unhallowed and infidel feet. It has been observed that "every truth is born in a manger;" and I venture to say, that Christianity, with all its triumphant power in the world, was as humble and lowly at the beginning, as the present Spiritual Reformation. Perhaps my friend can not find instruction in small things and in humble places. He may be waiting for some great Archangel to descend from the zenith at noon-day, clothed with flame and armed with lightnings. If he waits for such an august occurrence before his attention can be arrested, he will, doubtless, continue in ignorance of all that pertains to the realm of Spiritual realities, until the dream of the outer world, and all that exclusively belongs to our sensuous existence, swims before his vision and disappears. You remember the sublime description of the manifestations that appeared in Mount Horeb. The strong Wind swept through the defiles of the mountain, and the rocks were broken beneath the invisible chariot wheels. "The Lord was not in the wind." And then came the Earthquake with gigantic tread, shaking the deep foundations of the mountains and toppling down the pinnacles; but not in this did the Prophet witness the most signal displays of the Divine presence. When the earthquake retired, the Fire appeared with its appalling terrors, and its awful glory. Fierce flames, like burning shields, covered the mountain-sides. But not in the fire—not, indeed, in all the imposing exhibitions of conflicting earthly elements, did the Prophet look for a Spiritual communication. No, not in these. But when there was silence in Horeb, it is said that the Prophet "wrapt his face in his mantle," and the communication came to him in a "still small voice."

DR. D. D. HANSON—*Mr. President, Ladies and Gentlemen:* The question for discussion this evening is, "Do the Spirits of departed human beings still continue to manifest their power, presence, and intelligence to those who still remain on earth in the corporeal state?" As a matter of course, an affirmative supposition exists in some minds in regard to this subject, or the question would not have been raised. As rational and intelligent beings, we are not at war with the idea of Spiritual intercourse with the departed, where this can be obtained in a manner to convince us of its genuineness, and where the fruits of such intercourse will nourish healthy and positive spiritual conceptions and aspirations. I am opposed to modern Spiritualism simply because its visible manifestations are of an equivocal character; are so insignificant as to admit of no grave interpretation, yet present sufficient mysticism to ensnare the unsophisticated and draw them into the meshes of evil men. It is well known, and positively asserted, that media are not necessarily moral or educated. (See Davis' *Philosophy of Spiritual Intercourse*, p. 25.) Thus the evil, as well as the good, can attain to these modern Spiritual gifts, and can use them to the subversion of virtue and healthy morals, as well as for the elevation and redemption of the race. It is this equivocal nature which hypothetical Spiritual intercourse presents, that makes it objectionable. Were it an established fact, demonstrated by signs and wonders that could silence skepticism at a stroke, it would then have the merit of a fixed fact, be it good or evil. But now all is uncertainty; vague rumors float in every breeze that such and such wonders have been manifested in some distant part; but as we approach to test them, they fade from our view, and the empty shades that so wrought them, like those of Homer and Virgil, "dissolve into thin air." But we are willing to waive all objections, and take this Spiritualism as we find it—go back to our a, b, c's in Spiritual things, if real facts demonstrate to us that such trifling is necessary; all we want is the real fact, and when that is presented even in a table-tipping or rapping process, we will cease our opposition.

I see I committed a grave error in my former discourse, in

alluding to the undignified character of modern Spiritual Manifestations, as I touched my friend in a tender point—a point peculiarly sensitive—so much so that in answering me he consumed nearly his whole time, and cheated us out of a positive and demonstrative argument in support of the question; and I am now presented with a negative argument, answering a negation, and I am thus called upon to consider a compound negative. The novelty of this position, however, must not prevent my briefly noticing the main features of my friend's position. He amplifies with force and unction upon the value of Spiritual Manifestations in converting skeptics to a belief in the immortality of the soul. He brings forward Professor Hare, of Philadelphia, as a very marked and conspicuous example of this kind. We have heard before of a sect that "compass sea and land to make one proselyte; and when he is made, they make him two-fold more the child of hell than themselves." Let us see about this Hare. He is a man by no means unknown. We were familiar with his name when a school-boy. His contributions to science and literature are by no means negative in character. But when he becomes a convert to this Spiritualism, he sets himself about the completion of a work which he christens, "SPIRITUALISM SCIENTIFICALLY DEMONSTRATED." A work with such a title, from a veteran in science, we expect will abound in facts and demonstrations that will overwhelm us at once. We look, and turn away in sadness, with the ejaculation: "It is thee; but, ah, how changed!" We find him in his second childhood—a dotard amused with rattles. He goes from an essay on Deism to a philosophical disquisition on rapping, spirito-scopes, table-tipping, and other physical demonstrations, Spirit-telegraphing, Spiritual improvisations, Spiritual births, Spiritual buffoonry, and Spiritualism in all its elements and forms." From the facts thus collated he draws the following inferences, which any one can see flow logically from the premises: "If creatures be not so created as to love their neighbors as themselves, precept can no more alter them in this respect than change the color of their hair, or add a foot to their stature." (Page 240.) On page 417-420, we find Moses is a usurper, tyrant, and a liar, and the re-

bellious Israelites were justified in their revolt against him. This is Hare, the convert to modern Spiritualism.

My friend accounts for the worthless and undignified communications purporting to come from the Spirits, that Hottentots are as likely to appear as any one—Hottentots, Americans, Englishmen, Irishmen, Turks, and Sepoys being jumbled together in a glorious Spiritual Democracy—and that we are liable to get a communication from either. Hare explodes this idea, for in a communication from his “Spirit-father” we are expressly informed that none but the most “exalted and refined are selected to converse with us.” Again—how can a Hottentot converse in Anglo-Saxon? Where does he acquire a gift of tongues? Do they study languages in the spheres?

My friend informs us that the Spiritualist’s heaven is here, as well in the body as in the Spiritual realm. Peace of conscience, indeed, yields some of those heavenly elements; a contented mind adds still others; a universal philanthropy fills the cup still more full of “sacred sweets;” but Socrates had all these, and still longed for an immortality vastly more perfect and full than these could afford him. When the fatal hemlock was coursing in his veins, he says: “I hope I go among good men.” This is the idea in a nut-shell. We long for a heaven of good men. We therefore strive to attain to those virtues which shall make us prepared for such associations. Aspirations like these, where they give the leading impulse to action, as we all admit they ought to do, are what constitute the soul—the *animus* of every well-organized and virtuous community.

The gentleman gives, as a reason for his belief in Spiritual intercourse, that there is a concurrent testimony, and corroborating evidence presented, in test forms, from the Spirits of our beloved ones themselves, to establish the fact of their presence, and out of courtesy to them we should believe them, and show our appreciation for their disinterested and affectionate guardianship. We must admit there is a sweet and persuasive cogency in this, but the poetry is all knocked out of it, and we become moodish and jealous to find that they choose some other medium than ourselves, and often subject us to a tax of fifty cents or a dollar for the expression of their endearments.

We want these tender pledges given in the silence and sacredness of our own domicil, and not to be the common property of a circle, however select, or we do not want them at all.

Lest a misconception may arise in regard to what I consider "dignified" or "undignified," I will here make myself fully understood. Prove to me that the vilest worm that crawls in the dust is useful, and I will prove to you it is possessed of a relative degree of dignity. Any act or manifestation, however trifling, is dignified the moment its *cui bono* is manifest. But when I see a table-tipping and a-b-c-process going on, and I am gravely informed that the immortal Washington is engineering the process, to unburden himself of a communication of a caliber corresponding with the visible manifestations, I declare that the group of associations presented are extremely ludicrous, and immoderately undignified, and degrade the theme of immortality.

My friend refers to Peter, Paul, and other apostles, who, he informs us, believed in the presence of the Spirits of the departed. Where he gets this information is a mystery to me, as the only record of these men extant is profoundly silent on this subject. But admitting this to be the case, what has that to do with this question? What connection has this modern spirit-rapping and table-tipping with the awful manifestations of the Transfiguration and at the Sepulcher? It is little short of blasphemy to mention the two subjects in the same connection. Let my friend show me a scene like that presented by Moses and Elijah on the mount with the Saviour and his Apostles, and he need bring no further argument to convert us all. We all admit that God can send the Spirits of the departed back to earth as he did Samuel, Moses, and Elijah; but when he does this, he will give them a material outfit by which they can make their presence known without the hurling of furniture, or by means of any officious a-b-c-mediumship.

My friend informs us that the shining forms at the Sepulcher were called men by some who saw them, but he must recollect they were called what they appeared to be rather than what they were in reality, and a record in the same Book gives us the difference or relation of men to angels—"that man was

made a little lower than the angels." We are taught also that these angels, although man is lower than they, are still his ministering Spirits. What comfort can my friend get here? But he seizes a more preposterous idea still—nothing less than this—that the angel of the Apocalypse was a spirit of a departed human being. In his revelations to John on Patmos, my friend interprets him as making this announcement. How he can derive this meaning from the text is a mystery I shall not attempt to solve. The language is this: "I am thy fellow-servant, and of thy brethren the prophets." The original literally translated would be, "I am a fellow-servant of thee," etc. (συνδουλοῦ σου, Rev. xxii. 9). That is, I am a servant of God as thou art a servant, therefore not entitled to worship. What extremities must my friend be driven to, to seize upon such fallacious points!

The gentleman makes another grasp at a straw in reference to the demons of the Scriptures. He is welcome to all the comfort he can get from the devils of the Bible. The origin of these is more than hinted at in the Scriptures. I shall let him have these worthies without controversy. But again we ask, What has Spiritual Manifestations of the Bible to do with the contemptible jugglery of Modern Spiritualism? Why outrage common sense by confounding them? Had he drawn a parallel between his table-tipping circles and the Grecian and Roman oracles, he would have found an exact correspondence between the two. Had he compared the contortions of the Sibyls with those of the trance medium; the responses of the tripod with the raps of the modern circle; the hocus-pocus of the ancient sorcerers with table-tipping and writing mediumship, he would have found an exact resemblance both in the visible manifestations and the import of the communications. The same vague mysticism and uncertainty broods over them all. This Modern Spiritualism is identical with that which gave vitality to heathen idolatry. How vastly and immeasurably different from the Spiritualism of the Bible! The Spiritualism of the Christian is positive. It gives character, energy, and directness to his whole being. There is no uncertainty in it. It is all positive and full of solemn and mo-

mentous import. It is this which gives the tremendous elements and enginery that constitutes the present an age, above all others, of progress. The Christian takes just what God has revealed to him in regard to his future state. He takes it just as it is revealed. He is satisfied. He seeks no oracle but the Bible. He finds that the revelations of Christ, his teachings, and his example, bridge the chaos to a heaven that transcends his wildest dreams in beauty, peace, endless joy, and rest. He steps upon this bridge. It does not give, reel, or shake beneath his tread. The giants of Philosophy, Art, Literature, and Statesmanship who have molded the colossal proportions of our material institutions stood, and do stand here. They and the rocky abutments to rest on the adamantine arches of eternity itself. The future to them is a fixed fact. What care they for rapping or moving of furniture? They already know all that is worth knowing in regard to the future. Therefore they leave these puerile and conjectural fields of speculation, and advance at once to the construction of the tremendous machinery that underlies our national greatness. These are the men who build our railroads, telegraphs, canals, steamships, and our institutions, both civil and political, educational and philanthropic. Shall we abandon these oracles, the oracles of the living God, and revive the rapping of the tripod, and the hieroglyphics of the Sibyls? A young man, hearing of the wisdom of Socrates, consulted him in relation to the immortality of the soul, that he might learn of those things which pertained to his peace, and make sure the hope of a life beyond the tomb, worthy of a noble aspiration. Socrates said to him: "I regret, O young man, that I can tell thee nothing of these things which thou seekest; but I trust God will some time reveal them to us, that we may know his will concerning us after death." Yet Socrates was intimate with oracles quite as remarkable as those of our modern Spiritualists, the temple of Delphi being his frequent resort; and he admonishes Xenophon sharply for his impious disregard of its oracles. Shall we then abandon these revelations for which Socrates thirsted, and return to the empty oracles which he proved to be so uncertain and unsatisfying?

But let us abandon these considerations, which have but a comparative conclusiveness, and take a positive form of argument, and see if, by a logical and conclusive deduction from positively scientific premises, we can not completely explode the idea or possibility of the "Spirits of departed human beings making their power, presence, and intelligence manifest to those who remain on earth in the corporeal state."

The only knowledge, of a positive character, we can obtain in regard to the soul or spirit, must be derived from what God, in his wisdom, has seen fit to reveal to us, though our intuitive perceptions determined its existence long before these revelations were made. All heathen writers make the names of the departed play important parts in their histories, poems, and even in grave philosophical disquisitions. These heathen writers, like our modern Spiritual philosophers, make the Spirits of dead men semi-omnipotent, omniscient, and omnipresent. This unphilosophical idea is what has led to the introduction of gross errors upon this subject. They both make their Spirits foretell a long chain of future events, and exercise great physical prowess. We shall attempt to point out the absurdity of these suppositions, and define, by every reasonable inference and deduction from positive science, the scope of power and faculties which the disembodied spirit possesses. My argument will rest upon the following proposition: The only conceivable use that the appendage of the human body has to the real man, the immortal Spirit, is that it affords a mechanism by which he can comprehend and influence material substances and the material universe; and when this mechanism is destroyed by death, every power over materiality is lost.

All writers of this modern Spiritual school dilate largely on the trammels which the body imposes on the moral and intellectual faculties of the soul; but man, to fulfill the divine injunction to go forth and subdue the earth, must purchase the powers for its accomplishment by submitting to restraints to the full and free expansion of the nobler and immortal elements of his being. Let us examine this mechanism, through which the Spirit brings the earth and the fullness thereof into subjection.

The most gross components of the human body are the bones, which may be called its framework, and which stand in the same relation to it that the masts do to a ship. The next are the muscles, which correspond in office to the cordage of a vessel. The next in progress of inquiry is the digestive apparatus, as the stomach, bowels, and their appendages, by which food is elaborated into nutriment for the support of the body. The next are the absorbents and blood-vessels, by which, when the first process of digestion is accomplished, the nutriment is taken up and distributed to every part of the body. The nerves and brain constitute the telegraphic apparatus, the former corresponding to the wires, the latter to the battery. Now when the Spirit, of which we are discoursing, is in possession of the body, it sets all the components of the body about their appropriate functions. There is one important element which I have not considered, without which the Spirit can not influence a member of the body in the least degree. This is the vital fluid, or animal magnetism, which has an exact analogue in electricity. This fluid is the ultimate of animal digestion. It is absorbed by the nerves as chyle is by the lacteals, and is received and deposited in the brain as electricity is in a Leyden jar. We will now suppose that the Spirit conceives the propriety of moving an arm—it is obliged to operate with this subtile fluid, just as the telegrapher, to produce a given result at a distance, must employ the electric fluid. It must actually telegraph to the muscles capable of producing the desired motion. To prove conclusively that every evolution of the body is produced by the Spirits dispatching the fluid to the part, it is only necessary to state that, if you divide the nerve leading to a limb, no motion of that limb could be effected by a direct volition any more than a Hartford operator could get a message to New York, were the wires broken between here and there. Let me repeat here that this fluid is a product of animal digestion. It is elaborated by the material faculties of the human mechanism. Were it not so we should never feel fatigued. We feel weary when this fluid is exhausted. The bones or muscles never are tired, but we experience fatigue when the soul has no elements of

force sufficient to make its commands known and force their obedience. The faculties must then repose, rest from their labors, for the brain and nerves can not secrete and elaborate this vital fluid when they are obeying the mandates of the Spirit any more than a carpenter can eat his dinner while shoving his plane. The more perfect the repose, the more perfect the elaboration of a good stock of vital fluid. Hence the buoyancy of the faculties after a sound night's rest. The inference from these facts are, 1st. That the Spirit has no power over the grosser components of the body, as the bones, only as it operates on the muscles and makes them relax or contract. 2d. That it can contract the muscles only by communicating through the nerves. 3d. That the vital fluid is the only medium by which this communication can be made. What is true of motion is also true of the senses, as sight, hearing, tasting, feeling, etc., for if the optic nerve be divided you become blind; if the acoustic nerve, you become deaf. Divide the posterior half of the spinal column, and the entire sense of feeling is destroyed throughout the body. Now, the various senses convey intelligence to the Spirit; thus the eye mirrors to the soul an idea of surrounding objects within its scope; the ear transmits all information derived from sound; the palate suggests the ideas obtained from taste, etc. Were all the senses closed, not a thought or impulse could reach the soul. Let a man sixty years old, who has been deprived of these senses entirely during his whole life, be suddenly put in possession of them, he would have no more power or intelligence than a "new-born infant."

Thus we see that the senses which are peculiar to, and are inherent faculties of, the material body, and which perish with it, are the only means by which it can obtain a single idea of the physical universe; that the bones, muscles, nerves, and vital fluids, all of which are material, and perish as parts of the body, are the only means by which it can give expression, life, and activity to those ideas, and "make its power, presence, and intelligence manifest to those who remain on earth in the corporeal state." Let us here repeat the question: "Do the Spirits of departed human beings still continue to mani-

fest their power, presence, and intelligence to those who remain on earth in the corporeal state?" Do not the preceding facts answer this question in the negative beyond controversy? When the Spirit is locked up within the body, when the entire senses are closed, and when the vital fluid is destroyed, how can it then make its power felt in any form? We can rationally conceive that the Spirit may linger hours in this state before it takes its final leave of the body. In cases of resuscitation after drowning, where the body remains for three quarters of an hour before being rescued from the water, the soul must have been wrapped in unconsciousness, at least, two hours in all; and no one will admit for a moment that a being was ever resuscitated after the Spirit had taken its final departure. Now, the testimony of every person thus revived is, that consciousness in every form ceased very soon after he was sinking for the last time. In this condition, when the eye is darkened, the ear is made deaf, and all the other senses are lifeless, and motion is entirely paralyzed, will my friend inform me how the Spirit can manifest its power, presence, and intelligence to those around it? If he concludes that this would be impossible, will he inform us how it could do so out of the body altogether? How can the Spirit see physical or material objects without physical or material eyes, any better out of the body than in? How then can it traverse a material universe and do errands for us, as is asserted it can do, when disembodied? If it has no material organs of hearing, how can it hear material sounds, produced by material causes? How can it hear audible conversation, as all Mediums assert? So with the other senses. Again, how can the Spirit without physical limbs or members, move furniture, play on musical instruments, write, etc.? It can not be asserted that it uses the Medium's members, for they are asserted to be entirely passive and motionless? Does it look probable or reasonable that a disembodied Spirit without one element of materiality can perform feats with material substances which it could not perform when endowed with all the faculties of the body? If so, why was it ever trammelled with the body at all? Does not this view of the material facts of the case explode Spiritual intercourse entirely? Remember

that materials must be affected by materials. The disembodied Spirit is in profound darkness, totally deaf, and utterly void of every sense or power in the material universe. It is as much out of its element as we in the body should be forty miles beneath the surface of the ocean; and were we instantly placed there, our first impulse would be to reach our native element; so the immortal Spirit soars from the gloom and murky midnight of this terrestrial ball to its Spirit-home, where its Spirit-eyes can behold the enchanting beauties of its Spirit-clime, where its Spirit-ear can catch the mellow symphonies of the Spirit hosts, where its new-born palate can revel upon celestial viands, and where its whole being can partake of the knowledge and Spirit of the Lord, as the thirsty hart drinks the water brooks.

PROF. BRITTAN—If I erred in leaving the positive form of the argument in order to reply to my friend, my error consists in having paid too much attention to what he has said, and as it is on the side of courtesy and charity, I trust it will be overlooked. I can not now follow, at length, in a review of the last speech—I can only speak very briefly of two or three things to which he has referred. He still virtually assumes that we must necessarily give up Christianity if we hold the belief, that the Spirits of the departed return to earth. This assumption is equally at war with the facts and with my reasoning. The Spirits are instruments and ministers of Providence, and hence, in admitting their agency in human affairs, we do not deny the Infinite Source of action and inspiration—we *merely recognize the means and instrumentalities He has been pleased to employ*. When I affirm that sun-light, rain, and the earth are all necessary to the growth of vegetation, I by no means deny that God is the author of all things. I merely express the truth, that these are proximate elements employed by the

Divine hand to accomplish certain results. In the Moral and Spiritual departments of human nature and the Divine government, appropriate means and agents are likewise employed. When the gentleman admits the ministry of the priesthood, he concedes the necessity and propriety of thus using subordinate intelligences—"ministering Spirits"—to enlighten and inform the world. If this is not proper, why build splendid temples, consecrate altars, and employ a stated ministry? The gentleman himself, and indeed the whole Christian world, admit the necessity for such means and agents, and have attempted to furnish them according to their own apprehension of the Divine requirements.

But he insists that God would send Gabriel or some exalted angel, if he wished to communicate with man. Here, again, our friend stands on a naked assumption, while I propose to rest on the facts. The Lord did not always send Gabriel in ancient times. In the history of Ahab we have an account of a false Spirit, that presented himself "before the Lord," and proposed to be "a lying Spirit in the mouths of all his [Ahab's] prophets;" and it is said, that the Lord accepted his services and commissioned him to go and do as he proposed. (1 Kings, xxii. 21-23.) We are not responsible for the veracity of Ahab's prophets (perhaps the gentleman is), but take it for granted that their "lying Spirit" was neither Gabriel nor Michael. Moreover, many persons are now spiritually warned and instructed for the most benevolent purposes, and communications full of tenderness, beauty, and truth are now received. If the good ones all emanate from Gabriel, why does that angel disguise his presence in so many ways, and answer to every name but his own? The assertion, that the modern facts are "useless"—that they subserve no good purpose in the economy of human life—does not bear the indorsement of the Divine wisdom that graciously permits them to occur.

I would like to pursue the positive form of the argument, and shall do so, whether my friend follows me or not. Dr. Hanson assumes that it is impossible for a Spirit to exert any force or power. Facts prove the contrary, and I will cite an example. A gentleman in this city, one who is known to most

of you, and I doubt not, respected by all (Mr. F. L. Burr, of the *Times*), in a letter addressed to the speaker, some time since, detailed the circumstances of a case which occurred at the house of Hiram Wells, in Bloomfield, near this city, and which will serve my purpose as well as any other one of 10,000 examples which might be cited. A table, weighing thirty-five pounds, was—by means of a rope and a pole placed on the shoulders of two men—attached to the hooks of the Roman balance or steelyard, with which its weight was accurately determined. A little daughter of Mr. W.—a Medium—only six years old, was then permitted to touch the table, whereupon the steelyard indicated an increased weight, to the utmost limit of the capacity of the instrument; after which, the weight continued to increase until the rope was broken. A stronger rope was then procured and the experiment repeated, when the force was increased to such a degree, that *the “tough iron hooks of the balance were straightened out, one of them splitting lengthwise through the middle.”* I would like to ask the gentleman, to what power he ascribes that extraordinary occurrence? Did the two gentlemen who *upheld the whole weight*—the pole resting on their shoulders—at the same time *pull down on the hooks*? Such a result comes not within the compass of mechanical possibilities. Did the little girl who touched the suspended body break the rope and straighten the hooks? If she did, by what law was the downward pressure increased through her agency, beyond the entire additional weight of her own body? If the little child *did not* produce the astounding phenomenon, who did do it, since no one else was in physical contact? To what cause will my friend ascribe the result? Doubtless, whoever attempts to dispose of the fact without the agency of the Spirits, will himself be “weighed in the balance and found wanting.”

DR. HANSON—The gentleman does not agree with me, that in our attempts to hold communication with the dead, we lose our communion with God, or lose that communion when already possessed. It is a Bible doctrine, that intercourse with God must be obtained only by diligent watchfulness over our lives, and seeking it as the chief good, and this also accords with common sense; therefore, if we exert our whole moral and intellectual abilities to communicate with the dead, which all tell us we must, if we do so directly, we spend in this direction the only energy by which we can approach to nearness with our Maker. Therefore, we, in seeking the lesser good, lose the privilege of attaining unto the greater.

The gentleman tells us of the power that was exerted upon steelyards, and, I suppose to substantiate the idea of Spiritual intercourse. But it appears to me that this fact has no bearing upon, or relevancy to the question at issue, for as we have proved, Spirits, being entirely destitute of materiality, could not reasonably be expected to affect, in the least, any material object. Materials must be affected by materiality, according to every evidence of sense. Let any physical manifestation, however mysterious, be produced, it must be ascribed to material causes, and accounted for by physical science, or we must cease reasoning and investigating at once. The idea of manifestations of intelligence from the manes of the departed, is, by no means, as absurd, but when we consider these communications, that they are nothing in advance of good clairvoyance, and are identical with it and mental impressions, we are not warranted in adopting any Spiritual hypothesis for their explanation. A pneumatic theory for the explanation of phenomena which natural science can comprehend, is in the highest degree absurd.

But, admitting my friend's idea of Spiritual communication is a fixed fact, and entertaining his own explanation and admissions, we find that Hottentots and lying Spirits can communicate; and, if so, the former would be useless, while the latter would be vicious, and, at the best, the most exalted Spirits are obliged to cease communicating as soon as they have revealed the most commonplace facts, for want of lan-

guage by which they could address our understanding upon subjects so sublimized and exalted.

In relation to God's lying Spirit to Ahab, to which my friend refers, it has no relevancy, as I have before stated; there is not the least connection between this subject and the sacred Scriptures. If God sent a lying Spirit to Ahab, what business is that to us? "Shall the clay say to the potter?" etc.

Again, I repeat, this hypothetical Spiritualism is vicious in its tendencies, as any one can observe by its practical influence on the lives of its converts. It gives our thoughts a wrong direction and demoralizes those positive energies which Christianity develops, and which has led us on to greatness and to glory, as a nation and a people. The religious element of our natures is one that needs the most positive nourishment and culture. Truth and error must not be mixed up with lies, for faith will starve out by this, and society will relapse into hopeless infidelity. Confidence can be established and faith founded only by eternal truths, without the appearance of error. Our faith can rest with confidence on Jesus Christ as on a rock, because His teachings harmonize with our own instinctive perceptions of truth and righteousness—because His own life was a living and incarnate personation of those teachings—because the miracles he wrought stamped both with the seal of Divinity. We can stand on this Rock and feel perfectly secure to go about our building of railroads, telegraphs, steamships, cities, and towns, and consider the works of our hands safe, and ourselves safe also.

PROF. BRITTAN—My friend still insists that it is necessary to abandon Religion, and whatever else is most sacred, in order to believe in Spiritualism. The gentleman is very positive in assertions, while he is equally negative in proofs. Why the

new evidences of our immortality should make any one irreligious, profane, or infidel does not appear. If there is aught in the subject to influence the mind and heart, in any manner, it certainly contains everything that can be necessary to inspire a deeper and truer religious feeling, and to excite nobler aspirations after a divine life. The settled conviction, that the ethereal beings of the Spiritual World are all about us, and that we are never banished from their presence, is fraught with ineffable delight and consolation.

My friend says that Spirits have no power over the elements and forms of earthly existence. It appears that *the inhabitants of the other world are all very feeble!* Indeed, all the souls of the departed are utterly deprived of the powers which distinguished them in this world, and are, therefore, incapable of making their existence known and felt. His idea seems to be, that *palsy* has become epidemic in heaven. And must we believe that our mortal ills are made immortal—that general debility and total paralysis are to inherit eternal life!

My friend observes, that Christ promised to be with the true disciples alway, even to “the end of the world.” Has the promise failed, or are there no true disciples now? And how does he know that Christ is not *here—here in the diversified manifestations of spiritual power?* Numerous “gifts” of the Spirit accompanied the setting up of his Spiritual kingdom—gifts of “healing,” the inspiration of “tongues,” and the power of “discerning spirits,” etc.,—all of which are possessed by many at the present day. If there are many persons who now possess and exercise the “Spiritual gifts” which were conferred on the primitive disciples, is Dr. Hanson prepared to affirm that Christ is not vitally present with them? He says he wants positive demonstration to establish his faith in modern Spiritualism. But does the ancient Spiritualism come to him with such evidence? The reëpearance of Samuel, he alleges, was a case of this description. He wants the “modern instances” supported by similar proofs. Very well, I have to inform him that there are several thousand persons to-day who see Spirits as distinctly as the woman of Endor saw Samuel, and can describe them as accurately. Must the examples be three

thousand years old, to render them intrinsically credible? Must the witnesses be dead before we can prove the facts to a demonstration? This is the assumption in fact, if not in form. The testimony of a thousand living witnesses, who can be summoned, if necessary—who are ready to submit to a rigid cross-examination—all goes for nothing with those who go back to the ancient Jews for positive evidence. Why call for the demonstrations, and reject them as often as they are presented? I am prepared to cite authentic examples for the next three weeks—facts which prove that Spirits do manifest their presence in this world. They are seen, and described in all things that relate to their personal appearance and history—by persons who never saw them while they were tabernacled in the flesh. By such descriptions—given through mediums—they are identified by their surviving friends.

Moreover, *there are those who paint the portraits* of the Spirits, and furnish correct likenesses. There is a medium in Ohio who executes pictures of this description—portraits of deceased persons of whom he never had the slightest knowledge. They are said to be accurate images of the persons intended to be represented. If Spirits come here and appeal to all our senses—if they lay their hands on us, and infuse their thoughts into our minds, are visible in the silent watches of the night; if they illuminate the mind, warm the heart, and beautify the life, by the development of new hopes and higher aspirations—what more can we presume to expect or demand? It is vain to call for positive evidence while we reject such evidence with indignant scorn, as often as it is presented.

DR. HANSON—My friend still thinks this modern Spiritual intercourse is in perfect consonance with Christian Spiritualism, and that attaining unto the one does not rob us of the other nor distract the mind from those progressive pursuits that con-

tribute to develop our resources as a nation. But I am confident he is mistaken in this particular. He has now been engaged in the propagation of this dogma several years, and this pursuit must have given a leading impulse to his mind, and diverted his attention and energies from more practical themes. I do not say this to censure my friend, but to show that the subject to which he is devoted has cost him the greatest effort he is capable of making; and though he has done this conscientiously, and from a sense of duty, this does not alter the facts in the case, even if he has succeeded in converting the whole people. For, according to his own admission, he has only established the fact, that Spirits of the departed do communicate, both evil and good, the learned and the unlearned, and, as a matter of course, we are as liable to get a communication from a lying Spirit as from a truthful one—a communication characterized by stupid ignorance, as one characterized by intelligence and worth. Therefore the whole thing, were it true (which we stoutly deny), is good for nothing; and those, also, who follow his example will be led on by the same empty nothingness, and be rewarded by the same hollow and unsatisfactory results. How vastly different the Spiritualism of Christianity! Here is that which both satisfies our reason and our affections. It just completes the development and tuition of our religious being. We are satisfied with it; for every triumph of Art and Science, every experience of providence, both natural and special, only goes to show the truth of the revelation which he trusts, and tends to develop his love and gratitude to the God he adores. We can carry our religion into the practical details of life. We can serve God as much by the development of national wealth as in other duties. There can be no perplexing doubts in the mind of the Christian, no want unsatisfied, no hope deferred, no sorrow unassuaged, only when he loses his communion with his Maker. His anguish is then well expressed by the woman at the Sepulchre—"They have taken away my Lord, and I know not where they have laid him." In view of what Christianity has done for us as a nation, both for the development of our material resources, consolidating our political strength,

insuring us civil and religious liberty, promoting and diffusing general intelligence, and giving a moral tone to our leading minds, we should be exceedingly cautious how we make the shades of Thomas Paine come forward with any communications to neutralize its power; nor should we make Washington or St. Paul communicate an equivocal message that could be interpreted to disparage the power and authority of their acts and precepts on earth. We have the revelation of a perfect code of morals, and of everything necessary to establish our faith and confidence in the constant presence of a Saviour, to rescue us from sin, and secure us a glorious hope of immortality beyond the tomb. I am happy my friend does not assail that ground-work of Christian faith; and admitting its completeness, what use have we for this modern Spiritualism?

The gentleman informs us that he can produce thousands who experience the truths of Spiritualism; but, on the other hand, I can bring the testimony of hundreds of thousands who declare it to be utterly repugnant to their convictions of a nobler state of being beyond the realms of time. Then I say, let our loving and loved ones rest from their labors, lest when we disturb them we be admonished, as was Saul at the tomb of Samuel.

SECOND EVENING.

THURSDAY evening, March 4th, a large audience assembled, and at the appointed hour Dr. Hanson had not arrived. Owing to the Doctor's absence, it was suggested that a public invitation should be given from the desk to any other gentleman who might be disposed to open the debate, but Mr. Brittan declined this course, as exhibiting a want of courtesy toward Dr. Hanson. Mr. B. presumed that his friend had been detained by some unavoidable circumstance; and it was accordingly decided to wait his arrival until 8 o'clock. Ten minutes before the time expired, Dr. Hanson appeared on the platform and politely excused himself, satisfactorily explaining the circumstance that occasioned the delay. Dr. Riggs then read the question for discussion, which was the following:

"Can the so-called Spiritual Phenomena of different ages and countries be reasonably accounted for without admitting the agency of departed human beings in their production?"

MODERATOR—On this question Dr. Hanson takes the affirmative and Prof. Brittan the negative. The order in conducting the discussion will be the same as on the last evening. Dr. Hanson will now engage the attention of the audience.

MR. PRESIDENT, LADIES, AND GENTLEMEN:

The great extent and variety of phases presented in the subject for discussion this evening, urges me to enunciate the question at once, and proceed to its investigation. It is this:

"Can the so-called Spiritual Phenomena of different ages and countries be reasonably accounted for without admitting the agency of departed human beings in their production?"

By examining this question, we find a solecism to commence with, as we last evening proved, from every scientific principle bearing upon this subject, that the disembodied Spirit of a human being is entirely divorced from every element of materiality, and as materials must be affected by materials, by no stretch of reasonable supposition could the manifestations ascribed to Spirits of the departed be produced by them. The gross material components of the mundane sphere can be influenced by God himself only, through the agency of the imponderable elements which are the connecting links between the material and immaterial—between mind and matter. By a law of Nature and Nature's God, the material universe elaborates these imponderables, by which systems of worlds are suspended and governed in space. By a law of our physical being, there is an imponderable element by which Spirit or Mind can govern our material bodies, but when this material mechanism is destroyed by death, this vital and imponderable essence ceases to exist, and our Spirits, being separated from the only element partaking of a nature sufficiently material to influence physical objects, and, at the same time, so imponderably subtile and attenuated as to be within the control of the Spirit, it manifestly follows that it must enter upon another state of being, where its faculties can find spiritual objects corresponding to its spiritual and immaterial existences. A contrary supposition can arise only from a supposition that the Spirit disembodied is a sort of epitome of Omnipotence. Because God is everywhere present, it does not follow that man is so, or partakes in any essential degree of this character. Because the power of the same Being is everywhere manifest, man's power can not be legitimately supposed to partake of this interminable order. Because God is omniscient, it by no means follows that man, embodied or disembodied, can comprehend the arcana of the Eternal. God is infinite—man, in or out of the body, is finite. God is everywhere—man is localized and comprehended by a definite confine. God holds all things, both the heavens and the earth, in His hand, and puny man, embodied or disembodied, with them. God knows all things, both in the cycles of eternity before and eternity

past. Man in the body can comprehend a few, very few, indeed, of the laws and principles of materiality, and out of the body he retains his acquisitions of material lore, garnered on the earth, goes on to a higher stage of inquiry and exploration, his mind untrammelled and fully expanded, but he is still the same finite being, governed and provided for by the same Infinite Father, loved and cherished by the same Infinite Saviour. He is not able to unravel the mysteries of the future, for God alone holds them in His grasp. Angels and archangels, even the Son himself, know these things only as given to them and Him of the Father. Why then deify man or the spirit of man? However exalted he may be, he is still man, the same finite and dependent being—noble and exalted only as he retains the image of his Maker—powerful only as he obtains power of Him—wise only when influenced by his fear. By our previous argument and these considerations, the Spirit theory must be considered exploded, as far as concerns the Spirits of departed human beings. In this connection we will say that the pneumatic theory, or the spirit hypothesis, is quite as vicious as it is irrational. The very moment we all settle down that these demonstrations of throwing furniture, ringing bells, etc., are produced by the spirits of the departed, we not only form a very low conception of the spiritual abode, but we at once cease investigating, and go at once to work to weave sophisms to patch up contradictions and difficulties in which our hypothesis continually involves us. While we are thus engaged, we of course make an inverse progress, get deeper and deeper into the fog, and finally throw up the whole thing with disgust.

To illustrate the absurdity and enmity to scientific advancement this spiritual doctrine presents, we have only to refer to the discovery of electricity. This discovery was first made by the ancient Greeks, long before the Christian era, in the golden days of Grecian philosophy, art, and literature, in this wise: In some operation in which amber was rubbed on the surface of glass, it was found that the process produced a remarkable phenomenon. The surface of the glass would attract and repel threads and ribbons of silk. The philosophers

were amazed, as my friend has been amazed many times by table-tipping. They were deeply versed in science and philosophy, as he is versed. They investigated and re-investigated, as he has done. They experimented, and the more they advanced, like our spiritual philosophers, they became the more confounded and awe-stricken. They at length arrived at a solution of the whole matter in the same way our modern *savans* dispose of table-tipping. They decided that little spirits inhabited the surface of glass, and that friction by amber on the surface exasperated them, and in their rage they threw out their little claws and feelers, to seize everything in their reach. This opinion was orthodox till the whole phenomenon was forgotten. Thus a spiritual theory stopped all investigation of an element that a Christian age and a Christian philosophy has developed into the triumph of the battery in the laboratory and telegraph. It is not impossible that there is a natural principle not yet fully developed, which produces this table-tipping and rapping that will be more valuable to the human race than electricity. Yet the philosophy of the Spiritualists will hush all investigation, and, like electricity, the principle will be unexplored for ages to come, if an open and rational investigation is not prosecuted by philosophers guided by Christian principle.

The pneumatic or spiritual theory, for the explanation of any phenomenon, should always be avoided, only as it is in accordance with Scriptural teaching. We, then, are safe. When our modern Spiritualists will produce spirits, as the "woman in Endor" produced Samuel, so that we can recognize them, converse with them, as in this instance, they will not be obliged to contend with what they now call bigotry and intolerance of clergymen and the Christian Church. Christians are Spiritualists in the most exalted sense. They aspire to intercourse with the Spirit of their Maker, and are little inclined to mix table-tipping and rapping, and *a, b, c* revelations with religious faith. They investigate these things as they would any other subject. Because they find something they can not comprehend at once, they do not choose to overthrow the Bible and its institutions. They think it unwise to destroy a

positive good till they can find something equally positive and good for a substitute. This spirit theory has had no other effect than to stop all investigation on a regular and scientific scale. Christian philosophers have exalted views of those mansions above which the Lord and Saviour has promised them, if they are faithful here, and to entertain the idea that they may be induced to come back after death to earth and engage in table-tipping, bell-ringing, playing on viols, and cut up other capers of buffoonery, as Clay, Webster, Byron, and others are represented to do, is so revolting, that they treat the whole thing with disgust and contempt. Had this pneumatic theory never been broached by such men as my friend, Professor Hare, Judge Edmonds, Davis, and others—but had these men collated the entire facts in a substantial and reliable form, and spread them before the world without debauching them with their spirit hypothesis—men of all classes and professions would have entered upon the inquiry, and good would have come out of it. But no sooner was the rapping started at Rochester than, like an epidemic, a whole train of phenomena were manifested throughout the country, and men of imaginative cast, and full of the marvelous, thought the millennial dawn was upon us. I was in this place in 1851. The Spiritual mania was then in full blast. My friend here was ushering in this dispensation with an energy that would have been a blessing to the world, had it been engaged in a cause worthy of his gifted mind. I well remember a lady of intelligence and refinement calling my attention to it. She said it was completely overturning the whole Christian faith; that ministers and laymen were infuriated, and that Dr. Bushnell, Dr. Haws, Mr. Patton, and other clergymen, although they dared not avow it, were convinced of the truth of Spiritualism, and if there was any other way for them to “get a living,” they would not preach another day. She expressed great sympathy for them, because theology “was their trade,” and they knew no other way to get a living than by doing as they did. I was then perfectly ignorant of Spiritualism, or so-called Spiritual manifestations. I thought the sick, lame, palsied, maimed, and halt had been miraculously healed and

restored, the dead raised, the earth had been made to quake, the sun and moon darkened, or some other demonstrations equally wonderful, to shake the iron nerves of Dr. Haws, or uproot the faith of Bushnell or Patton. You can judge of my surprise to hear that the phenomena of table-tipping, rapping, ringing of bells, playing on musical instruments, and little unimportant communications, common to all clairvoyant demonstrations, had wrought this vast change, and, with a breath, had overturned the whole Christian fabric. My friend has made equally loud pretensions, and so do Hare and Edmonds. They tell us that Christ's Gospel is a failure, therefore they are going to redeem the world by table-tipping. It is such assumptions as these, and their vicious tendencies, that have brought the phenomena under consideration into contempt with the master minds who should have investigated them. This was what kept Professor Hare out of the Scientific Convention at Albany.

Let the loud boasts of a new dispensation in theology and religion be dismissed as puerile in the extreme, and take table-lifting and like demonstrations for what they are worth, and consider them, as other phenomena, produced by natural and physical causes, though inexplicable they may be to us. Belladonna and the rose grow in the same garden, and draw the elements of which they are composed from the same soil and atmosphere; yet belladonna assimilates a nauseous odor and a virulently poisonous quality, while the rose takes a delicious fragrance, and mild tonic and aromatic properties. The intelligence thus displayed by these plants is quite as wonderful and far more inexplicable than furniture-moving, and it would be quite as rational to ascribe the phenomenon to Spirits in the one case as the other, and a theological and religious deduction would be equally natural. Men, when they make a valuable invention, secure a patent, and each sample will bear the inventor's name, and the word "patented," in a prominent place. So with God in his natural laws. He has some that can be comprehended; others are made manifest only by certain visible manifestations; but the law itself is sealed by his own hand, "Mystery." The true philosopher can recognize that mark,

and he ceases his inquiries, and grapples a subject which he *can* comprehend. The speculatist, mere theorist, with more fancy and imagination than judgment and reason, never can perceive the difference between an infinite law or principle and one marked "mystery" by the great "I Am;" and he will enter upon an empty and worthless abstraction, and finally become a monomaniac or a mere idealist, and rave because the world is so bigoted and traditionally stereotyped. He will finally settle down, thinking himself born about three or four generations too early. This is something akin to the school of philosophers that have blown table-tipping, puffed rapping, marveled over bell-ringing, till they have worked themselves into a belief that they had really thrown a bridge across chaos, and extended a line of telegraph to Jupiter and the moon. With these general remarks, we will proceed to consider the phenomena in question under the two following heads:

1st. Those demonstrations upon inanimate objects ascribed to Spirits; and—

2d. Those communications, both written and oral, which give unmistakable evidence of intelligence.

The phenomena under the first head are, as related by Spiritualists, moving of furniture, as the elevation of tables, displacing them, giving them a waving motion, raising them to the ceiling with persons on them weighing two hundred pounds, ringing of bells, pinning together ladies' dresses, hurling light articles of furniture, breaking windows, etc. These embrace all the more important, and enough for the present. The argument for the explanation of these physical demonstrations will rest on the following axiom, or self-evident truth:

A whole is greater than any of its parts. This, translated into the language of this discussion, is that the soul and body, taken together, are more capable of producing a given physical result than either separated from the other. Postulate to this I will add: That the spirit of any man can perform a physical act in his own body better than through the body of another. And let us here glance a moment at the difficulties that attend the Spirit-hypothesis, and we can then

better appreciate the ease with which the mundane theory covers the ground.

Professor Hare's father communicates to him that the Spirits accomplished these material demonstrations by concentrating electricity in and through them, so that by their attraction and repulsion they can overcome gravitation. This is Davis' theory while in his superior state. Judge Edmonds' spirits make the same revelations. Now, let us examine this hypothesis. How can the Spirits concentrate electricity? What means have they by which to collect and intensify it, so as to exert a force equal to the elevation of three or four hundred pounds? Now, we have shown by induction that the Spirit is in utter darkness, deaf, and bereaved of every material faculty. How, then, can it gather up sufficient electricity to effect these physical demonstrations? Do they use the vital fluid or animal magnetism of the medium, by having him utterly passive, and enter into his body and use his members to rap, ring bells, and move furniture? To reconcile the whole train of doctrine, this must be the case. Media and all Spiritual philosophers assert, that in writing and improvisation, the Spirits enter their bodies, use their hands in writing, their vocal apparatus for talking, and, on the same principle, they must use their members for rapping, moving furniture, etc. If the one is true, as is claimed by all media and Spiritual apostles, in writing and speaking, would it not logically follow that the Spirits use the medium's members to rap, and ring bells, and pin ladies' dresses together? Is this not running the thing into the ground? If the medium can rap, influenced by the spirit of another, why, in the name of common sense, can not he produce those phenomena under the direction and volition of his own spirit? If so, why bring into consideration the spirits of the dead at all? We have started with the Spiritual philosophers' own premises, and thus reduced it *ad absurdum*. But let us anticipate the reply that the Spirits do not use the medium's members in furniture moving. Then we ask, if they can accomplish such astounding feats on furniture and inanimate objects generally, why do they use a medium for writing and for oral discourses?

Again, if they do not need a medium's members and physical faculties for table-tipping, etc., why is the presence of a medium always rendered necessary at these demonstrations? Why does not my table tip, why don't these chairs dance as well now as though Hume or Gordon were here? Thus we have reduced both hypotheses to manifest absurdity. We get into difficulty with these Spirits at every stage of our inquiries. We must therefore let them fade into "thin air," and investigate the subject from a new starting-point.

Last evening, I told you that the spirit, when in the body, in order to produce a given effect upon any member, must telegraph to the member, and that it accomplished this by means of a vital fluid which had an exact analogue in electricity. This vital fluid is called by psychologists and mesmerics, animal magnetism. As our subject involves a consideration of these sciences, I shall now use that term instead of vital fluid, and as synonymous with it. We proved last evening, that this animal magnetism was the ultimate of animal digestion, and when digestion was not sufficiently perfect, from any cause, to elaborate this magnetism, the soul had no more power to influence the body than any other inanimate substance, and death of the body follows. We draw this inference from this fact: That if it can not influence the body without it, it can not affect any other material without it; hence, as this magnetism is an animal product, when the spirit leaves the body it is entirely destitute of any physical resource. Let us prove this from the doctrine of the Spiritualists themselves. In almost every communication purporting to be made from departed human beings, we are told that they are always near us. Well, we do not, nor can we feel conscious of it in our most pensive moments; but let us be alone, and a person come in unperceived by a single sense, and stand six paces from any one in the room, and he would arrest our attention in thirty seconds. Let us be fast asleep and a person come in noiselessly, and gaze steadily and impressively on our face, and he will wake us in a few minutes. This is done through the power of animal magnetism. Any one can try these experiments and prove their truth. Thus, according to the Spiritu-

alists' own teachings, the spirit in the body possesses vastly more power over physical objects than when disembodied, and more capable of producing the phenomena in question than when deprived of material resources. These considerations throw the probabilities irresistibly in favor of the mundane origin of all the mysteries presented for consideration; and let us bring these facts to bear for the explanation of furniture moving. This animal magnetism is in every sense material, and the only connecting link between the material and immaterial, the only link that binds the animate to the inanimate—the spirit to the body. It is so exceedingly subtle and imponderable as not to affect the most delicate electrometer, yet so powerful that it can make itself felt at great distances, even being so strong in some men as to utterly deprive others of either physical or mental power when in their presence. Now, there are many persons that are prodigies in some particulars. Zerah Colburn was a prodigy in mathematics; the Stafford boy was equally a prodigy in the same science. The Stafford boy would tell you the number of barleycorns around the globe by a computation sooner accomplished than the question could be enunciated. Now, these media are prodigies for the excess of this animal magnetism. They have so much of it that they are frail and spindling, as it stimulates the lymphatics and cerebral action unduly, and at the sacrifice of the body. (See Mayor Deming's description of Hume, in the *Hartford Courant*, the greatest reputed medium in the world.) Now, this excess of magnetism is thrown off, and can not only psychologize a circle to some extent, but it will penetrate the porous structure of wood, and so charge it that the medium can overcome gravitation by tilting or waving it, or giving it a tremulous motion, as Deming describes. A gentleman by the name of Basset, in a public lecture in this place, so operated on a table, through mesmeric subjects, that several men could not hold it, and, indeed, so as to utterly wrench it in pieces. (See report of these performances in the *Courant* and *Times*.) Mr. Basset lives in town, and can rival any medium in Christendom in these feats. Dods, of New York, does the same, and by the power of animal magnetism, as above stated. Thus is the

furniture-moving disposed of, and the Spirits left entirely out of the question. We will now take the rapping into consideration. This, also, can be easily accounted for by the very same condition of the human system we before pointed out—an abnormal amount of animal magnetism. Long before Spiritualism was thought of, phenomena precisely similar have occurred, and that, too, by the direct volition of the will. Sometimes, however, these phenomena manifest themselves involuntarily, and it is very easy for a person, when under an involuntary excitement, to suppose he is acted upon by some unknown power, and this is the solution of the matter with honest media. They really suppose they are operated upon by some Spirit, when, in fact, they are merely in a dreamy passiveness, the involuntary forces surcharged with magnetism, while the cerebrum is nearly dormant. They can write, talk, and rap in this state, and not be conscious of the least volition of their own. This is no way different from psychology and clairvoyance. The two states are one and the same thing. They are, when in this condition, the passive instruments of the will of another.

Clairvoyance is an admitted fact, and rests on a scientifically defined principle. There are two kinds of clairvoyance—one independent and positive, the other dependent and negative. In the first condition, the subject can go into the state at will and come out at will; in the second, he must be thrown into it by the action of a positive influence, either of another person, or acquired by an interior reflection, or a constant passive meditation upon himself, desiring or expecting some abnormal manifestation. Whether operated upon by another, or by these secluded meditations and invocations, the result is, in principle, the same. The involuntary powers are surcharged with magnetism, while the voluntary forces are correspondingly diminished. Now, the involuntary forces act without the intervention or guidance of the will, judgment, or consciousness of the cause. The subjects thus operated upon and through are unconscious of their own actions. We know our heart beats, stomach digests, and our lungs operate. They do this when asleep, and without any care of the mind. We

are not conscious, in the least, of the force or principle by which these operations are carried on. If something is flying toward the eye, we shut it before the will or reason can act. If we slip, and are likely to fall, we spring, and save ourselves before the will or judgment dictates the movement that saves us from falling. Now, these simple facts, connected with clairvoyance and involuntary motion on the part of the medium, and psychology, in some degree, on the part of the circle, familiar to every one, unravels the whole mystery of rapping. We will take the circle which Mayor Deming reported in the *Courant*. His Honor and other members of the circle had been told of Hume's powers. They believed, as we all believe, that remarkable phenomena had taken place at similar sittings. They wanted to witness the same. Hume and the rest sat around and formed a circle, and, by the principle before explained, Hume set the table in motion. This opened the minds of every one in the circle to conviction, and brought the sympathies of every heart with those of the medium. The skepticism of the circle ceased, and all became, without being aware of it, partially psychologized. They were prepared to hear the raps, and desired them. Now, a good clairvoyant, when *en rapport*, or in communication with another, is entirely influenced by that person. Thus Hume was perhaps in communication with Mr. Hamersley. This gentleman, after the table moved, wanted to hear the raps. Hume received the impulse from Hamersley, and as the presence of the Spirits was uppermost in Hamersley's mind, of course he would communicate it to the medium. Thus Hume, and honestly too, thought the Spirits told him to rap. He did rap. The circle thought it was a Spirit, and so did he. Both were deceived, because neither fully considered the principles of clairvoyance. Thus is rapping accounted for as far as theory is concerned; and in my next I shall go into the more full elucidation of clairvoyancy and psychology, and bring up examples of rapping far more wonderful than anything attributed to Spirits, where no Spirits were concerned, if my time permits.

PROF. BRITTAN—*Mr. President, Ladies and Gentlemen:* I have been entertained, as I doubt not you have, with the essay which the gentleman has just delivered. It relates chiefly to the structure of the human body, to the philosophy of its functions, and to the discoveries in vital electricity. On these points my friend has taken pains to inform himself, and I do not know that there is anything of importance for me to controvert, except the implied assumption that this disquisition has a direct application to the subject of this discussion. The gentleman theorizes, in so far as regards the application of his principles to the particular subject, with a seeming obliviousness of the nature of the facts. It is a blissful unconsciousness that relieves one of an unpleasant necessity. My friend insists, that, inasmuch as the whole, in any case, is greater than its parts, it must follow that the incarnate Spirit is capable of producing far greater effects than it can, by a possibility, after having resigned its relations to the body. The gentleman proceeds upon the assumption that *death reduces us all from whole numbers to fractional parts of men* (vulgar fractions, too). This would be all very well, if the facts only sustained the hypothesis. I recollect of hearing an amusing anecdote of a son of the Emerald Isle, who, after having searched various historical and philosophical dictionaries, elaborated—at the expense of considerable labor—his theory in reference to certain natural phenomena. A gentleman, who listened while he unfolded his theory, responded by saying: “Sir, I might very readily accept your theory, if the facts did not prove precisely the contrary.” “Well,” said the Irishman, “bad luck to the facts, thin.” (Laughter.)

In this particular case, it is virtually insisted that, it is *no matter what the facts prove*—the theories must stand! If the facts are in the way of the theories, why, then, “bad luck to the facts.” The facts must “clear the track” and give place to theories, and to the mere venders of speculative opinions. I am surprised that a member of one of the learned professions should suppose that this is a scientific mode of disposing of the phenomena in question. It absolutely *reverses* the scientific method, which consists in deducing the theory

from the facts, after they have been carefully observed and classified. The man who faithfully follows the scientific method never attempts to force the facts into submission to any preconceived theory. My scientific friend, on this occasion, works by inverted methods. He first makes his theory, and then attempts to cram the facts into narrow places and questionable shapes. They must be made to suit the theory. Now, in order to arrive at a just conclusion, by the appropriate methods of scientific investigation, we must carefully observe what occurs, noting all the conditions, processes, and changes in the elements and forms of material existence, and all the states, phases, and expressions of mind, and from a careful examination and precise classification of all these, the theory must be evolved. These furnish the principles and elements from which the scientific builder erects his superstructure.

My friend says, that the Spirit, when separated from the body, "*is in outer darkness.*" I have often heard this alleged of certain classes of Spirits who are compelled, by a moral specific gravity, to go down to the pit. But I have not heard it enunciated before, that a Spirit, if he be refined and exalted, must be "cast into outer darkness" by the mere circumstance of his separation from the body.

Dr. Hanson insists that, inasmuch as no man can move a palsied arm, it must be impossible for a "disembodied Spirit" to act on any inanimate object, or upon any form or element of the natural world. Precisely here, is the gentleman at war with the facts. The soul is not necessarily dependent, as my friend alleges, on the external organs for all its impressions. If it were so, then, truly, would the heavens be realms of darkness, and no inhabitant of the Spirit World could have any perception of the conditions of being. If it be true that the soul necessarily and forever depends on the nerves of sensation and action for its knowledge of surrounding objects and its power over them, then, indeed, must the future existence be a state of unconscious repose. We have abundant evidence in the facts of human experience, that the soul is not thus dependent. Every instance in which a man is temporarily sep-

arated from the outer world by the magnetic process which closes the external channels of sensation, while he is at the same time endowed with clairvoyant powers of perception, affords a complete refutation of the gentleman's argument. That such interior powers of perception are possessed and exercised by many, is a fact that will not be disputed. Men see, hear, feel, taste, and smell while the sensor nerves are rendered inoperative by the magnetic process, which demonstrates that the soul is not necessarily restricted to the external organs of sensation for all its knowledge of surrounding existences. Every person who, in a vivid dream, has seen the face and form of some distant friend, or visited some well-remembered scene, is not without the evidence of his own experience and consciousness that the soul has power to see without its material instruments. But Dr. Hanson says it can not see without the optic nerve—that all sensation is in the nerve and not in the soul. He locates all the powers of perception and action in the *body*. The man, *himself*, does not amount to much—his corpse is the principal thing. His conscious and voluntary powers are not immortal faculties of the Spirit, but the accidental play of natural forces on the nerves of motion and sensation. Some subtile fluid plays on the organs for a little season. Death drops the curtain when the play is over, and the existence of the conscious man of course terminates when he loses his senses. You will at once perceive that our respective positions are fundamentally different. The Spiritual idea presumes that *the senses belong to the soul*, while my friend's material theory makes them *inhere in the body*. If I am right, our faculties are indestructible; if my friend's position is the true one, our faculties must perish with the body, and that is the end of man. When death shatters this outer temple of our being, all is over; and thus, in defending his material hypothesis, my friend aims a daring blow at the common faith and the last hope of the world.

It is manifest that my friend has not studied the history of animal magnetism and its phenomenal developments with much care, or he would have learned, long ago, that the facts upset his speculations. A formal argument is hardly demanded since the facts themselves act on all the coarse and fine-spun

theories of the opposition with a more destructive energy than a thousand armed battering-rams would exhibit if directed against a *corn-crib*! They demolish it forever and sweep away the ruins. Has the gentleman yet to learn that a person in a magnetic sleep can be made to see, hear, taste, and smell any and every thing that the operator sees, hears, tastes, and smells. Let the operator take any substance into his mouth, and instantly the subject tastes the same. Does this sensation depend on the action of the material substance on the nerves distributed over the palate? Certainly not. What then becomes of a theory that annihilates the soul, and makes all sensational perceptions depend on the organic structure? The facts developed in magneto-psychological investigations overthrow the assumption and establish our philosophy on an incontrovertible basis. You need not go out of this city to demonstrate its truth by actual experiment. When once a profound state of magnetic coma has been induced, you may place the magnetizer on one side of a wall three feet in thickness, and his subject on the opposite side, and the latter will perceive whatever appeals to the senses of the former. He sees the same forms, hears the same sounds, tastes the same flavors, and smells the same odors. Thus the experience of men in this world plainly shows that sensation, in its several forms, does not necessarily depend on the relations of the forms, motions, and qualities of material substances to the physical organs of sensation.

The somnambule, in the silent watches of the night, walks on the roofs of buildings, and along the most dangerous precipices. Delicate females perform these feats, and they never fall, except when the trance is broken. Every instance of this kind shows that the soul has a power to see that does not depend on the eye. It is only necessary to examine the organ to be satisfied that it is totally useless. You will find the pupil greatly dilated, and you may expose it to the action of the strongest hydro-oxygen light, without producing the slightest contraction. This proves that light makes no impression on the optic nerve, and yet the somnambule sees most perfectly. Thus, the assumption that the soul is in "outer darkness," so far as this

world is concerned—whenever the optic nerve is paralyzed or rendered useless, is utterly exploded. Such persons see as Angels—in darkness as well as in the light; and this peculiar power of vision—before which opaque substances become transparent as ether—belongs essentially and forever to the constitution of the soul. In his opposition to these views, my friend upholds the same philosophy which his church ascribes to an infidel Materialism. I regret—for the sake of his reputation for consistency as a member of an evangelical church—to find him in his present position.

My friend says, that the first impulse of the Spirit, on being separated from the body, must be to *go away* to the realms of light and the mansions of the Father, as though those realms and the Divine abode were in some remote corner of the Universe. This is the nursery conception, in no way materially enlarged or otherwise improved. God is reduced to the dimensions of a very large man, and placed in some remote and elevated position, from which He looks down and surveys His creation. Is this the Christian idea? I had supposed that the Christian world had by this time conceived of God as an all-pervading Spiritual Presence—that He is above, beneath, around, and within everything, filling all space, and by his omnipresence giving life, and light, and beauty to all forms of being. This conception of the relations of God to the Universe the poet has fitly expressed in two lines:

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

If this idea is a tolerable approximation to the truth, it follows that *God is here* as essentially as He is anywhere else. It is not necessary for the gentleman to run away from this world to find heaven and the Divine Presence. If he has the elements of harmony in his own soul, he will not need to take a long journey to find them. I believe that the ancient book says, that “the kingdom of God is . . . righteousness, and peace, and joy.” (Rom. xiv. 17.) If these are the essential elements of the Divine kingdom, it must be obvious, that wherever these exist, *there* is heaven. If they are in my friend’s heart,

heaven is there also, and its portals must open to his vision as they opened to the illuminated spirit of the Nazarene.

I will enforce this idea by a further illustration. It is true that the elements of each particular thing, and of all things, must exist *in the man* before they can be perceived *outside of him*. For example, let an ignorant man dig a pit one hundred feet deep, and then ask him if he sees Geology there. He will answer, "No." He sees nothing but a hole in the ground! But the student of that science finds in the different strata an illustrated history of the earth's formation. Lyell reads as from an old book, and Cuvier preaches from a text in the fossil Scriptures. Thus the man who has the principles of science in him can readily discover the elements of science out of him. Indeed, only those in whom it exists *subjectively* have the power to perceive it *objectively*. In like manner, whoever has not the essential elements of heaven in his heart will look in vain for them elsewhere. He may explore the realms of the Invisible, and make the circuit of Universal Creation, but he will not find heaven until it is revealed in his own soul.

Dr. Hanson says that Spiritualism shuns investigation. I am surprised to hear this assertion from any quarter, and especially from the gentleman. The present occasion furnishes no evidence to support his statement. When and where did Spiritualism retreat from public observation, or get behind the door? Has it not always courted investigation? When did it refuse to submit its claims to adjudication before the tribunal of an enlightened public sentiment? Never! I have yet to hear of the first instance of this want of moral courage on the part of the recognized representatives of the Spiritual Facts and Philosophy. Even women and little children have submitted themselves to the severest ordeals which enlightened reason, popular science, and the most obstinate and vulgar skepticism could devise.

My friend seems to think, that the only phases of Spiritual Phenomena at this day consist of rappings, and in moving household furniture. These manifestations appear to excite his mind and nervous system unpleasantly. These are by no

means suited to his taste, and yet he seems indisposed to acknowledge the occurrence of any other. But the rappings need not disturb any one any more than the sounds which we hear in the telegraph office. They certainly ought not to shock the nerves of a strong man; nor have I ever been able to perceive the force of the objection, that they are either undignified or inappropriate as means for the transmission of intelligence. If you had just heard of some great railroad disaster, and rumor had rendered it probable that a dear friend had lost his life, would you object to receiving the news of his safety because the intervention of clumsy posts and rusty wires might be indispensable to success in this mode of communication? Or, if an Atlantic steamer had gone down, and it was presumed that the wild waves had rocked hundreds to sleep on the cold floor of ocean, would you stop to discuss the mechanism of the battery, and to criticise the fashion of the messenger's coat, before you would accept the joyful tidings of deliverance? We should instinctively regard the man as destitute of true human feeling who would concern himself about such trifles on an occasion of the most solemn interest. And yet this illustration sufficiently indicates the general character of the criticisms of my friend with respect to the Spiritual telegraphic communications from the other world. It really appears to me, if one has been separated from a dear friend by death—especially if he does not *know* that the immortal life is a grand reality—that he must be destitute of natural feeling and dead to the finer sympathies of the human heart, if he can coolly stop and speculate about such matters amid the startling revelations of life and death. Thousands have regarded the future as altogether uncertain, and they have felt at last that they were about taking a leap in the dark. They could see nothing “beyond the river,” and with the most intense anxiety they urged the solemn question: “If a man die, shall he live again?” That question is answered clearly and finally in the Spiritual Phenomena of the present time. The departed still live in the full possession and uninterrupted exercise of all their faculties and affections. No one can ever die.

“ I feel this immortality o’ersweep
All pains, all groans, all griefs, all fears, and peal,
Like the eternal thunders of the deep,
Into mine ears, this truth, ‘ THOU LIV’ST FOREVER.’ ”

This will suffice by way of reply, and I will now resume the direct argument for the Spiritual theory, as I wish to submit some facts that the gentleman will have to dispose of, in accounting for the phenomena in question, on the basis of his mundane theories. He must take hold of such facts as we are disposed to offer, and on which Spiritualists are accustomed to rely. In this part of the discussion it is his business to account for the facts without admitting the agency of Spirits in their production. All the different classes of the phenomena reveal intelligence; and yet it is utterly impossible for the human mind in the body to produce the results. If it be competent to the task, let the fact be demonstrated by experiment. If the agents that produce the so-called Spiritual Phenomena are all in this world, why will not the gentleman consent to arrange these agents and reproduce or duplicate the facts? In this way he may terminate the controversy at once, and to his satisfaction. Inasmuch as my friend maintains that the agents are all *earthly*, he has no valid excuse for refusing to test the claims of his own theory by an experimental ordeal. No such obligation rests on the advocate of the Spiritual idea, as that pre-supposes the agents to be on the other side of the line of visible existence. We can not be expected to command *their* presence and coöperation on any given occasion without consulting their pleasure, and regardless of the laws and conditions of their own existence. But if my friend is right in assuming that the forces, laws, and conditions *are all here, in this world*, then let us witness the demonstration. Arrange your human batteries and move this desk without conscious effort.

I was once present at the residence of Alvin Adams, Esq., in Boston, when his grand piano, weighing 1,000 pounds, with the superincumbent weight of three men (one of them is in this audience), was raised with the greatest apparent ease, and

the instrument was handled with such masterly freedom that the invisible agents therewith beat the time to "Hail Columbia" with as much precision as M. Jullien could have marked the time with his *baton*. No one touched the piano except Mr. Willis—who, while kneeling at arm's length, fingered the keys—and the three men who were seated on top of the instrument, and whose united weight was between five and six hundred pounds. I call your attention to the fact that the agent that moved that immense weight was *an intelligent one*. Moreover, it understood the laws of harmony while it possessed a supra-mortal control over the forms of the natural world. Now, *who moved the aggregate weight of that instrument and those men, amounting to 1,500 pounds?* Will you say that the three men who were seated on the instrument raised themselves and it? That were more absurd than to affirm that a man may *lift himself by his waistbands!* Did Mr. Willis—who probably could not lift 150 pounds with all the energies of his will applied to his muscles—raise that instrument from the floor while he only exerted *a downward pressure*, with his fingers on the keys? This will not be pretended. No other person in the flesh touched the piano. Who, then, beat the time to the music? That is the question for my friend to answer since he has undertaken to account for the facts. We wait for an introduction to the strong man of Athens, who beats time with *a baton that weighs more than half a ton!*

Now, such facts have occurred night after night, and have been witnessed by some of the most talented men in New England—by sharp-sighted men of business, by the literati, by members of the Press, and all the learned professions; some of whom, sitting under the shadow of Harvard University, have been crazy enough to doubt their own senses. I have been informed that one man who had heard of the strange occurrences at the house of Mr. Adams, insisted that they were *impossibilities*, and that the witnesses were all psychologized. A friend said to him, in substance, "Sir, you can easily settle that question. When the piano is raised, slip your foot under it, and if your toes are not pinched, you may safely infer that the psychological hypothesis is the true one; but if you find yourself in

a trap, you will, of course, be obliged to give up your skepticism." It is said that the man had so much confidence in his theory, and so little confidence in his senses, that he was willing to try the experiment. At length it appeared to him that the piano did rise; but he presumed that he was likewise subject to the psychological hallucination. He looked on with astonishment—hesitated a moment—but determined to support his theory. With the Irishman, he virtually said, "The theory must be all right, but 'bad luck to the facts!'" (Laughter.) Accordingly, the skeptic slipped his foot under the foot of the instrument, which descended with the full force of natural gravitation. The gentleman's position was plainly defined. He yielded to a deeply-settled conviction—*under the weight of evidence that rested on his understanding.* (Laughter.)

DR. D. D. HANSON—A person who will take offense at reasonable criticism would, certainly, be acting a very unreasonable part; and, to avoid this imputation myself, I will thank my friend for his favors in that direction, and beg him to bear with equal grace some strictures upon his own remarks. For instance, the gentleman brings forward a raw Irishman, makes him accumulate facts to prove a position, and then brings in a very grave and wise man to tell him that his facts prove the reverse, whereat his Irishman, becoming very much confused, winds up by cursing his facts. This method of disposing of a difficult point displays more ingenuity than modesty, as we see by the application which the gentleman has made.

I inferred last evening from the fact, that the soul, to comprehend material objects, was invested with the human mechanism; that when deprived of this it had no such powers; and, therefore, that it could under no possible circumstances produce the phenomena ascribed to it by modern

Spiritualists—that being without material eyes, it could not behold material objects ; that being without a material ear, it could not hear a material sound—and so with the other senses ; and that, as it was without material members, it could not move furniture. He controverts these manifest conclusions by the fact, that clairvoyants and somnambulists see without using the natural eye, that psychologized subjects taste bitter when sweet is upon their palates, etc. I would inquire what relevance *these facts* have to the subject ? In the case supposed the spirit is disembodied, while in the cases he cites the soul is invested with its material trappings. These cases are abnormal, just as an inflammation of the eye is an abnormal condition. In inflammation of the optic nerve, the patient, though in total darkness, has all sorts of visions, and those of the most luminous and painfully brilliant character. Would the gentleman take the sight of a patient under these circumstances to establish a grave philosophical fact ? Yet it would be quite as rational as to cite clairvoyance, for the one is no more an abnormal condition than the other. Clairvoyants and mesmerized subjects have the most exquisitely sensitive condition of all the nerves of sense ; hence they can taste anything that is willed by those with whom they are *en rapport*. Somnambulists use the natural eye as much as when conscious of their perambulations, though their perceptive faculties are locked in slumber. The optic nerve terminates in a lobe of the cerebellum, the brain of the involuntary faculties ; and when the voluntary forces are still slumbering, and when the involuntary powers are active, the somnambulist walks forth, as though he really saw with his natural eye, as though the involuntary powers were under control of the voluntary, and the perceptions of the subject were in play. Thus my position gathers strength and confirmation from the cases referred to. In cases where clairvoyants execute tasks that require sight, they either use their own natural eye, or they use the eye of some other person with whom they are in communication. This is the peculiar faculty which constitutes the subject. He can see not only what another sees, but he sees what another imagines may exist. These are all abnormal cases, and can

give no more reliance in a scientific investigation than the hallucinations of *delirium tremens*.

The gentleman promises facts to-night to prove spiritual intercourse with the mundane world. He tells you of the tilting of a piano weighing half a ton, with several men on it, and that a man, to test the reality of the occurrence, puts his foot under the leg of the instrument and gets it caught; hence he infers that the spirits of departed human beings still continue to manifest their power, etc., to those they leave behind. Hence life and immortality are brought to light. Hence a glorious existence beyond the grave! Any one can see that these conclusions are legitimate, and logically irresistible. When we are presented with facts like these, it were mulish obstinacy to longer doubt.

The classical elegance of my friend's diction lends very seductive charms to his arguments, and enables him, by a full scope of his vivid imagination, to give large importance to a small matter. Facts are very stubborn things; and when they loom up in his path, and threaten to stop him, he mounts the pinions of his gorgeous imagery, and soars above and beyond them, and gracefully folds his plumage, and quietly resumes his argument. He inquires, if animal magnetism is so exceedingly subtile as I relate, how it can be used to move physical objects? When the gentleman informs me how the spirit, far more ethereal and sublimized, and destitute of what materiality there is possessed in animal magnetism (which, he must admit, is really material, and the only means the soul ever possessed by which to exert a physical influence), can move a material object, I will answer his question. This is fair, for my inquiry was first made.

In my previous effort, I told you I would enter into a more minute examination of clairvoyancy, and show the exact resemblance between this power and hypothetical mediumship. I will now enter upon this, and in its connection will treat of the modification of this principle as is manifested in somnambulism, impressions, dreams, etc.

Clairvoyancy, as before stated, is of two distinct characters, not in the elementary principle—for in this both phases are the

same—but in their developments and importance there is wide marginal difference. Clairvoyancy is that condition of the brain and nervous system, as before stated, where the involuntary faculties are abnormally energized by the nerves of involuntary action, and the cerebellum being surcharged with animal magnetism or vital fluid, while the cerebrum and voluntary nerves are rendered correspondingly dormant and inactive. Now, the cerebrum is the front brain, and is the throne of reason, and which influences the will; and from this brain is dictated every motion of the body, and every act which gives evidence of intelligence. From the cerebellum or back brain come all those powers or commands by which all involuntary faculties proceed, as digestion, breathing, pulsation of the heart and arteries, and all those evolutions of motion which are produced before judgment or reason can act. Now, in the clairvoyant state the subject is not influenced at all by his own reason, judgment, or will, but takes all his ideas, impulses to action, and conceptions from the one with whom he is *en rapport* or communication. This is the condition resulting, as before stated, by energizing the involuntary faculties, and rendering them positive, while the brain and voluntary forces are entirely negative and ready to receive ideas from any positive mind present. Thus a patient desires to have his case pointed out by this power; he of course has the whole train of symptoms vividly impressed on his own mind. He also can not be destitute of an idea of the seat and nature of his disease. He may have a burning, smarting pain in his right side. He knows his liver is on the right side, and he would, from the symptoms perhaps, think his liver was covered with little blisters and corroding festers. This impression is uppermost in his mind. He becomes in communication with the clairvoyant. She takes every symptom impressed on the memory, and describes it minutely. The patient is awe-stricken. He is then in just the condition to hear the nature of the disease pointed out. The clairvoyant then tells him he has festers and little blisters sporated over the entire surface of the liver. He then is in transports. He has been told, however, just exactly what he knew before, or supposed he knew, and nothing else. Now

this is the ultimatum of clairvoyancy, or mesmero-psychology. A good subject can tell you just what you know. He can go no further; neither can a medium. I challenge any clairvoyant under heaven to do more than this, and I challenge my friend to bring a medium to go beyond this. They both are in a negative condition, and can receive impressions from positive minds, and if that positive mind has Spiritual theories and convictions in his mind associated with the mental impressions, the medium will be impressed that he is in communication with Spirits. Now these positive minds impress their ideas upon a clairvoyant by the energy of the vital fluid or animal magnetism, controlled by the will, and this magnetism is an animal product, and as the spirit separated from the body has no such or analogous element at its command when out of the body, it can, under no consideration, effect or produce these phenomena. The pneumatic or scientific theory just covers the whole ground. But this mesmero-psychological condition, by which clairvoyancy is attained or produced, with a little modification, can be produced in every one, even the most powerful and positive intellects and energies. Our Mayor will not believe that he was at all psychologized in the circle he so graphically describes with Hume. Let us see if the idea is preposterous. We will suppose that his Honor had never heard of a theatrical performance, never read Romeo and Juliet, or Hamlet. Let Mr. Hamersley tell him there was one of the most wonderful performances to take place in New York he had ever heard of, and give the faint description of the theater, its sceneries, the life-like realities there exhibited in the drama and tragedy. His Honor would resolve to go and see for himself, as he resolved to have a sitting with Hume. The night is dark and gloomy; he is taken by a covered coach directly to the Bowery. He enters the spacious amphitheater, lighted to magic brilliancy, showing the most magnificent drapery and architecture. He has, we will suppose, seen no building before so gorgeous in architectural embellishments. He of course is somewhat amazed, and he sits down in silence with his friend and pensively admires the splendor and magnificence about him. The orchestra soon strikes in and exe-

cutes a stirring national air. His whole being will be full of new and mixed emotions, when the curtain rises, and Forrest, Mr. and Mrs. Thorn, or Rachel come forth with their satellites to execute Shakspeare's Romeo and Juliet. As this life-like play is carried through scene after scene, his Honor will be found full of joy and satisfaction when the brave Romeo succeeds in overcoming the vigilance of the hostile parents, and their elopement is arranged. But tears perhaps will trickle down his stern and manly cheek all unconsciously, and sorrow will overshadow his noble brow when this young and lovely pair lie dead before him. Now what creates these emotions? What has transpired before him is illusion, a lie—neither Romeo nor Juliet were killed, yet his emotions are roused with suicides, dire and dread. What causes this? Why, simply, his reason does not act; if it did, it would dispel these emotions at once. In a word, he is psychologized partially, and gets rid of the illusion only when other and real impressions rouse reason, and he then is "himself again." What person ever read the fourth book of the *Æneid* that was not moved with sorrow over the sad fate of Dido? When any fiction is related in a natural and easy style, we are captivated; and though reason may tell us it is all a lie, we are still under its mysterious spell. Now it is this principle of the mind that specially prepares the most resolute, the most powerful and master minds to be impressed with the presence of Spirits or any other absurdity. This is the secret of jugglery, legerdemain, Egyptian sorcery, and specter-seeing. Men may deny they are capable of being affected in this way, but let him who thinketh he stands, take heed lest he fall. What better place under heaven is there to develop this principle than in a modern Spiritual circle. The lights dim, and gray darkness surrounds, or the lights altogether out! Don't mediums understand this? They are not so far behind the children of light, in their own profession at least. Why is writing done under the table? Why are musical instruments played in the dark, bells rang in darkness? Why not do these things in open day? Whoever saw a pencil writing without hands? I answer, no one since Belshazzar! These things are done in the dark, and give strong grounds to suspect their genuineness. Why does Wash-

ington write in French when he communicates in Paris, in German at Vienna, and in Anglo-Saxon in New-York? Where did he learn these languages? Do they study languages in the spheres? Why do Moses and Paul talk English? They were in their tombs centuries before Albion was born a nation! Why do Spirits always spell incorrectly, when it is the habit of the medium? Why do they always use vulgar terms, when the media are stable boys and illiterate spinsters? Why is Hare's father's style and peculiarities of speech so exactly the analogue of his own? Why do Webster's and Clay's discourses, made through Judge Edmonds, bear so exact resemblance in style, both to each other and to the Judge's, when their orations and writings here were as different as the dashing brilliancy of the comet from the steady and stately grandeur of Jupiter? These absurdities are too manifest to need comment. I will now advance to the second consideration in this subject. It is this: The communications received which bear evidence of an unseen intelligence. Here let me state, and I challenge my friend to prove otherwise, that there was never any intelligence imparted through Spiritual media that was not known by some one before, that had not been impressed upon some mind, though long before, and may have been forgotten. Let me add here also, corollary to this, that there is never an impression made on the human mind that is forgotten. However slight it may be, and however deep it may be buried beneath other more fresh impressions, there will occur circumstances and associations that will rouse it. I will state here in addition, that it is not necessary for the subject to be *en rapport* with a mind of a person present; he may get his impressions from minds hundreds of miles away. I will illustrate these statements and offer proof subsequently. If I forget to do this, my friend will be kind enough to remind me.

Now, we are not going to assume that these communications of Edmonds, Hare, and others, are deceptions. This were ungenerous and unnecessary. Now, let us answer how Hare got his communication from his father, Edmonds from Bacon, Clay, Webster, and others. I answer, just as A. J. Davis got his Nature's Divine Revelations. He claims no aid from Spirits,

but expressly declares he received these revelations in the clairvoyant state *en rapport* with the entire universe. Why strain at Edmonds' and Hare's gnats, and swallow Davis' camel? In the superior state of Davis, it is very easy to become *en rapport* with Saturn and Uranus, he affirms! He can there behold that—

“Snakes grow the size of saw-mill logs,
And rats and mice as large as dogs.
Whales in those seas, so vast and stout,
That ours compared are but like trout.
And little tiny sparrows there
Rival hawks and eagles here.”

My friend last evening advanced the evidence that Spiritual communications were genuine, because the Spirits declared they were such, and out of courtesy we should believe them. In answer to this, I would say that these same media also say that their communications do not come from Spirits when they are *en rapport* with minds who are skeptical and do not believe in Spirits. I will demonstrate this to him, if he will produce his media.

I will now introduce phenomena far more wonderful than anything my friend has related, or of which I have read, where no Spirits were at all concerned.

First, furniture-moving and other unseen forces acting upon materials, rapping, etc.

[The speaker's time was here up, and he was unable, for want of time, to which the debate was limited, to take it up and proceed in regular form.]

PROF. BRITTAN—I find, indeed, that the subject—viewed in the peculiar light of the gentleman's last remarks—is vastly more comprehensive than I had ever supposed, as it is made to embrace—with many other things—the ordinary range of dramatic representations. In his last address my friend has

unfortunately crossed his own track, and thereby neutralized his own efforts, as I shall have occasion to show hereafter.

Dr. Hanson refers to the moving of the piano, etc., and insists that I jump at the conclusion that the phenomena were produced by Spirits. Not so. That is not my position, nor have I arrived at conclusions by that process. It is for the gentleman to *discover the agent*. We submit the case for trial, and invite him to employ his powers in the elucidation of the subject. He has undertaken to do this—to show that mundane forces are adequate to produce all the results. In my argument I only attempted—by a logical process—to exclude the facts from the domain of merely physical phenomena. It was shown that the facts revealed the essential attributes and qualities of mind; also that such attributes and qualities are not predicable of the subtle elements that pervade the earth; that electricity and magnetism have no more power to think or to love than hydrogen gas or common air; that the elements have no perception of harmony, and that the physical force accompanying the mysterious intelligence on the occasion referred to, was immensely beyond the utmost capacity of men in the flesh. In this manner they are excluded from the realm of material causes and sensuous phenomena. It was the appropriate business of my friend to find the actors, and this is precisely what he has not done. The gentleman goes on to philosophize in reference to the theory of the involuntary action of the mental faculties and the cerebral organs. And are we to suppose that this involuntary action immeasurably transcends the utmost capacity of all our voluntary powers? The assumption that a man can do unconsciously, by the involuntary action of his brain, what he can not do consciously, and by the utmost concentration of all the energies of his will—acting through the muscles—is, to say the least, a proposition infinitely more absurd than the wildest hallucination that any crazy Spiritualist ever entertained overnight. The honest advocate of this monstrous assumption, should he have occasion to move his house, would, of course, never resort to the lever and the screw, nor employ ox-teams,

with a view of bringing the great mechanical powers to operate on the premises. The proper way would be to procure large arm-chairs, all sit down quietly, get some one to hallucinate the company with a "national air," and then wait for the involuntary action of the back brain to put the whole thing in motion! (Laughter.) Here is a new motive power that operates with a vengeance. Why, the gentleman might make his fortune at once by patenting his discovery, and introducing it into the factories of New England. It costs a great deal for steam-power and labor; but if two or three men can lift a thousand or fifteen hundred pounds, by the involuntary action of the back brain (most men will sit still at half pay), they may drive a wheel forty feet in diameter that will suffice to move all the spindles and shuttles of a cotton-mill. (Laughter.) You may also dispense with locomotives on railroads, by adopting the involuntary motor, which every man is supposed to carry in the posterior part of his head. We shall travel at reasonable rates when it is generally known that a man, without the slightest effort, is equal to a one-horse-power engine. If my friend's back brain is of ordinary size and activity it would not only suffice to convey himself anywhere, and at a rapid rate, but a party of six might go along with ordinary baggage. (Laughter.)

Seriously, it is not Spiritualism that is ridiculous, but the theories of those who oppose its claims. My friend seems to be unconscious of the fact, that Dr. Dods, the originator of the back-brain theory, abandoned the same long ago; but not until it had been indorsed by half of the doctors of divinity in New York, some of whom addressed complimentary letters to the Doctor, felicitating him on the occasion of his having completely demolished Spiritualism! Dr. Dods frankly declares that his theory is totally insufficient to cover the facts of Spiritualism. He is now a Spirit-medium through whose agency dangerous diseases have been cured by the "laying on of hands." I can refer the gentleman to the witnesses if necessary. Not only has he done this in private, but it was done before a public assembly at Provincetown, Massachusetts. I hardly think that Dr. Dods will be obliged to my friend for

thus exhuming his theory so long after the world saw it decently buried.

I said that the gentleman crossed his track. He has successively ascribed the movements of ponderable bodies to the action of the will, to the unconscious operation of the faculties through the involuntary functions of the back brain, and, strange to say, before he concludes, he goes into a labored disquisition to show us that his Honor the Mayor of this city, and other witnesses, *were all psychologized*, and hence the alleged facts did not occur at all. In all his previous attempts to explain the facts he conceded their reality; but by assuming the psychological hypothesis, he virtually denies their occurrence and maintains their subjectivity. So far, therefore, as he has presented any argument, he has himself furnished a sufficient refutation. As to the theory of psychological influence on the faculties of the witnesses—on which the most effort has been expended—we can not be expected to accept that theory, since Dr. Dods has abandoned it, and my friend has virtually concluded to follow his example.

Having answered my friend, I will now continue the direct argument for the transmundane theory. I have some other facts of a different character to relate, for Spiritualism is by no means dependent on the moving of tables for a fitting illustration of its claims. The Spiritual theory rests on no one class of facts. Indeed, a complete classification would comprise not less than twenty or thirty distinct forms of manifestation, many of which are constantly recurring in every quarter of the world. I will cite an example that belongs to a different class of facts—one in which the mind was suddenly and mysteriously impressed by an invisible intelligent agency. It occurred in the experience of Dr. J. F. Gray, who resides at 49 Lafayette Place, New York, and whose commanding reputation and extensive practice place him at the head of his profession. The Doctor was one morning riding toward the residence of a patient whom he was anxious to see, when he was vividly impressed that a woman in Waverly Place was dying from internal hemorrhage, and that his presence alone could save her life. Although he had no external cause for such an im-

pression, he immediately changed his course, and directed the driver to proceed with all possible speed to the place indicated. On reaching the house, he found the lady's husband on the front steps almost frantic, from the apprehension that there was no help, and that, perhaps, the life-principle had already departed. Without a moment's pause, the Doctor made his way to her room and found the patient apparently lifeless. Perceiving the nature of the case, he, with a steady hand and with remarkable self-possession, performed a difficult surgical operation just in time to retain the vital spark. One moment more, and she would have been beyond all medical aid. How will the gentleman dispose of this and of the large class to which it belongs? *There* was an agent that had a special interest in that lady. That agent possessed intelligence and sympathy. It had the power to think and to communicate thoughts. It inspired the mind of Dr. Gray with the idea of the dangerous situation of a particular person, and it informed him, through an interior and Spiritual process, precisely where the woman was who needed his aid. This was all communicated by what Dr. Gray does not blush—even before scientific assemblies—to say was a guardian angel or attending Spirit. This case illustrates one of the *uses* of Spiritualism, and if such facts can be rationally disposed of without admitting the agency of Spirits in their production, it is well; but we wait for the demonstration.

There are innumerable examples of a similar nature, and every secular journal records spiritual facts under the head of "remarkable premonitions." This is the term that the skeptical world applies to such interior communications as are made by Spirits through the process of psychological impressions on the human sensorium. Everybody believes in premonitions; and almost every case proves the presence and operation of an intelligence that has an interest in the object thus impressed, or in others whom the invisible agent desires to assist. I will illustrate the subject further by a citation of other examples.

On the occasion of the great disaster at Norwalk, a gentleman who was seated in one of the cars, all at once felt that he was in great danger, that he must immediately change his

position, and that if he remained there any longer, he would do so at the peril of his life. He was not sufficiently impressible as a medium to be made sensible of *the precise nature* of the danger to which he was exposed. As it was, he felt a terrible uneasiness and fear of an impending disaster. This caused him to leave his seat in the forward part of the car, and to occupy another at the opposite end of the same car, when he immediately became composed in mind and felt perfectly secure. The seat he had resigned was forthwith occupied by another gentleman. In five minutes the locomotive and train made the fatal leap, and, mysterious providence! that car broke in two in the center, the forward part going down into the river, amid the elements of ruin and the wreck of human hopes and human life, while the other part in which the medium was seated remained perfectly secure on the wharf. Will the gentleman tell us what power it was that thus impressed that man's mind and saved his life? It was certainly some power that had human feeling and the ability to foresee events. The gentleman certainly will not ascribe this providence to the ordinary operations of the human mind. Electricity and magnetism have no power to prophesy, and the back brain can not be expected to see farther ahead than the front brain. I ascribe this interposition to a Spiritual agent, but it remains for my friend to account for it in some other way.

When the lifeless forms were taken from the river, it was found that the gentleman who occupied the resigned seat had been killed instantly, by having a large splinter driven directly through the brain. After all, men continue to ask, "Of what use is Spiritualism?" Such facts as I have cited furnish an appropriate answer. Yet, how many there are who seek to steel the world against the influence of these divine guardians that watch over the earth and the destinies of men—who seek to deaden our Spiritual sensibilities, and remove us from the pale of Heaven's protecting care! Whoever does this may indirectly become a minister of destruction to his fellows, and possibly the mortal executioner of his dearest friend.

The valuable life of Hon. N. P. Tallmadge was saved in like manner on the occasion of the bursting of Com. Stockton's great

gun on board the "Princeton." He had been standing directly behind the gun while it was repeatedly discharged, without apprehending any danger. But, all at once, while they were charging it for the last time, he felt a strange tremor pervading his whole system, and some invisible power seemed to urge him to leave the spot. He was powerfully impressed that some danger was impending, and that he must fly from the place where he was then standing. Of course he did not make known his apprehensions at the time, and he would doubtless have been laughed at if he had, by the more sensuous and skeptical people who stood around him. But fortunately our distinguished friend obeyed this internal impulse, and he had barely reached the foot of the cabin stairs when the fatal explosion occurred, which in an instant hurried several of the prominent men of the nation into the other world. It was found, after the explosion, that a large portion of the gun was driven with tremendous and annihilating force directly back in the precise direction where the Governor had been standing. Will you tell me, sir, that there was no Spiritual agency in the production of this result? If a Christian can refer such facts to mundane causes, what right has he to expect an infidel to believe that the husband of the Virgin Mary was warned in a dream by an Angel? Is there anything more tangible or reliable in the dream of the ancient Joseph, that the young child was exposed to danger, than there is in the waking impressions of Gov. Tallmadge? Manifestly there was not. Besides, the material interpretations of the modern examples, adopted by my friend, would drive the whole Spiritual theory, with respect to the ancient facts, entirely out of sight. They strike a most reckless and destructive blow at the very foundations of revealed religion, and at the common faith in the divine Providence that overlooks and governs the destinies of men.

I am very well aware that the members of the Christian churches of this city are disposed to regard the views of the speaker as infidel. But I expect to see the day when they will thank me for defending the fundamental claims of revealed religion—the relations of the human soul to the invisible and the Divine—the facts of Providence, as manifested in

rescuing individuals from temptation and destruction—against the assaults of their own religious teachers. President Mahan is one of the Christian gentlemen who has committed this assault. He declares, in about so many words, that it is unphilosophical and absurd to refer any phenomena to *ab extra* or Spiritual causes, when we have found or can discover a physical cause that is adequate to produce them. The President claims to have discovered adequate causes in this world, and my friend here proposed to disclose them this evening. *He* claims that all the phenomena in question can be accounted for by reference to physical causes. Why could not physical causes have produced the impressions which the ancients received? (Joseph's dream might possibly be referred to the circumstance of the child's crying in the night, or to Joseph's uncommon solicitude.) But the ancient facts are readily referred to some overshadowing Spiritual presence—to angelic visitations. The Christian Church regards them as such, but my friend's hypothesis and the assumptions of Professor Mahan—that he has found physical causes which will suffice to account for all the modern Spiritual Facts, and that it is therefore preposterous to refer any similar facts to Spiritual sources—covers the whole ground. If these gentlemen are right, the foundations of the Christian's faith and hope—in all that he has entertained as sacred, in reference to his relations to the other world—rest on the yielding sand. And from this armory of Rev. Asa Mahan and company the ranks of the Materialists are supplied with the very implements which they require to enable them to battle successfully against Inspiration, against the just claims of Revelation, and the Spiritual causation of all the occurrences that have been denominated miracles. Who will say that there was any evidence of miraculous power or angelic agency in an ancient dream that contained a prophetic warning, when all such dreams and mysterious warnings are referred by the clergy themselves to earthly causes and treated as ordinary occurrences?

Thus President Mahan and his followers call up from their dark and dusty abodes all the believers in the popular Materialism of the world, new weapons are put into their hands,

and they are sent forth to do battle against the essential claims, fundamental principles, and phenomenal illustrations of the Christianity which is professedly so much revered. After all this, President Mahan ostensibly defends Inspiration, Revelation, and Miracles! Such a defense from such a champion must be as beautiful and servicable as a coat of transparent varnish on the walls of a deserted fortress, and it will do about as much good as it would to gild the courts of the temples we have wantonly desecrated.

DR. D. D. HANSON—I shall not have time to resume the main argument, as my friend continues to dwell fondly near to the piano, and if I do not drive him away from it, we shall not get any advanced facts, and Spiritualism will receive no additional illumination from his efforts. For my part, I am unable to see any relation between tilting this ponderous instrument and Spiritual Manifestations. My friend does not attempt to show the force of the circumstance to prove the immortality of the soul. But, on the other hand, the case I mentioned, where, by the force of his will, despite the efforts of several able-bodied men, Mr. Bassett moves a table and exerts a power sufficient to wrench the table to pieces, is equally remarkable as the one the gentleman names. There were no Spirits in the one case; why should we suppose there were in the other? To controvert my argument from the science of psychology and my reference to the experiments of Dr. Dods, he brings forward the fact, that this gentleman has given his adhesion to Spiritualism. I should like to know if Mr. Dods' conversion to Spiritualism has anything to do with the truths of an acknowledged science. The powers of psychology and the range of its remarkable phenomena are as I have stated, and the facts in the case can not be changed if the whole world run mad. Why does my friend represent

Dods and others as Materialists who do not take furniture-moving as evidence of the immortality of the soul? Dods was fully imbued with the Christian hope of immortality before he became a Spiritualist. Why, therefore, call him a Materialist?

My friend relates the mental impression of Dr. Gray—a very remarkable circumstance. But in what respect is this instance different from any case of mental impression? The doctrine of mental impressions, exactly analogous, has been treated as a science ever since the days of Bacon and Locke. What has Spiritual intercourse with the dead to do with it? I have scores of instances, which occurred within my own observation, quite as remarkable, where Spirits were never thought of in their connection. I will refer to a remarkable case in connection with the father of Rev. Chas. W. Cushing, President of the Female Collegiate Institute, Newbury, Vt. This gentleman was for many years sexton in his parish, and when a death occurred, though he knew nothing of the sickness of the person, and had not received the least intelligence of the event, he would tell his family that he should not go to his usual labor, for he should be called upon to prepare a grave during the day, and his impressions were always correct. This is a case precisely analogous to Dr. Gray's, and both are those of mental impression, and, as there were no Spirits thought of in the instance I relate, why should we believe there were in the other? Swedenborg, although he sometimes attributed the phenomena to Spirits, often had impressions of the most remarkable character, when he ascribed the phenomena to mental impressions wholly. One time, when two hundred miles from home, he was impressed that a destructive fire was raging near, and threatening, his own house. In a couple of hours he had another impression that the fire was arrested and his dwelling was safe. On the morrow the post brought tidings confirming the truthfulness of his premonitions. I could relate instances like these for hours, and, had I time, I could explain their philosophy. As they are entirely analogous with the case mentioned by my friend, and as there was no agency of Spirits in the one, why adopt the Spirit-hypothesis for the explanation of the other? It is admissible in courts of law,

that where the main testimony can be rebutted by that equally unimpeachable, it is neutralized and void. The rule is of equal force here, and leaves the cases brought forward of no sort of importance or relevance in negating this question.

PROF. BRITTAN—I am obliged to the gentleman for presenting facts which illustrate and support the claims of Spiritualism. A close analysis of the cases he has cited will enable you to perceive that they corroborate the position I have taken. He complains that I omitted to notice the fact that Mr. Bassett could cause such movements of the tables—as the Spirits are said to produce—by the action of his will. I emphatically deny that that gentleman ever produced such movements of the tables, as often occur in the circles, *by the simple power of his volition; and I insist that no other man in the universe, while he is clothed with flesh, can produce any such results by the unaided action of his will.* When this entire audience can turn the sheet of paper I hold in my hand upside down, I will renounce my present views of the subject. I do not ask the opposers of Spiritualism to move one thousand pounds, nor that one person shall do this. My friend is at liberty to concentrate the will-force of the whole multitude on this piece of paper, and I will give him until this hour to-morrow evening. If, with this immense vital battery and twenty-four hours for an experiment, he succeeds in turning the paper over, I will yield the point. If these things are all accomplished within the sphere of mundane elements, physical forces and mortal instrumentalities, why, arrange the machinery and produce the required results. The gentleman has no excuse for an equivocal defense of his position, when it is so easily demonstrated by experiment.

At this point in the argument, the gas was suddenly extinguished, except here and there a faint glimmer, that made the darkness more

palpable. But the speaker proceeded with his argument without evincing the slightest embarrassment, and likewise without losing the attention of the assembly for a moment. The lights were soon restored, and all things became visible, including *a large blank* in the notes of the

REPORTER.

[As the Reporter resumed his functions while the speaker was engaged in his account of a remarkable case of Spiritual interposition, which occurred some three years since at Niagara, it becomes necessary to introduce, in this connection, the first part of the statement in order to render the concluding portion intelligible.]

A girl living on Lock-street, in the village of Niagara, who was known to be a medium, was one day walking from Main-street to her home, when she was suddenly seized by an invisible power, which she compared to "some one taking hold of her arm." She was in company with another person at the time, whom she unceremoniously left in the street, and was hurried by the invisible power to the railroad crossing on Church-street, and thence along the track to the deep cut west of the Transit. [In the concluding part of the statement we follow the Reporter's notes.—S. B. B.]

The power that led her on grasped her arm firmly, and her movements were against her own will. She heard the whistle of the locomotive, and would have fled from her perilous position on the track, but it was impossible. Presently she saw some object on the track, and as she drew near, she discovered that it was a little child; wearied with play it had fallen asleep on the rails. The same invisible power that took her away from her companion, and out of the course she was pursuing, impelled her to seize the child, and leap from the track into the ditch. The same moment the train swept by with annihilating force. To what agent will Dr. Hanson refer the influence exerted in this case? Was it the involuntary action of the girl's back brain that compelled her to resist her own will? Was the whole affair a psychological deception? [The editor of the *Niagara Democrat* stated that the girl's story was corroborated by several witnesses.] Or did the Providence which heeds the sparrows when they fall, send some ministering Spirit to save the life of that little child?

DR. D. D. HANSON—My friend makes haste slowly, and he seems to be standing still. He relates one case more of mental impressions, but what he intends to prove by the iteration of these circumstances, remarkable only as illustrating more fully the distinctive range of a well-defined mental science, I am unable to say. I am not mistaken in the circumstance I relate of Swedenborg, though my friend is correct in the statement that this remarkable man sometimes attributed his impressions to Spirits; but it is equally true that at other times the same phenomena would occur in equally marked forms, and he ascribed them to clairvoyance and mental impressions. The circumstance I related was of the latter class, therefore his evidence in the one case is as valid as in the other, and if we credit him when he brings forward Spirits, we must also credit him when he ignores them.

I have demonstrated to the gentleman that his Spirits, being utterly destitute of an element of materiality, can, in no case, affect or be affected by it, and therefore, whether I can fully account for the phenomena or not, the idea of their being produced by Spirits is exploded, and his ascribing them to this agency is simply ridiculous.

When my friend gets into a tight place, and his dogma is exploded, his zeal for the Bible amounts to a spasm. He thinks I “strike a daring blow” at revealed religion and Scriptural miracles, such as stopping the sun and moon, vailing them in darkness, dividing the Red Sea, and raising the dead, because I attempt to explain scientifically sundry raps and piano-tiltings. I must give the gentleman credit for not being serious in such puerile assertions. He gravely tells you he expects to be canonized as a saint, for corroborating the testimony of God himself, by mental impressions and furniture-lifting, in regard to the immortality of the soul. These hopes are quite as reasonable as anything he has thus far advanced, and I do not wish to rob him of their blissful enjoyment.

I rejoice that the exalted and exalting Spiritualism of the Bible stands on a foundation too broad and deep, either to be supported or overthrown by the delusions or machinations of men or devils.

My friend refers you to the angels of the Scriptures; but when will he get it into his head that Michael, clothed with the panoply of God's high commission and paraphernalia of His power, can accomplish a work that the untutored, uncommissioned, and empty shade of a human being could not do? I admit, however, that God can give even the Spirit of man a material outfit, and when my friend will show me a manifestation like those of the Bible, where this provision was made, as I have said before, I am with him. God could send an angel not only to warn a human being of danger, but He could send one who could stop an entire train of cars and rescue a multitude from destruction, and still not be supposed to work a greater miracle than the creation of the heavens and earth. But this by no means proves that the Spirits of the dead are thus empowered and thus communicate.

Professor Hare gravely informs us, that "the most pre-eminent blessing resulting from this new philosophy is that it brings religion within the scope of positive science." Yet my friend does not condescend to apply these scientific tests. He brings on a case of piano-lifting and musical performance and two or three cases of mental impressions, and sagely draws the conclusion that I must accept the Spirit-hypothesis, and this, too, when I can produce instances equally wonderful, of precisely the same class of phenomena, all of which can be accounted for by long-established sciences. I have no objections to being converted to this new dogma, when my friend will bring forward any well-attested fact of a grade of importance comporting with the exalted theme; but when he introduces trifling incidents well known to all psychologists, mental philosophers, mesmerists, and clairvoyants, I reject them; and I am borne out and exonerated by every dictate of reason and impulse of inquiry and investigation. Aside from this, I present the gravest reason of all, and have argued it at length, against this Spirit-theory, that as soon as we adopt it we cease investigation, and, on the same principle, as soon as we find any new manifestation or phenomena, either in natural, mental, or moral philosophy, which will not admit of an immediate explanation, we must ascribe it to the Spirits of the dead.

PROF. BRITTAN—I am obliged to my friend for admitting any angelic agency in the affairs of this world and in the experience of men at the present day—

Here the speaker was interrupted by a gentleman who rose in the audience and said :

“ I will say to Prof. Brittan that I am ready to give him \$500 at any time when he will bring a medium here, and move a piano around this room, so that his audience can see it.”

[The Reporter was subsequently informed that the proposition came from Mr. Bassett, whose name had been used by both parties in the discussion.]

PROF. BRITTAN—[The gentleman must pardon me for not listening to his proposals on the present occasion. I have a special issue with my friend here from which I must not be diverted, especially as it would be discourteous to the Doctor.]

—Allow me to say, the term “ angel ” is not descriptive of *the intrinsic nature* of the being to which it is applied. It literally means *a messenger*, or a bearer of intelligence, and is therefore expressive of his *office* ; hence the assumption that an angel must belong to a distinct order of intelligences from the human, is altogether unsupported either by the literal sense of the term or by the facts in which their presence is revealed. He says that God may send such an angel (*i. e.*, one that was never human) to impress the minds of men for benevolent purposes. The gentleman having admitted the actual occurrence of angelic visitations—and it having been shown that *an angel is simply a messenger*, without reference to the questions, when, how, and where his existence commenced—it only remains for me to show that one of two things is true : *either these messengers, who thus visit men, impress them and produce beneficent results, are really human beings, or else that the supernal Angels to which he refers are guilty of the most persistent falsehood* ; for these invisible agents assert, emphatically, that *they are Spirits of men who once inhabited the earth*. Will my friend charge this falsehood to the account of Gabriel and Michael, the only Angels he recognizes ? If the Spirits that now come to earth on these errands of mercy speak the truth, *they are departed human beings*. But if, on the other hand, as

Dr. Hanson intimates, only Gabriel and Michael are sent on such business—to impress the minds of men for their good—why, then, *their* veracity must be exceedingly questionable, as they always assume an impenetrable disguise and never answer to their own names.

Thus does my Christian friend struggle to evade the beautiful facts and sublime philosophy of the Spiritual World and the powers of angelic life, which so many gifted and noble men have accepted with unspeakable joy. There is scarcely an author who has made a commanding reputation—who has produced anything in literature that has an imperishable vitality—who has not recognized the Spiritual idea. All the great prophets, poets, and philosophers of antiquity were Spiritualists, if prophecy, poetry, and philosophy have any meaning. The works of Dante, Shakspeare, and Milton are immortal chiefly as the incarnations of our fundamental idea. The most distinguished poets of our own time have breathed its living soul into rhythmical forms in their most beautiful creations. Longfellow expresses the cardinal ideas of our faith and philosophy in the following significant lines :

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair ;
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at the table than the hosts
Invited ; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside can not see
The forms I see, nor hear the sounds I hear ;
He but perceives what is ; while unto me
All that has been is visible and clear.

The discussion—according to the arrangements previously entered into by the speakers and their respective friends—having terminated, Mr. Brittan expressed his thanks to the assembly for the polite and respectful attention which had been given to the arguments of himself and his friend. At the suggestion of others he had concluded to continue the argument for Spiritualism, in its positive form, on the succeeding evening. He was still quite willing to subject the facts and philosophy of Spiritualism to trial by any fair ordeal; and, accordingly, he proposed that after occupying one hour in illustration and defense of his views, he would resign the platform to any respectable representative of any one of the “evangelical denominations,” or to any one or more persons who might feel authorized to represent the claims of modern science and philosophy. He would only reserve to himself the privilege of reviewing what might be said, in a speech of twenty or thirty minutes. He was sure that a further examination of the facts of Spiritualism could do no harm, especially as the subject might be found to involve the highest hopes of the individual, and the spiritual reformation of the world.

THIRD EVENING.

ON Friday evening, March 5th, at the appointed hour, Dr. Hanson and the Moderators took their seats, as usual, on the platform. In the absence of Mr. Payne, FRANK L. BURR, Esq., of the *Hartford Times*, presided in his stead.

PROF. BRITTAN—*Ladies and Gentlemen*: You will recollect, at the close of the discussion last evening, that the present speaker stated that he would address the audience this evening in support of the proposition, that "The Spirits of departed human beings still hold intercourse with men in the flesh;" also, that after occupying one hour in the discussion of this subject, an opportunity would be extended to others who entertain contrary opinions. I have thought proper to deviate from this proposition, from the fact that Dr. Hanson did not complete his argument in defense of the negative form of the question at the expiration of his time last evening. In accordance with the wish expressed on his part, the Doctor will occupy the first half hour for the purpose of concluding his argument; after which, I shall discuss the positive form of the question for one hour, when the platform may be occupied by any one who represents the popular theological opinions of the day, or by any accredited representative of science. It is desirable that some person who is supposed to represent the views of either the theological and religious or the scientific world should occupy the time, as it would probably be more interesting to the audience. In the absence of any other person, my friend, Dr. Hanson, will himself be at liberty to occupy the remaining portion of the time.

DR. D. D. HANSON—I dislike to occupy a moment in a personal explanation, but I feel it due myself to do so this evening in relation to this discussion. The remarks of my friend, on opening the debate Wednesday evening, very well apply to myself. I have never sought controversy with any one on

this subject, but have been free to express my convictions in regard to it, and as my views were found to conflict with those of my friends, they desired that I would meet Professor Brittan, and discuss the essential principles of Modern Spiritualism. To this I had no objection, though I thought nothing would grow out of it. Arrangements were however made, my friend agreeing to come on, and as I was obliged to meet him or decline, I chose the former, depending mainly on the truth which I was confident rested entirely upon the part assigned me; and I have thus far seen nothing that weakens my confidence in this respect. My preparations, consisting of several thousand pages of research, have been made in a short period, amid the ceaseless demands of a laborious profession, and they could not be as perfect as I could desire; but whatever may be the result, however weak the defense of truth, however impotent the assault upon error, the one will prevail and the other must fall. My friend, when addressed upon the subject, thought four evenings would be quite short enough to do justice to the two questions, but the managers thought it prudent to commence with two evenings, and if the public interest continued, it would be easy to prolong the discussion. After the first evening, I found that, to present all the matter at hand in support of the affirmative of the question for the discussion on Thursday evening, more time would be required; and in view of the interest manifested, I felt warranted in making propositions to continue the discussion through another evening at least. I did so; but not being able to get a definite answer at the time, I left word to have a message sent me as soon as practicable, if it were thought best to continue it, so that I could make my preparation accordingly. Receiving no information, however, in relation to the subject, I endeavored to condense my argument as much as possible, but found that my time last evening was too limited to allow me to conclude it. My friend, however, has graciously allowed me half an hour this evening, for which he is entitled to my thanks.

In discussing the question last evening, "Can the so-called Spiritual phenomena of different ages and countries be reasonably accounted for without admitting the agency of departed

human beings in their productions?" I took the position that, if these phenomena could not be accounted for without this hypothesis, they could not be explained at all; for the pneumatic theory involved us in difficulties at every step, that we must cease reasoning and investigating entirely as soon as we adopted it; for it was one that demanded the most blind and stupid faith, as it presented such a chain of frivolities, contradictions and absurdities, that our reason must be stultified at every stage of inquiry, our aspirations degraded, and our immortal longings for an existence beyond the grave converted into an abhorrence of such a state. I argued that while the manifestations attributed to the Spirits of the departed were trifling and unworthy of these exalted agencies, were it even *possible* for them to proceed from that source, they might, nevertheless, be the awakening and development of a hidden law of Nature, which, when fully understood, might be of the greatest importance to mankind, and therefore the largest latitude should be given for investigations, so that the mind, when contemplating and inquiring into these things should be haunted by no grim specter, or hallucinated by any empty shade. I also protested against associating furniture-moving, playing on musical instruments, and the communication of unimportant facts, indicating intelligence (though all these manifestations were unaccountably mysterious), with Bible miracles, drawing inferences from them to influence our moral lives as, according to their own admission, we are liable to get lying communications, and such, if we place confidence in them, will lead us astray. I argued at length on Wednesday evening, by contrasting the two, that the Spiritualism of the Bible was ennobling and exalting, while that of the present day is degrading; the one useful, the other vicious; the one attended with manifestations worthy of a God, the other by those worthy of a very insignificant Devil; the one teaching a perfect code of morals, the other teaching nothing reliable; the one exhorting to virtue and holiness, the other imposing no restraint upon the passions or appetites, but giving loose reins to both.

I also contended that, as the soul on leaving the body was

divorced from every element of materiality, it could not influence or be influenced by material objects, and must therefore, as it is taught in the Scriptures, "go to its own place," where its Spirit-being can find scenes and objects to correspond with its Spiritual nature. That, if it had not material limbs, it could not move material furniture; if it had not material eyes, it could not see material objects, etc.; therefore to ascribe the manifestations where physical powers are exerted to the Spirits of the dead, would be a manifest absurdity, and from these plain and simple deductions the whole Spirit-hypothesis must explode. My friend does not, nor can he, successfully evade this conclusion. Neither the morbid sensitiveness of the clairvoyant's vision, the wanderings of the somnambulist, the vague and dusky impressions of dreams, nor the frightful hallucinations of *delerium tremens* can batter down facts and establish grave and philosophical principles. But we will suppose, as has been asserted by Dods and others, that there is an imponderable element in material and immaterial objects, which bears the same relation to matter that the Spirit does to the body, and that in general outline and appearance it is the exact analogue of the material, as the soul is the exact personal identity of the physical man, and that this imponderable element that pervades inanimate objects, bears the same relation to the soul that the material object which it represents does to the body. This would be a perfect annihilation of Spiritualism, as in this imponderable element, bearing the exact relation to Spirit which the material itself does to the body, of course would exercise the same laws over it, both of attraction, repulsion, and gravitation; and as the body can not leave the earth's surface, or overcome the gravitation of the material earth, so the Spirit, being influenced by this imponderable element, as the body is by the ponderable and physical, would be unable to leave the earth also, but be bound down to the mundane system as while living. If this hypothesis of imponderables or spirits of inanimate objects be assumed, these consequences must follow.

My next position, which prepared the way for a general consideration of the phenomena in question, was—that the

Spirit in the body was better able to perform a physical act than when out of it, supposing we were obliged to entertain the Spirit-theory at all. That then it was endowed with a material mechanism, beautifully and completely adapted to the production of a given physical result, and perfectly obedient to its will. Therefore if the Spirit of a departed human being is able to tip a table, lift a piano, or perform a physical act through the body of a Medium, the Medium's own Spirit can perform the same act to better advantage through the same physical mechanism. This position my friend has not assailed, nor can he successfully assail it. Now, if the Medium's own Spirit can work to better advantage in its own harness than another Spirit could be expected to do, we have every reason to indulge the supposition *that this whole train of phenomena ascribed to Spirits are produced by the Media*. The moral force we accumulated in this series of reasoning warranted us to enter upon the investigation of these manifestations on scientific principles. I then argued at length the principles and powers of psychology and clairvoyance, and the relation and faculties of the involuntary forces, and proved that, by these principles, the same force could be exerted, that materials could be influenced in the same mysterious way, and that, in every particular, the same class of phenomena could be produced which my friend ascribes to Spirits; and I cited instances equally remarkable with and parallel to those advanced by him. In answer to this, he ridicules the power of the back brain; but he must remember that his Spirits are equally open to ridicule, as will appear by the ground we have traversed, and that facts can not be thus easily disposed of. After showing that physical performances, by the exercise of psychological and involuntary powers, exactly parallel to those ascribed to hypothetical mediumship, could be produced, I then advanced to the consideration of those phenomena ascribed to Spirits, which give evidence of intelligence. I plainly showed that all intelligence thus imparted was common to clairvoyance and mental impressions; that there was an exact resemblance between hypothetical media and independent or dependent clairvoyance; that the most gifted and powerful men are capa-

ble of being psychologized to some extent, when they are off their guard, suspecting the operation of no such influence; and that, by the partial power of this principle upon a circle, the supposed medium of Spirit-manifestations being clairvoyant, his voluntary powers being dormant, and his involuntary forces being active, the whole train of phenomena developed in the circle and ascribed to the Spirits of the dead, can be produced and have been frequently witnessed. What answer does my friend make to this, after I have cited cases equally well authenticated as his own, exactly analagous and equally remarkable, and all produced by the exercise of the principles explained? Why, he comes forward with horror depict on every feature, and says that I thus “aim a daring blow at the Christian religion—that if I attempt to explain scientifically how furniture is tilted, musical instruments are operated, little syllables, names, and sentences are tipped and rapped out, I at once annihilate the Messiahship, the prophecies, and the whole foundation on which Revelation rests!” Supposing that I pull down the sun and moon and pulverize them in the same operation, if I thus reasonably account for the phenomena in question, what of it? If, in getting a dog out of my house, I tear my house down, how can he dispute the fact that the dog is out when he sees the animal skulking away, though he sees my house in ruins? So in this instance, if I annihilate the Spirit-hypothesis in connection with these phenomena, though I move heaven and earth, the delusion is dispelled. If, by well-defined scientific principles, I can produce precisely the same class of phenomena, both in the mysticism that surrounds them and in their character and importance, and if he has no other evidence to support the pneumatic theory than the manifestations themselves, I declare, and so will every rational person, that his dogma is exploded. I have thus far done this: for every manifestation he has brought forward to substantiate Spiritualism, I have produced a rebutting manifestation exactly corresponding, produced by well-defined scientific principles. The ridiculous idea advanced by my friend of classing table-tipping, rapping, and other demonstrations, with the sublime and awful miracles of the Bible, I have before shown up. I

will here add, however, if man can be psychologized by an illusion, does it preclude the idea of his being inspired with a truth? If a person is deceived—is made to see what does not exist—can he not therefore see the real object? Taking my friend upon his own ground, will he declare, if I psychologize a subject, and make him believe that he sees and talks with Spirits, that God, therefore, can not operate upon the same principle by which I hallucinated him, and inspire him with an eternal truth and the gift of prophecy? Because I make the subject believe and see that I hold a watch in my hand when I have none, can I not therefore assure him, in the same manner, when I really hold the watch?

I here boldly make this assertion, that there is not a man on earth so strong and positive in his physical and mental endowments, who can not be psychologized while under the influence of a principle by which this state is induced, and while he is perfectly unconscious of the operation of such a principle. My friend will not deny this, nor will any scientific person dispute it. Egyptian sorcerers performed their feats when this illusion was thrown over the assembly, but their powers proved unavailing when a radical test was imposed. Pharaoh completely annihilated the magicians when he demanded an interpretation of his dream; so, when these modern Spirits are put to the test, they are completely annihilated. They very seldom can be brought to the point where they can be tested, but whenever they have made predictions, they have proved to be false. Thus, at a time when the steamer *Atlantic* was over-due several days, they ventured to predict she was wrecked by the winds and the waves. The Medium through which this awful catastrophe was made known, was thrown into contortions, in imitation of the dying struggles of the passengers and crew, and he imitated the snapping and sundering of the cordage, the final plunge that engulfed the vessel, and the settling of the deep over her forever. But, as bad luck would have it, the *Atlantic* came in safe and sound. This extinguisher made the Spirits exceedingly coy afterward, for when the *Ariel* was over-due, the *New York Tribune* offered \$400 to Judge Edmonds to state the condition of the vessel

and her crew at that time, the cash to be paid to any charitable institution the Judge might name; but his Honor's Spirits were shy, and he disposed of the matter by informing the public that it was a "delicate subject." Thus you see, when these Spirits are brought to the test, they are floored like Pharaoh's magicians. And why should they not be? Why can the Spirit of a dead man fathom and divine the future better than the Spirit of a living one?

I alluded to the very important fact last evening, that all communications coming from the Spirit-world through the same Medium, bear an exact resemblance in style. Webster's diction is exactly that of Clay, and both resemble that of Judge Edmonds, the Medium through whom, it is asserted, they communicate. This curious resemblance is observable by the most careless reader of these gentlemen's mundane performances. This is a very significant circumstance, as it proves incontestably that they all were coined by the same brain. I do not assert that the Judge intends to deceive, but I declare he is in a peculiar abnormal condition, when he is influenced by circumstances and associations which he is unable to analyze, and that he obtains illusive impressions by which he is influenced.

Last evening I argued at length that a group could be psychologized partially or wholly, so that an illusive performance could be made to appear real. I will here relate a circumstance that will fully illustrate the fact. Several years since, in a town twenty miles of this place, a very singular character, a "*half-breed*," was in the habit of taking several stout and able-bodied men, with whom he was employed, into the wood to see him crawl through a very large log. He would get these men round in a circle, and by a little maneuvering would prepare them for the performance, and then deliberately go through the huge trunk, and crawl back again. After witnessing this feat several times, one of the party at last, in thinking upon the matter, made up his mind that it was an illusion of the senses, and he was resolved to see if he could not, the next time, detect the cheat. So they all started, took their positions by the log as usual, and the half-breed began to ad-

vance through the log, when the man who thought there was a cheat about the matter, struck with a stick upon the place where they all supposed he was crawling through, when they were all surprised by the half-breed roaring out lustily, as the stick came down upon his back. The illusion was at once dispelled, and they then saw that *he was crawling over the top of the log*. They thought before, and were sure, that they saw him go through it, as my friend is sure he saw the piano tilt, and heard the music. This fact is authenticated by a gentleman in this audience, to whom I will refer any one who wishes to inquire. Illusions of this kind have been practiced from the earliest ages, and the strongest evidence that can be presented to show that the circumstances related by my friend are in some degree illusive, is that no phenomena of a marked character have ever been witnessed, at once on the formation of a circle, but, on the other hand, there is always a delay; the room must be darkened, and sundry manuevers have to be carried on before the phenomena are forthcoming.

But is not necessary, as I have before shown, to suppose all these manifestations are illusive, for the same things can be accomplished by scientific principles; but I do assert, that when such extraordinary feats are enacted, as raising instruments weighing fifteen hundred pounds, raising tables, and other furniture to the ceiling, etc., that they are the joint work of illusion and the power before explained.

Last evening I declared that rapping could be produced by a surcharge of animal magnetism, and I will here give instances as equally remarkable as any produced under this modern Spiritual excitement. The Seeress of Prevorst could produce plain and audible raps in distant apartments, even in another house, and could do it at will. My friend and Mayor Deming think that the execution upon musical instruments by unseen agencies is very remarkable, and they come to the conclusion that the Spirits of the dead produce it, just as though a disembodied Spirit is able to accomplish what could not be effected by man in the body, and that the Spirit of a dead man must produce all those phenomena which the Spirit of a living man could not produce! They have forgot-

ten that "the drummer of Tedworth, England (in 1661), though in jail, executed on his drum all his accustomed martial airs, although the drum was in the house of Mr. Wompesson, at a distance." (See Dr. Rodgers.) Thus we can trace all these phenomena of Modern Spiritualism, and find their analogue in the productions of well-defined scientific principles.

For the remarkable instances of mental impressions presented by my friend, and which he has attributed to the agency of Spirits, instead of flatly denying their Spiritual agency, I have presented others, similar in character and importance, and I ask him, when there was no agency of the Spirits in the one case, how can we reasonably suppose there is in the other? The remarkable circumstance of impressions related by my friend last evening may be a different affair from the one I have in mind, occurring at the same disaster; but the many points of resemblance between the two incline me to believe that we both referred to the same affair. The incident I have in mind was this: A sick man came into one of the cars, which was full, and no one rising to give him a seat, a gentleman seeing his condition, kindly gave up his, and took his seat in another car. At the fearful crash at Norwalk the sick man received a mortal thrust from a splinter, but his kind friend was saved. It is unimportant whether we both referred to the same incident or not, for as my friend relates the fact, it is not out of the range of ordinary mental impressions.

I was very familiarly acquainted with a lady who, being three hundred miles from a beloved brother, was fearfully impressed that he was in great trouble, and upon writing to her sister in Boston in relation to it, she received word that her impressions were correct, and that he was at the point of death. Gov. Marcy's daughter had a very fearful presentiment the morning of her father's death, and she was certain that some terrible calamity brooded over her. In a short time a telegram assured her that her impressions were but too true. As long as my friend can relate phenomena of this class produced by his Spirits, just so long can I repeat equally remarkable and analogous ones with which no Spirits were connected.

But this is not all. I can bring my friend himself upon the stand to my support, and to the utter and complete exorcism of his whole brood of empty shades. In the "Shekinah," first volume, I think, he relates that on a beautiful night, while traveling late, he bethought himself to try the power of his mind, and to impress its own imagery and thoughts upon another at a distance. He therefore put his mind upon a lady who was seventy or a hundred miles away, and willed, with a strong mental effort, that an impression be made on her mind. On seeing her subsequently, with no inquiry on his own part, the lady in question related a very remarkable dream she had on the very night he attempted to impress her, and it was the very same imaginary scene he formed in his own mind, and which with a volition of the will he telegraphed to her sensitive brain. Here, then, the gentleman himself comes forward and bears me out in my assertion, that the whole Spiritual phenomena are precisely similar to those produced by well-defined scientific principles. Can it be wondered at, then, that we demand more positive evidence of the Spiritual hypothesis? As an honest, and not captious and unreasonable inquirer after the truth, am I not justified in demanding more positive and unequivocal evidence, that the remarkable instances he relates came from the Spirits of the dead?

The law of mental impressions is as well defined as that of gravitation, and its principles and elements of power are quite as ponderable. The effects in both are uniform and consistent, and although we are unable to fathom the elements and agencies by which these laws are executed, we do not, therefore, ascribe the suspension of the earth and moon in space to Spirits. Why should we, then, go after Spirits to divine the mystery of mental impressions? Viewing the mysteries presented by my friend in this light, and considering how grave is the dispensation these frivolities are brought forward to inaugurate, I feel justified in rejecting them as too equivocal and uncertain for reliance, and in cleaving to a positive good which the Spiritualism of the Bible presents. I have before shown the one is incompatible and unalterably opposed to the other, and both can not stand. Let us, then, lay aside these

trifles, and, like men and women, cleave to the God of our fathers—seek the heaven where rest our fathers; and animated by these impulses we shall *here* attain unto their stern virtues, and leave a name and example that will be honored by our sons and our daughters, as we honor theirs.

PROF. BRITTAN—It is presumed by my friend that animal magnetism is the agent whereby the Spirit acts on grosser elements of matter, and through which it perceives the forms and conditions of material existence; and as that element is *animal* in its nature, it follows, that whenever the Spirit is separated from the body, and thus separated from this material agent, it has no means whereby it may continue to act on the forms of physical nature or receive impressions from the outward Universe. Whether animal magnetism is really the agent whereon all sensation depends, and through which the active functions of the mind are expressed, is, to say the least, very questionable; but it is unimportant to the present issue. It is true that there is a subtile element pervading the nervous system which may be more properly termed *animal or vital electricity*, through which the mind acts on the external organs, and likewise on things outside of the body, and that this is the agent of sensation. But my friend is totally mistaken when he assumes, that at death the Spirit, being separated from this animal element, has no longer any power to act on the forms of the outward world or to receive impressions from natural objects. There is nothing in the nature of the case to warrant the assumption that the Spirit loses the power to disturb or move the same subtile elements, while *the facts* prove that the power is retained.

It may fairly be presumed that gross material forms and substances are not so tangible to Spirits, who readily pass through them, as they are to men in the flesh who find them

impassible obstacles. But it does not thence follow that Spirits can not discern material things. My friend seems unconscious of the fact, that all dense substances and physical forms are pervaded by subtile elements, invisible by reason of their extreme attenuation, and which are somewhat analogous to the refined aura that pervades the nervous system itself. Now, the Spirit perceives these subtile elements—perceives, if you please, the imponderable substances which pervade the tree, and can therefore discern, with quite as much accuracy, where the tree stands, as the man who looks at the object through his corporeal organs, and sees simply the gross external elements of which it is composed. Every man who has ever been in a semi-spiritual state, knows that these ethereal elements become visible—as distinctly visible as the grosser elements are to the external vision. I speak from occasional experience as well as from constant observation. I have been in a peculiar psychological condition in which the atmosphere was rendered visible as the waters. This great ethereal sea was observed to be agitated by tides and currents, while every movement of a human limb, and every utterance from human lips, communicated motion to the elements of this vast atmospheric ocean. The electric and magnetic currents of the earth and air, the impalpable gases, and the aroal emanations from all the flowers of the field become visible, and are as distinctly perceived by the Spiritual vision as are the grosser material elements through the organs of the body.

Now, as the Spirit has a power to discern the subtile essences of things through their organic forms, it follows that *they can perceive where such forms exist*. If a Spirit can not see my friend's body, he can perceive his soul, and thus determine where his shadow or material representation must be. It is not necessary to see the *flesh* to know where a *man* exists. All animal and vegetable organizations are pervaded by similar vital principles and attenuated forms of matter; they are all governed by subtile forces and internal laws which are more tangible to the Spirit than iron bars and walls of granite. Thus my friend is mistaken in his assumption, and the great Universe is all unveiled to the Spirit. Indeed, there can be no

power of perception so acute, so comprehensive, and withal so reliable as that which embraces the ethereal elements and essential laws of all things, and all these the Spirit, by its own peculiar powers of sensation, must always perceive.

Dr. Hanson maintains that my argument, in reference to somnambulism and clairvoyance, in its application to his theory—that all sensation depends on the nerves—is destitute of force for this simple reason—namely, that the soul is still in the body. But suppose it is in the body, *and does not use the body*, how then is my argument invalidated? Wherein is it weakened in the slightest possible degree? It can not be pretended, with any show of reason, that the Spirit uses the organs of the body when all the outward avenues of sensation are closed up—when the external organs are paralyzed so completely, that the strongest light will not contract the pupil of the eye. If men do sometimes see clearly without the use of their eyes, then it is proved that the soul does not necessarily depend on the outward eye for the possession and exercise of this faculty. The same reasoning applies with equal force to all the other faculties and their respective organs. The conclusion is therefore inevitable, that when the eye and the ear are destroyed—in short, when the whole organism perishes, and the disorganized elements go back into the great Kingdoms of Nature, the same power of perception must still continue and be exercised with far greater freedom. If this has been done once, it may be done a thousand times; if these faculties have been exercised for an hour, here in this world, they may be active hereafter and forever.

Some time since a young lady, a pupil in a seminary at Hudson, made astonishing proficiency in drawing and painting. Her rapid advancement in this department excited general observation and inquiry in the institution. At length it was ascertained that she was accustomed to rise in a somnambulist state, and that she executed her pictures in midnight darkness, giving them the most exquisite lights, shades, and colors, in the absence of the natural light and every kind of artificial illumination. Of what use was the eye in this case? Manifestly its functions were suspended. One has only to

descend into a coal-mine, to satisfy himself that the external organs of vision are useless when there is no light. As it is the peculiar office of the optic nerve to transmit the impressions made on the eye—by the reflection of the rays of light from the surfaces of external objects—it follows that the optic nerve was utterly useless. That the functions of the nerve are wholly suspended, even when the somnambule is surrounded by light, is further manifest from the fact, that the strongest solar rays never contract the pupil of the eye. Here, then, is an illustration of the most acute and penetrating powers of vision exercised in the most mysterious and successful manner, and in the absence of all the known conditions of external sensation.

Take another example. I have been credibly informed that on one occasion, when Henry Gordon was seated in the magnetic telegraph office at Springfield, Mass., and engaged in drawing a picture (he being entranced at the time and having a handkerchief over his eyes), one of the editors of the Springfield *Republican*—which had, from the beginning, opposed Spiritualism in the most uncompromising manner—entered the room and witnessed the process. He readily concluded that Gordon was an amateur, that he was wide awake and in the full possession and exercise of all his powers, and that he was all the while *looking under the handkerchief*. This was the natural hypothesis of a skeptic, and the gentleman referred to resolved at once to expose the deception. With this object in view it is said that he took a copy of the *Republican*—which (in its relations to this subject) was probably the most opaque thing he could have selected—(Laughter) and folding it together, he held it between the medium's face and his work. Still the hand moved on, making the delicate shades in the drawing as perfectly as before.* These cases, with many others of similar nature, prove that the soul, even in this world—while it is in the body—may temporarily lay aside the organic medium and

* I received the substance of this statement from a gentleman of known veracity who resides in Springfield, but if the details vary in any manner from the actual facts and circumstances of the case, I assume no responsibility except for the correct rendering of the story as it was related to me.—S. B. B.

the physical instrumentalities through which it is accustomed to act, and act independently of all such aids. Now, if the partial rending of the veil gives the soul new and higher light, a wider scope in the exercise of its faculties, and a wider sphere of observation, who will say that the complete rending of the veil of flesh will *destroy* our faculties, extinguish all light, and leave the soul in darkness? This I understand to be the gentleman's position. The magnetic process and the conditions of natural somnambulism *enable us to see more clearly*—to discern some things within the veil; but when the veil is literally dissolved and removed by death, *we are all to be as blind as beetles!* A Spirit may run against the planet Jupiter and not discover that there is anything on the track, owing to the total "darkness," the loss of the optic nerve, and his consequent inability to perceive natural objects! And this is the peculiar way in which the pseudo-advocates of "positive science" officiate at the baptism of the grossest Materialism, while they assault the foundations of universal faith and hope.

"O star-eyed Science! hast thou wandered there,
To waft us back the message of despair?"

The gentleman's mode of accounting for my facts is somewhat peculiar. In the first place he proceeds to cite similar facts; and what then? Why, nothing more, only he does the same thing over again and again as often as the occasion is presumed to exist. But this will not relieve him from the pressing responsibilities of the occasion. Multiplying facts without explaining them is not exactly what is demanded. My friend does not even account for his own facts, much less has he found adequate earthly causes for the examples I have introduced in this discussion. Repeating the affirmation that they are caused by this or that, does nothing to sustain the assumption. When the Doctor tells you that the case cited from the experience of Dr. Gray, and that the incident that occurred in connection with the Norwalk disaster, are *ordinary occurrences*, he at once concedes and declares that the facts of this class are very numerous, while he utterly fails in attempting to account for them. Saying that they are "*mental*

impressions” signifies nothing. The question demands that we seek *the source* of these mysterious impressions. If the mind is impressed, there must be in every case some power that makes the impression—some agent that acts on the more subtle elements and on the intellectual and moral faculties of our being, leaving in the consciousness the image of itself. The question is, *who* are the intelligent actors in these phenomenal exhibitions, and *where* are they? The gentleman says, that the Spirit in its own body can act on the physical organs better than it can control the organs of another body. Perhaps it may, but this is not supporting the dogmatic assumption that *it has no power* to act on other organizations similar to its own. The position the gentleman has undertaken to establish is, that *it has no such power* to be exercised at all, when once it is separated from its own body.

I am not disposed to deny, that in all the ordinary functions of being, a Spirit can act through the organization that belongs to it, better than it can be presumed to act through the organs of another. I grant that Plato could express his ideas through his own organs far better than he could through the organs of the speaker. Hence, if Plato should attempt to communicate through me, you would have no right to presume that his grandest conceptions would flow out through my faculties and these organs without the slightest adulteration. The supernal heights and the profound depths of the philosopher’s thought might not appear to the observer of our mediumship. Thus the gentleman has furnished a reason—a sufficient reason—why many communications that purport to come from Spirits are below the standard of the normal capabilities of the individual authors themselves while they were in this world. No man has a right to expect that the comprehensive views of Daniel Webster could flow out through the dwarfed faculties of any little seven-by-nine intellect. You might as well attempt to force the great volume of the Connecticut River through a ten-inch stove pipe! The thing is absolutely impossible. Of necessity there must be an adaptation of the instrument to the communicating intelligence. So long as men act through instruments, of whatsoever nature or kind, so

long will the results of their action depend as much on their instruments as on themselves. Suppose I were to call on my friend to produce the shrill tones of the clarion through a tin whistle, how would he succeed? Could he be expected to wake the martial strains of the key-bugle? Or, with a penny-trumpet, could he render a difficult solo intended for the cornet, and make all the graceful inflections which require so many valves and *pistons*? But no argument is required to expose the absurdity of all such demands and expectations. Whether the subject be music, philosophy, morals or religion, matters not, the most exalted mind can only produce such results as are compatible with the structure and capacity of the instruments employed in the execution of the task. Now as all the media, or instruments of Spiritual Intercourse, are of necessity imperfect, the results of such mediumship must exhibit similar imperfections. Indeed, it would violate all our conceptions, contradict all natural law, and subvert a rational philosophy of the whole subject, if they were otherwise than just as we find them in the facts before us.

My friend says, that psychological subjects “see what they do not see;” and he applies his theory in his attempt at an interpretation of the visions of the clairvoyant and the somnambulist. This will not do; and if it would, it would serve the ancient Seers and Prophets as well. It is true, if a person be subjected to psychological influence and control, you may make him perceive whatever you desire him to see. It is only necessary to conceive a vivid image of any object, and at once he has a perception of the same. I have myself produced these results before large and intelligent assemblies in New York and elsewhere some eight or ten years ago—have taken requests on cards or slips of paper—from any number of strangers in the audience, and without saying a single word have impressed the minds of such susceptible persons with the precise nature of those requests, at least eighteen times out of twenty trials. Indeed, the subject—to which the gentleman vaguely refers—I have carefully studied for many years; I am familiar with all its experiments, and have performed all except such as serve to degrade human nature. Now I affirm

that those experiments—though they depend on the same essential laws that govern and regulate *one class* of Spiritual Phenomena—are by no means identical with the Manifestations. The assumption that they are, betrays an impetuous judgment and a superficial knowledge of the whole subject.

The gentleman really seems to think that I am at loggerheads with my own theory. Why, all this illustrates the Spiritual theory and reveals a fundamental law of Spiritual Intercourse. In all these cases there is obviously no exercise of the external organs. The impressions or communications are made *silently*, without any outward vehicle of thought, with no speech, no external signs or symbols as means and modes of communication. The process is purely intellectual or spiritual. It will be perceived that these cases illustrate the essential law, and establish a cardinal principle of our philosophy. Hence, when I argue that Spirits may impress one another, and human beings in the flesh, I am not asking you to admit, what is contrary to the known laws of the intercourse of mind with mind, or contrary to the acknowledged facts in the case, as presented in the intercourse of minds in this world; but, on the contrary, I rest the whole case on such facts and laws. It is a broad, indestructible, and immovable foundation. In asserting that Spirits can and do converse with men, I am triumphantly sustained by undeniable facts, at the same time I stand on the principles that govern the silent intercourse of mind with mind in this life, and which have been illustrated by innumerable phenomena, in every age of the world. What evidence has the gentleman—has any Christian—that this power of the mind is lost in consequence of a merely *physical* transformation? Is it not manifest that he limits the faculties of the Spirit to the life of the body, when he insists that they cease to be operative the moment the body is destroyed?

He refers you to some experiments of my own, performed some time ago. The facts were rather more wonderful than he has represented. The person who was impressed on that occasion was at a distance of 150 miles, and she was made to dream precisely what passed through my brain at the time.

But it should be borne in mind that this was the result of a systematic effort and a positive determination. The intercourse was purely Spiritual, and had the controlling mind been wholly released from the body, the operation of the same faculties would doubtless have produced the same results. The gentleman concedes the fact, that human minds in the body can communicate at the distance of 150 miles, without physical organs or any external language. This is candid. He positively denies that the Spirit can do any such thing after it leaves the house of clay. This is simply absurd. How, then, do my facts and experiments invalidate the theory that admits Spiritual agency? Will the gentleman show us some irreconcilable difference? The experiment to which he refers will not serve his purpose. I accomplished the result as a Spirit. Will the gentleman pretend to say that a man's body—his *corpse*, has the power to communicate with the soul of another? This position he must assume and defend, or acknowledge his mistake and yield the point forever. If a body has no power to impress itself on a mind, at a distance, then *this power must belong to the mind or spirit*—to the internal, immortal individuality. Hence these illustrations of the laws of mind are so many beautiful proofs of the possibility—nay, so many significant demonstrations of *the certainty* of intercourse between all kindred natures in all worlds or states of being.

The gentleman says that the experiment performed by Mr. Bassett was precisely similar to that which occurred at the house of Mr. Adams, and in saying this he affirms what no one else at all acquainted with the facts will believe. The cases are entirely different. I referred to the fact of moving a body of 1,400 pounds' weight or more, when *there was no visible cause of motion*—when no one was touching it except the frail musician, who lightly fingered the keys of the instrument, and the three men who, in the absence of any illusive fancy or false pretense, held it down by the normal weight of their own bodies. In the case referred to by Dr. Hanson a man is psychologized, permitted to take hold of an ordinary table in a way to exert his strength through his muscles, and, while under the psychological hallucination, he is compelled to do

what perhaps he thinks he is not doing. The most careless observer must see that the facts do not belong to the same class. And this solitary case is all that he has to offer. There is, doubtless, a peculiar propriety in thus resting his argument against the Spirits on a psychological hallucination.

The psychological scape-goat has lost his horns; the facts disagree with his constitution, and, as he has little vitality left, it may be in order to flay him. The process will be completed while we are considering another important fact. It is this: *The consequences of these physical spiritual manifestations often remain until the next day and perpetually.* The editor of the *Times* informed me this morning that a table on one occasion moved about a room in his house with great freedom and in an intelligent manner; that at his mental request, when not a single word was spoken, and no person was touching it, it traveled across the room, tipped itself into the laps of different persons present, and at his mental request it was violently shaken and broken into many pieces. Will my friend say that the editor of the *Times* was psychologized? that the table was not actually disturbed at all? that he only thought it was, and that he was all the while laboring under some optical illusion or mental hallucination? Now it so happens that *the fragments may be seen in the garret to-day.* This will suffice to finish the psychological hypothesis with respect to the physical manifestations. Alas for the theory, when the facts and consequences remain over-night, and it requires a cabinet-maker to obliterate the *impressions!* When the deeds of the Spirits continue in their effects, so that they may be inspected the day after the occurrences in the circle, the theory of psychological influence has no place. Dr. Phelps, of Stratford, had the windows of his library broken by the books that were hurled from their proper places on the shelves by the invisible agents. On the honor of a Doctor of Divinity, I am authorized to say that there was no deception in this case. It required a genuine flesh-and-blood glazier to repair the windows, and I presume there was no psychological hallucination in the presentation of *the bill*, which, of course, had to be cashed. (Laughter.) Who does not see that it is utterly preposterous to talk of half

the people being psychologized out of their wits? Must all the sensible men—the men who trust their senses—be taken for fools, that the egotism and skepticism of our materialistic theorizers may be fostered and respected?

It was gravely maintained by the gentleman, in his argument last night, that his Honor the Mayor—a strong, fully developed, and muscular man, with all the faculties of a complete manhood unfolded and disciplined by education and intercourse with the world, could be psychologized, hallucinated, and deceived by a feeble, sickly boy of eighteen, who was suffering from nervous debility and hemorrhage of the lungs, and who was constitutionally as delicate as any girl of fifteen summers! If the gentleman does not know that this assumption is utterly opposed to the known laws which regulate all psychological impressions, he has neglected the elementary principles of the subject. The operator must be a man of greater mental energy and superior natural powers to the subject. The person who is to receive the impression must be of a comparatively yielding and plastic nature, of a negative or receptive mind, and of greater nervous susceptibility. Such persons receive impressions from more positive minds, as soft substances and flexible forms yield to the action of more solid bodies. There might be some reason in talking of psychological influence, if the natures and relations of the parties had been reversed. His Honor might easily have exerted some such influence over Daniel D. Hume, who was and is an exceedingly impressible person. But when it is boldly assumed that Hume, an invalid youth, whose intellect was all undeveloped, who was never distinguished for either strength of body or vigor of mind, could and *did* psychologize Mr. Deming, who combines the advantages of strong, natural faculties, intellectual discipline, and unusual powers of resistance—I have only to say that my friend's assumption transcends the possibilities of the case, and that it is based on a total neglect and disregard of the relations and characteristics of the two persons, and of all the principles and laws that are known to regulate psychological phenomena.

My friend again refers to Swedenborg, and claims that the

facts of his experience had nothing to do with Spiritualism. I am astonished to hear this assertion, and must conclude that my friend has not yet looked carefully into the biography of the great seer. Modern Spiritualism should date from the advent of Emanuel Swedenborg; and I propose to show, by a reference to some of the facts of his experience, that Dr. Hanson has made a grave mistake. I will just read you some of Swedenborg's own words, from letters addressed to his friends. Speaking on one occasion of the worldly interest and the accumulated honors resulting from his profound philosophical studies and his great scientific attainments, he says:

"I hold them but as matters of low estimation when compared to the honor of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearing, *in the year 1743*, to open in me a sight of the Spiritual World, and to enable me to converse with Angels and with Spirits, and this privilege has continued with me to this day."

—These are the words of Swedenborg, who, the gentleman says, had nothing to do with Spirits.

In writing to Mr. Ettinger, Superintendent of the Swedish mines, he uses the following language:

"I can sacredly and solemnly declare, that *the Lord . . . has opened and enlightened the interior part of my soul*, which is my Spirit, so that I can see what is in the Spiritual World, and those that are therein, and *this privilege has now been continued to me for twenty-two years.*"

Whose testimony shall we take as to Swedenborg's experience—his own or that of my friend? That he *did* absolutely see into the Spirit World, and that he often obtained reliable information from the departed—even from strangers—is proved by the explicit testimony of many honorable witnesses. I will cite two or three examples:

"The Count de Montville, Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband's lifetime. The widow, not being able to find the shopkeeper's receipt, was advised to consult with Swedenborg, who, she was told, *could converse with the dead whenever he pleased.* She

adopted this advice, though she did so less from credulity than curiosity; and, at the end of a few days, Swedenborg informed her that her deceased husband had taken the shopkeeper's receipt for the money, at a certain hour, on a particular day, while he was seated in his cabinet, and engaged in reading such an article in Bayle's Dictionary. His attention being called immediately afterward to some other concern, he put the receipt into the book to mark the place at which he left off, *where, in fact, it was found*, at the page described."—*Narrative of M. Dieudonné Thierbault, Professor of Belles Lettres in the Royal Academy of Berlin.*

As Swedenborg previously knew nothing of the circumstances of this case, and the lady herself could not find the receipt, from what source was the information probably derived? Kant, the great German metaphysician, relates several illustrations of Swedenborg's capacity to converse with Spirits. From among the number I will introduce a single example:

"The widow of a Dutch Envoy, having been importuned for the payment of a bill which she was convinced had been paid by her deceased husband, desired the Baron to inquire of her husband concerning it. Swedenborg *complied*; and, a short time after, he stated to her that *he had spoken with her husband*, and that the receipt would be found in a secret drawer in a bureau, where it was accordingly discovered."

Mr. Springer, who was the Swedish consul at London for many years, writes:

"All that Swedenborg has related to me respecting my deceased acquaintance, both friends and enemies, and the secrets that were between us, almost surpasses belief. He explained to me in what manner the peace was concluded between Sweden and the King of Prussia, and he praised my conduct on that occasion; he even told me who were the three great personages of whom I made use in that affair which, nevertheless, was an entire secret between them and me."

These, and many other examples of a similar nature in the life of Swedenborg, prove, as clearly as any facts could prove, that *he did hold converse with the Spirits of the departed*, and hence, that his claims were founded in truth. These facts the gentleman is at liberty to account for without admitting the presence and agency of Spirits.

My friend says, it is claimed by Spiritualists, that Spirits are all around us, but that he does not feel them. This may be true of my friend, but it is not true of myself or of some other persons who are here to-night. I know there are many who do not sense anything Spiritual, and I am disposed to regard this as their misfortune. Others do feel the influence of Spirits every day of their lives, just as distinctly as my friend says he feels my presence, when I am standing six feet behind him. I do know that Spirits exert an influence on men in the flesh. On this point I speak from personal experience. While in conversation with this same gentleman to-day, and repeatedly since I have been in this place, I have had their hands laid on me, and I have felt them as distinctly as I ever felt the friendly grasp of my best earthly friend. You may say that I am hallucinated. If it be so, then all life is one specious falsehood. I have seen their forms and faces; I have had their hands on my head, while I have listened to their benedictions; I have recognized individual Spirits, and others have recognized their immortal friends from the descriptions of strange Mediums; and I am just as sure of the existence of the Spiritual World and its inhabitants, as I am of this world and its objective forms. Satisfy me that my Spiritual experience is all deceptive, and I will likewise accept the dark and terrible conclusion, that all life and being and that the whole visible Universe is one stupendous hallucination.

It is intimated that there are no modern examples of prophetic communications which have been verified by subsequent occurrences, and we are told that the *Tribune* offered \$400 to Judge Edmonds if he would, by the aid of the Spirits, tell where the Ariel was at a certain time, and what was the condition of the vessel and the crew; that, in case the information proved to be correct, the money would have been paid over to some charitable institution. In declining, the Judge followed illustrious examples. In the Acts of the Apostles we have an account of a gentleman who, in a similar manner, attempted to bring the claims of the Apostle to trial. I do not know precisely how much money was offered, but the answer of Peter was: "*Thy money perish with thee.*" In my humble

opinion, this would be a just reply to any man who may propose to give four hundred dollars, or any other sum of money, for such information. Both Science and Religion spurn all such gambling proposals as incentives to investigation; and if Philanthropy has \$400 to give to the poor, she will not wait for such a demonstration. I know there are several gentlemen connected with the press who would be very willing to prostitute the ministry of the Angels—as they do every other source of information—to base, mercenary purposes. These men would believe in the Spirits if they could only employ them as couriers, and thereby obtain such an advantage as would enable them to overreach their neighbors. If they could be informed of the state of the stock market in Europe, and ascertain the prices of the great staples on the other side of the ocean, so that they could anticipate somebody else, by putting money in their pockets which legitimately belongs to other men, then, no doubt, conversions would be very numerous and the claims of the Spirits would be duly respected. Men who have such aims and objects in view will not be likely to be accommodated. There are many individuals, however, who do not seek such information for such mercenary purposes, who are frequently served in their business relations and pursuits.

I recollect that on one occasion I had a note to take up, and did not know where I should obtain the requisite means. (Editors of Spiritual papers and literary people are, perhaps, especially liable to find themselves in such a place.) The outward aspect of affairs gave no shadow of hope that I should be able to meet my engagement, as I had no available resources of my own. Ten o'clock of the last day of grace arrived, and found me in the editorial *sanctum*, writing an article for the press. For some reason, I could not feel any particular anxiety about the matter. I interiorly felt that all would be right; at the same time, my reason told me that I ought to be stirring about and making some preparation to meet the demand. I laid down the pen, resolved to act on the suggestions of my reason, but in a moment I almost unconsciously took up the pen and resumed the function of writing. When the clock told the hour of eleven I was reminded of my obligation. This

occurred again at twelve. At one o'clock, a Medium, who only the day before, was 150 miles from New York, and to whom I had communicated nothing respecting my circumstances, unexpectedly entered my *sanctum* and laid down a check for the precise amount required, saying, as he did so: "I thought you wanted that; am I right?" This is not the only instance in which the Spirits have come to my aid in a similar emergency. But I warn you, that whoever goes into the investigation with a paramount desire to employ the Spirits for such purposes, and who have no higher motives than such as are inspired by self-love and avarice, will fail of success and their expectations will perish.

My friend refers to the case of a gentleman who lost his life in the Norwalk disaster, with a view of invalidating some of the more essential features of the case cited by me last evening. It so happens that the case to which he refers is not the one I had in view. The parties and their localities are all different. I am aware that several similar cases occurred at the same time. There was a Dr. Bartlett from New Hampshire, who lost his life at Norwalk, and who had deliberated for some time about attending the medical convention. He was impressed that some disaster would occur, and he expressed his apprehensions to his friends while in New York and before going. At one time in his life, he had engaged his passage in a boat that was lost (the Lexington, if I mistake not), but he was providentially prevented from embarking at the time, and so escaped. On the occasion of the convention he freely expressed his fears, but finally took passage in the doomed train. These and many similar facts prove the existence of invisible intelligent agents, and illustrate the operation of the laws of mind and the intercourse between the different states of being.

But I will pass over whatever else my friend may have said (perhaps there is nothing remaining that requires any reply), as I wish to introduce some important facts which go to establish the claims of the Spiritual theory. As I intimated, on a former occasion, a complete classification of the Spiritual facts would comprehend at least eighteen or twenty classes. Of course I can only now refer to two or three of the phases ex-

hibited in the phenomenal department of the subject. I will first invite your attention to some examples of *Spirit-telegraphing*, to show you with what precision Spirits can act as the bearers of dispatches. On one occasion, while on my way from New York to Boston, I resolved to pass the night in Hartford, and regretted that it had not occurred to me, before leaving the city, to send a telegraphic message over the wire to my friend Dr. Mettler, announcing my intention to remain over-night at his house. I was somewhere near Stamford, when it occurred to me that possibly himself or his family might be absent. Instantly I felt a soft hand placed on my head, and was immediately informed, in answer to my mental question, who the invisible personage was, the responses being given by gentle touches from the unseen hand. I mentally said, "Will you go to Hartford and inform those friends that I am on my way to Boston, and will stop with them to-night?" An affirmative answer was promptly given in the manner already described, and immediately the messenger departed. On my arrival at Hartford I went directly to my friend's house, and met the Doctor at the door, whose first words were, "Well, here you are, sure enough." I inquired, "What do you mean?" "Why," said he, "a communication was made to Mrs. Mettler, at such an hour, that you were on your way East, and would stop here to-night." So you see that this invisible messenger carried this dispatch from Stamford, taking it from my mind, and delivered it correctly in this city.

On another occasion, soon after leaving Boston for New York, where I had been detained two days longer than I had anticipated, I began to think that my family might be disturbed at my protracted absence, and regretted that I had not, before leaving Boston, dispatched a message by magnetic telegraph, to the effect that I had just started for home, and would arrive in the evening of that day. When this thought occurred to me I was at or near Framingham, only a few miles from Boston. Immediately the gentle and noiseless messenger was at my side, and I could feel the touch as distinctly as that of any person or object in the visible world. "Will you bear this dispatch to my family in New York?—Say that *I am on my*

way home, that you saw me in the cars, and that I shall arrive at seven o'clock this evening?" The answer was in the affirmative. No one of the members of my family was in a situation at the time to receive such a communication directly, or without the aid of an intermediate agent. My second daughter had been sent that morning to my place of business, to ascertain if my partner had received any information which would explain the cause of my continued absence. She was returning home disappointed, when she was prompted to stop at the rooms of Mrs. French, who, having learned from the *Telegraph* that I had gone to New England, inquired if I had returned. On being told that I had not, and likewise that my unusual punctuality on other similar occasions had induced the apprehension that I might be ill, Mrs. F. was immediately influenced by a Spirit, and said, "Laura, wait, I have a message for your mother. A Spirit who is here tells me that *she just saw your father in the cars, that he is on his way to New York, and will be at his hotel at seven o'clock this evening.*" This dispatch was immediately carried home and delivered. Thus, you see that a message conveying intelligence in precise language was carried 200 miles, and delivered almost word for word. If this was not done by a Spirit, in the name of reason by what agent was the act performed? What kind of evidence will remove popular skepticism, and satisfy the doubting of the active agency of Spirits in the affairs of men, if such facts make no impression?

I will instance another example. On one occasion, when Mr. Conklin was quietly seated in his room, on Pennsylvania Avenue, in Washington, he received a dispatch in this manner from New York, respecting the illness of his child. A friend of his who was at 553 Broadway, New York, went into a room where a medium was sitting, and placed a slip of paper on the table, and whereon he had written a communication to the following effect (can not give the precise words): "*Mr. Conklin, your child is seriously, perhaps dangerously, ill.*" No one saw the communication, and the question was asked, "Is there any Spirit here who will carry this message?" The answer, in substance, was: "Black Hawk

is here, and will take it." In one hour and a half from that time a dispatch over the wire was received from Mr. Conklin, inquiring "how his child was," and the next train of cars from the South brought Mr. Conklin himself. Mr. Farnesworth, the leader of the choir in one of our Episcopal churches, met Mr. Conklin on his arrival, and before the latter could have spoken with any one in reference to his child, Mr. F. interrogated C. respecting the cause of his sudden return, whereupon the latter stated that while he was sitting in his room at Washington, a Spirit, purporting to be *George Fox*, came to him and said, that the Indian chief Black Hawk had just informed him that his (Conklin's) child was dangerously ill.

Let us apply the theory of mental impressions psychologically produced without the intermediate agency of a Spirit, to this case, and see if it will account for the fact. You will perceive, that if Mr. Conklin had been directly impressed by his friend in New York, the impression on his mind would have been that Black Hawk *himself* delivered the message. But the chief did not deliver the dispatch; it was communicated to Mr. C. by another Spirit, who had not been once thought of by the friend in New York. This fact precludes, in this instance, the admission of the theory of direct mental telegraphing, without the intervention of Spirits. For some reason the Indian could not approach the Medium so readily as the Friend, who claims to be Mr. C.'s especial guardian. On the theory of direct psychological impressions, it is impossible to account for the introduction of George Fox and his relations to the result. On my friend's hypothesis, it is easy to see that no impression could be communicated from New York to Washington, except precisely what was in the mind of the individual in New York. If, then, it was not a Spirit that carried the last-mentioned dispatch, pray what was it? It was some power that could perceive and communicate the thoughts of others—could read a message that was concealed, and perceive the internal secrets of the mind and heart. It was an agent that could speedily convey intelligence several hundred miles, and deliver the same clothed in appropriate speech; and if that was not a Spirit, will some one be good enough to tell us *what*

it was? This was what my friend undertook to do last night—to account for these facts without Spiritual agency. He has not done this, and will not, for the simple reason that the facts are at war with all mundane theories. If my friend can rationally account for the facts of this class—of which there are many—why, then, he will have taken one important step toward establishing his position, that *all the facts* can be thus accounted for, without admitting the agency of Spirits in their production.

But I must cite some facts of a different class, and of a highly interesting character, wherein persons have been inspired to write or otherwise to communicate the contents of important works. Several examples of this description have occurred in France, to only two of which I propose to invite your attention. In 1854, the *Home Journal* published a detailed statement of a new work from the pen of the immortal Balzac. The account states, that while one of the most learned doctors of Paris was seated one morning in his cabinet, engaged in the preparation of an article for the *Medical Review*, he heard some one rapping at the door. At the same time, he heard his servant commanding the intruder, in rather rude language, to go away, and asserting in a loud voice that said intruder was mad or crazy. Notwithstanding the assertion of the servant, that the visitor was a crazy girl, the doctor opened the door and invited her to enter his room. She accepted the invitation, but appeared embarrassed and agitated. The doctor endeavored to calm the feelings of the child, and inquired into the nature of her case. She was subject to peculiar spasmodic attacks, and, in the judgment of her friends, with a strange sort of delirium. In reply to the further inquiries of the doctor, she said: “A mutual friend bade me come to you; . . . his name is Balzac.” “The recommendation must have been given a long time since,” said the doctor. “Oh, no!” exclaimed the girl; “I saw him a week ago, and he bade me then come to you. I saw him again last night, and he was very angry that I had not obeyed his commands, and would not leave me till I had promised faithfully to see you to-day.” The good doctor was almost stupefied with astonishment, but resolved to accompany

the child to her home. She led him to an obscure garret. On entering it, he discovered on a table a manuscript, in the well-remembered handwriting of his deceased friend Balzac. Wondering how it could have fallen into the hands of this humble child, he proceeded to examine it, and found to his astonishment that it was *unfinished*, and that the last page had just been written. The doctor was perplexed, and demanded to know which of Balzac's novels it was, to which the girl replied, that she did not know, as the title had not yet been given her. It was all the work of the Spirit, who used her hand in the process of writing. The doctor saw that the writing was unmistakably that of his departed friend. He compared it with specimens in his possession, and could not detect the smallest deviation. He sat down to peruse this last production of the great romance writer, and, on completing the task, declared emphatically that *no other mind could have produced the work*. It is said that this occasioned an immense sensation in Paris, and the editors of the *Home Journal*, in which it was originally published in this country, are responsible for the authenticity of the story.

Another case scarcely less remarkable occurred in France, in 1853. By examining a file of the *National Intelligencer* for that year, two interesting letters will be found from the Paris correspondent of that journal, respecting the mediumship of Victor Hennequin, and a remarkable book written by him, as dictated by an invisible intelligence. Hennequin was a representative of the people in the French National Assembly of December, 1851. In 1853 he addressed a letter to Louis Napoleon respecting the nature of this inspired work, together with the circumstances of its origin, and asking permission to publish the book. The following extract from his letter to the Emperor exhibits his entire disinterestedness, as clearly as it reveals the singular method of his "madness."

"The movement of the table has become converted into A VOICE, which has inspired me, and dictated an entire book. The celestial voice has commanded me to entitle this book, "LET US SAVE THE HUMAN RACE." . . . God has overthrown all my political data. My book attacks the dearest principles of democracy; it upholds the

cause of power in general, notwithstanding the lively repugnances of my nature ; and I am commanded to say to you—to you, personally—that you have a providential mission. This is no interested rallying to you. I prove this by asking what you will accord without difficulty—permission to publish my book, and then that you will take no more thought about me. Two things will prove to you that I am not mad—the supernatural phenomena which so abound on all hands, and the reading of the book itself.”

Does any man doubt, who has observed the course of Louis Napoleon, that he has a providential mission? When he seized the reins of empire, there was scarcely an intelligent man in this country who believed that he would retain his seat for three weeks. Years have elapsed, and still he firmly holds his place and exerts a commanding influence among the great powers of the world. It is doubtless true that the first Napoleon rules France to-day, as he has done ever since the present Emperor usurped the government. It is known all over the world, by this time, that Louis Napoleon has taken Daniel D. Hume, the American medium, into the imperial household, where he has had privileges such as no plebeian would venture to aspire to. At the same time, Hume's sister has been taken under the special patronage of the Empress, and is being educated at her expense. It will not be denied that the present Emperor consults the first Napoleon in all the important affairs of state; and here, doubtless, we find the secret of the astounding ability he has displayed in the whole administration of his government, and which has excited universal astonishment. It is said that at an early period the “Man of Destiny” appeared to the reigning Emperor, and told him that if he would follow his directions he would render the power of the British government second to his own. And have we not witnessed something like an approximation to this in the inception, progress, and termination of the Crimean war? When Louis Napoleon had accomplished his object—seemingly without design, and unconsciously to the great powers of Europe—he made peace. The war of the Crimea ended in the humiliation of England; and thus, in some important sense at least, the promise of Napoleon I. was redeemed. It is well known that Bonaparte

was a devout believer in the good and evil powers that rule the destinies of men, and that he had many so-called superstitious notions, which have not been wholly suppressed by his biographers. It is, therefore, most natural for him to follow the strongest instincts of his nature and the convictions of his whole life, in thus exercising his powerful influence in the government of his beloved France.

My friend intimates that there have been no true prophecies made by the Spirits. I will refute the assumption by giving him a fact of this description. It is a prophecy from the first Napoleon; and I venture to say that there is not a prophecy recorded in either ancient or modern history that has been followed by a more literal fulfillment than the one to which I refer. Moreover, it is said that our modern prophecies are all published after the fact. This is not true in the case under consideration. You have only to turn back to the files of the *Spiritual Telegraph*, the *New York Daily Times*, and half-a-dozen other papers, to ascertain the fact that this prophecy was published in this country nearly three months before the events to which it relates actually occurred in Europe.

A Spirit, purporting to be Bonaparte, came to John F. Coles, of Williamsburg, and gave him a remarkable prophetic communication respecting European affairs. Among other things, he predicted that in three months, dating from that very hour, the fall of one of the crowned heads of Europe would bewilder the magnates of the Old World. In this part of his communication he omitted to designate which of the crowned heads was to fall. Subsequently, while comparing Europe to a pyramid, he said: "Nicholas is the top stone of the European pyramid. For thirty years he has lain quietly in his bed. We have just succeeded in moving him. . . . There is trouble brewing between Nicholas and Menschikoff," etc. No one suspected that there existed any misunderstanding between Nicholas and his general. *This prophecy was published nearly three months before the death of Nicholas, one of the last acts of whose life was to dishonor Menschikoff, by removing him from his command.* Making the proper allowance for the difference of time between St. Petersburg

and New York, *Nicholas died in just three months after the prophecy was uttered.*

Now, if the gentleman is disposed to insist that this is, after all, only a species of clairvoyance or shrewd guessing, I desire to know where he proposes to rest the claims of the Jewish prophets? What evidence have we that there was any more extraordinary inspiration in the ancient prophecies, or that they were in their nature and origin otherwise more remarkable than the illustration of prophetic inspiration just cited? There is certainly nothing intrinsically more important in predicting the fall of Babylon, or the siege and destruction of Jerusalem, than there is in any equally truthful prediction respecting the fate of a modern empire. If there is any such fundamental difference as makes one peculiarly sacred, and the other essentially profane or unimportant, where is that difference, and in *what* does it consist? Is the accumulated dust of centuries necessary to consecrate the truth? One might readily infer this from the stupid reverence of many for the dead past, and their profane desecration of the grandest living realities. There are many men who are ready to bind the ancient Record to their hearts as a holy thing, who hold that they must believe that everything it contains is a part of the inspired word of God, on the acceptance of which their salvation eternally depends; and yet they will turn round and stone their own prophets, as the Jews did before them, and scoff at the living demonstrations of the same Spiritual gifts to-day. Can it be expected that the world will repose any confidence in the sincerity of such men? The truly reverent man sees the Divine image in the common Humanity, and he gratefully recognizes the gifts of his Spirit, as revealed in every age and people.

The Angel-hosts descend to earth with golden keys in their hands, wherewith we unlock the mysterious Future. The pre-scient soul, through the illuminated portals, reads from the unwritten pages of destiny. Is the truth less worthy of acceptance when its ministers are robed in the morning light of a new Day, that we can only esteem that which is found among the tombs of the buried centuries? Is the Divine Word ren-

dered more beautiful, and invested with a more saving efficacy, by being buried beneath a superincumbent mass of traditional error, popular superstition, and the universal darkness of the Mediæval Ages? No, never! The time has come when some men dare to respect Truth for her own sake. They will not have the truth come to them on any man's authority. *I* will not ask her to bring credentials. I want no recommendations from the General Assembly, Conference, or Convention. I will entertain Truth on her own merits, and for no other reason. I would follow her wherever she may lead the way, though it may be amidst clouds, and storms, and floods, or through the solid earth. A man who will not do this, has no reverence for Truth. He respects merely her accidents, and the circumstances of her mortal incarnation. Away, then, with this empty, noisy reverence for the mere accessories of the truth—this superstitious regard for the ancient clothing of the word. There is many a Christian who would undertake a crusade to recover the sepulcher, or make a pilgrimage to find Paul's cloak, or yet to collect the small dust of some primitive saint, who would not scruple to laugh the saint himself to scorn should he enter the pulpit and speak through the lips of some mortal medium. I will fortify this statement by the citation of a significant fact.

Some time since, I met with a Baptist cleryman, a convert from Romanism, who had become, most unexpectedly to himself and his friends—a Spirit Medium. He had been invited by the people of his charge to deliver some lectures against Spiritualism. Accordingly, he prepared a course of three lectures, which he felt assured, would utterly demolish its claims. A large audience assembled in the church on the occasion of his first lecture. He went through with the preliminary exercises as usual, and pronounced his exordium in an effective manner; but, just as he was about laying down his fundamental proposition, a strange tremor ran over his whole system, for which he was at a loss to account. He felt strangely; and again, as he attempted to proceed, his nerves vibrated by the same involuntary action, which he had no power to resist. He resolved to go on, but the invisible power used his hand to hurl his manuscript from the desk out into the center of the sanc-

tuary. His eyes were closed and he was profoundly entranced, by some invisible messenger, who pronounced, through his organs, a powerful discourse *in favor* of Spiritualism. Like the ancient Balaam, he was sent for to curse the people; but lo! he blessed them all together! There was no person in the assembly who could determine, positively, whether the preacher was St. Paul or some fiend from the lower regions, nor did they so much as stop to inquire. As soon as the reverend gentleman came out of his trance, he discovered that one of the deacons was at his right elbow, and the other at his left; and he was requested—without any unnecessary ceremony or delay—to leave the pulpit. He was cast out of the synagogue upon the supposition that some fiend of darkness had possession of him. But instead of turning him out of the church in this unceremonious manner, it was clearly the business of the true disciples of Christ—if there were any such—to *expel the Spirit*, if it was an evil one. That was one of the very things which the primitive Apostles and early ministers were commissioned to do. They were commanded to preach the Gospel and to cast out demons. If this man was obsessed by an evil demon, where were these saintly representatives of the “succession” that they did not exorcise that Spirit and liberate his victim? I could refer to a number of similar cases of clergymen who have thus been made the unwilling instruments of their own conversion.

One day a clergymen of the Episcopal Church, while standing before my desk in New York, said, “I suppose I am what you call a medium, for this hand, some days since, wrote a sermon in thirty minutes.” He thought it must be the work of the devil. I remarked that, I did not see anything evil or diabolical in that. “But,” said the clergyman, “the sermon contradicted my views, and knocked my theology into pi.” “Still,” I replied, “I do not perceive any evidence of an infernal agency. For aught that I can see, the influence may have emanated from a pure angelic source. You, sir, may have been chosen to be the unwilling instrument of your own conversion.” Now, what will my friend say to this? Can he suppose that this man was hallucinated? Obviously the faculties

of his mind were in no way obscured. He still entertained his own theological opinions, while the views that were inculcated by the invisible intelligence were utterly distasteful to him. Will any sane man attempt to prove that that discourse emanated from the brain of that man? That all the while he was reasoning against himself, and did not know it? That what appeared to be a separate and independent intelligence, with all the attributes of a distinct personality, was after all but a distorted shadow of himself, which in no way resembled the substance? It is a desperate cause which must be saved from public distrust and reprobation, by the reiteration of such monstrous improbabilities and absurdities, in the name of Science and with the pretended sanctions of Religion.

Having occupied the hour as proposed, the speaker paused in his argument and repeated the invitation to the representatives of Modern Science and Popular Theology to come forward and occupy the platform. He would not have it inferred that he had any objection to Dr. Hanson, and if no other gentleman was disposed to avail himself of the opportunity, his friend was at liberty to occupy the remaining portion of the time.

A representative of the Mother Church mounted the rostrum, with the Bible in his hand, and spoke for a few moments, in a rambling and incoherent manner. Perceiving, however, that his labors were not likely to be appreciated by the audience, he soon retired, when Dr. Hanson rather facetiously observed, that he thought the last speaker, who he supposed represented the interests of science, had completed the work of demolishing Spiritualism, and that nothing further remained for him to do.

MR. BRITTAN—The Doctor is certainly mistaken. The last speaker manifestly represents the theological side of the opposition, and his speech would be quite as difficult to answer as anything we have listened to from that quarter.

Dr. Hanson retired, and as no other person manifested a disposition to take his place, Mr. Brittan resumed his remarks, and concluded his argument for Spiritualism as follows :

I have one or two illustrations more of the power of Spirits to inspire the human mind in this world, to which I beg leave

to call your attention. It has been said, that the Spirits do not, on any occasion, exhibit powers that are at all dissimilar to those possessed by the media; or, in other words, that the mind of the medium always determines the character of the communications. This is true, in a degree, of many Spiritual communications, but by no means of all. This is no more true of the modern communications than of ancient inspiration. If you will look into the Scriptures, you will find that Moses gave divine inspiration the form of *law*; David clothed it in the attractive forms of *music and poesy*; Isaiah left it in his *glowing prophecies*; while in the mind of Jeremiah it assumed the form of *lamentations*. You will find the peculiar mental and other characteristics of each of those writers stamped on the biblical communications, all of which, it is claimed, emanated from one source—from the Divine Mind. Thus you perceive that all communications inspired from the Spiritual World—the minds of men being the channels of communication—are influenced by cerebral action. Infuse any other idea into the mind of any other person—it matters not from what source it proceeds—and it will partake in some degree of the forms and other characteristics of its channels and receptacles. All the inspiration of both ancient and modern times has come to us through these mortal channels, and has been received into these human receptacles; all of which are limited by our finite powers and capacities. What is true of human experience in one age of the world—in this respect—is essentially true of all ages. Thus, in every period of the world's history, inspired communications have usually resembled, in a greater or less degree, the individual characteristics of those who have been inspired. There are, however, some striking exceptions in modern times, and I have one or two cases to which I must be permitted to call your attention.

I hold in my hand a pamphlet, of some sixty pages, the contents of which purport to have been dictated by Spirits, through William Hulme (not Daniel D. Hume). This man was a blacksmith, formerly employed in the armory at Springfield, Mass. He is an honest man, of very limited educational

acquirements; who, until he became a medium, never dreamed of occupying a public position, or of serving the world in any intellectual capacity. Soon after he was controlled by his invisible inspirers, it was found that he could not only pound iron into many useful forms, but also that he could *expound* Scripture very much better than many who had made it the study and profession of a lifetime. Mr. Hulme knows nothing of the rules of versification, is totally unacquainted with literature, and is, therefore, ignorant of the peculiar styles of the different authors who are supposed to inspire him.

Among other things in this pamphlet I find a poem, purporting to be from Walter Scott. I will read two or three passages from the poem, and leave you to judge whether William Hulme, the unlettered blacksmith, or Sir Walter Scott, the renowned poet and novelist, was its author. The poem is a tragic legend, in irregular verse, in which the beautiful daughter of a Baron is doomed to be a demon-warrior's bride. The main features of the story will be perceived in the following extracts :

O, few may go near the wood, nor pause
At the form so fair, the brow that awes ;
And few may venture to pass that way,
'Twixt evening's dusk and morning's gray.
She wore a cross—but the cross was found
Buried a fathom under ground—
And where it lay, on her breast of snow,
Was cipher-stain of fiery glow,
Which she hid anon with a cry of woe.
And where her rosary used to be,
Was a wreath of gloomy cypress tree.
And her hands were clasped on a gem of gold—
A fearful device, with a maiden's heart
Crushed in a serpent's glittering fold.
'Twixt fear and joy she shuddering gazed
On the serpent's head, from its coil upraised ;
And their eyes they met, and the flame of green
Played out from the serpent's eyes between.

O, piteous was that lady's face,
For that she struggled in horrid spell,
Which priest nor crucifix could tell,
And tears fell down her cheek apace.

The misletoe hung its wreath on high,
O'er the branching oaks that crossed the sky,
Nor waved nor stirred; and the lady's sigh
Was heard alone above them all;
And her hands were raised, but not to pray,
Her lips were parted, but none may say
The words that came and passed away,
With a low and wailing fall.

* * * * *

'Tis midnight dark on turret and tower,
From beacon cliff to lady's bower;
And the deep-mouth'd hounds, since dusk have howled
About the gates in the castle wall;
And the miserly priest, in darkness cowed,
Was seen to pace the Baron's hall,
And sprinkle anon, with his holy water,
The chamber lone of the Baron's daughter;
And make the sign on his sable stole,
Full oft for the absent lady's soul.
Nor Baron slept; but, to and fro,
He paced by the burnt logs' ashen glow;
And often paused to mark the gleam
Of fitful fire-light that broke his dream;
On the pale, sad face on the pictured wall,
Whose eyes still followed him through the hall
And his visage darkened, that he knew
For many a night his daughter's form
Was seen to leave the castle gate,
And seek the woods, however late,
Through darkness and through storm.
He had seen the spell-fires in her eyes,
And heard the maiden's fearful sighs;
Neither cross, nor bell, nor book,
Could charm away that fatal look.
This night the Baron could not rest;

The raven had croaked its omen dire,
And gust of wind had swept the crest
From the hoary helmet of his sire.
He saw in each the fatal sign
Augured to one of Etholf's line,
Whose heir should be a maiden fair,
Of beauty wild and wondrous rare ;
Whose lot, ere the race of Etholf died,
Was to be a demon-warrior's bride.
The winds are vexed about the gate,
And darkness bear in every gust ;
The walls look bleak and desolate ;
The armor—shook by the hands of fate—
Falls heavily in its rust.

* * * * *

Onward—O God ! spare the sight !
Close to the rift of a mighty oak—
And the lightning fires about them broke—
The lady and the demon-knight ;
The Baron makes nor sign nor pause,
But pallid, yet firmer, he nearer draws.
Oh ! who hath a father's heart ?
He whispers a word as he cometh nigher ;
He whispers a word—'tis " Elenoire !"
The lady makes no start.
His voice is husky—she may not hear ;
His voice it trembles—he now may see her.
Oh, woe ! the Baron's ire !
Her eyes are fixed in a burning gaze,
Her locks are tangled in many a maze,
And the demon standeth by her.
Tall is the knight with the sable plume,
Standing aloof in the midnight gloom ;
But the lady suddenly shrieks aloud—
Swift is the Baron with brand of steel,
Heavy the blow the hand may deal ;
But the knight stands firm and proud,
And laughs a laugh in the Baron's ear,
As the brand descends through forms of air,
But smites in its course a bosom bare,

White as the drifted snow at morn—
But now is crimson and rudely torn—
And the father's hand hath done the deed.
Oh, God! how the demons shriek!
The Baron's lips are quivering,
By the dying lady's cheek.
He may not gain one word nor look,
But only wipe the ruddy stain
That ripples, like a dying brook,
From the heart that ne'er shall beat again.

I venture to say, that any man familiar with the style of the reputed author, will not hesitate to say that the genius of Scott is here plainly discernible. The theme is such an one as Scott's muse would naturally delight to dwell upon, while the intelligent friends of Mr. Hulme know that he could no more produce such a poem, than he could speak a new continent into existence.

I have here one other modern illustration of a similar inspiration, and this must suffice for the present occasion. This is a communication claiming the immortal Shakspeare as its author, written with the hand of Mr. Linton, and published in an Appendix to the "Healing of the Nations."* While that work was still in manuscript, Mr. Fenno, the actor, was on one occasion present at the rooms of Governor Tallmadge and Mr. Linton at Washington, when some portions of the work—chiefly referring to the Fine Arts—were read. Mr. Fenno having expressed his regret that nothing had been said in reference to the drama, Mr. Linton's hand was instantly controlled, and rapidly wrote a communication which was signed SHAKSPEARE, and from which I will read some brief passages. The hand of the medium was first used *to draw an eye and a brain*, when the communicating Spirit proceeded thus:

* A large octavo volume, written by Spirits, through the mediumship of Mr. Linton (likewise a mechanic of very limited education), and which is properly authenticated and indorsed by the Hon. N. P. Tallmadge, whose able and scholarly introduction accompanies the book. The HEALING OF THE NATIONS may be had at Munson's, No. 5 Great Jones Street, New York.

To act requireth two things—a brain and an eye; the scene will do almost all the rest.

'The eye calleth up and *holdeth** the magic spell, which in the audience centers.

Thy brain the gestures makes—the stand, the position; and grace doth take therefrom its own existence.

The eye speaks volumes; silly mouthers may mince and mawk, but with thy piercing eye thou'lt dumb them *all*.

The pantomimic eye will act a tragedy better than a thousand yelling voices.

Thou may'st stand majestically, thou may'st even speak well, and in every action proclaim the *will* and sentiment of that which thou art imitating, but death is there, if the eye's fierce light doth not illuminate the hating passion.

The *eye*, the *eye*, without it man were blind, and play could ne'er be acting.

The brain may study well, and fix upon the best place on the stage to stand to act; but when the assassin's eye gleams out, all fixed positions are instantly upset.

[I observed to Mr. Tallmadge, though many talented men studied for the stage, but few succeeded. At once it was written:]

He that studies well, learns well; but can not therefore *live out* that study o'er again on planks.

If ye act, forget that which hath been done, and do as none save *thee* can do.

When thou art a ghost, be a ghost indeed, and not a pole in a shroud incased.

When a lover, *love*; when a hater, *hate*; but to express these opposites requireth in the one the maiden's eye, in the other the rage of the tiger's glance.

The same eye must do all; thy gestures, if thou didst love with a hating eye, would be fighting; if thou didst hate, they would in thy mild eye seem a burlesque.

The glance of fire thrills through an audience like unto the lightning's flash, and the thunders of applause *must* follow.

He who courts applause must ne'er think of it; if he do, the empty seats will greet ere long his empty vision.

* The Italic marks are the Spirit's own.

'Tis the *feeling* catches hold of all the spirits near you; and you know the eye is the mirror of the feeling.

The reason is this. There are no judges of good tragedy—all being either hung or locked safely beyond the reach of your voice.

Again, the human mind requireth an exciting stimulant to raise its lazy feelings. A terrible passion awes them, and as the awe subsides, they admire the one who so wrought upon them.

[I then spoke of the management of the voice, and the difficulty of being energetic without "o'er-doing Termagant." It was instantly written:]

The ocean waves rise and fall; the mountains wave in earthly strength; the plains undulate in airy waves; and the light, the life of all things, partakes of the inmost principles producing these outside results; hence, to speak well and gracefully, you must not beat the sea flat with a hurricane, or with an earthquake rend the mountains, or tear the plain into a level void; but imitate the waves of the ocean, rise from a dead calm to grand sublimity, and subside again with the gentle ease of the mighty fluid. You will catch the breeze gently, and a lovely strain will vibrate through your throat; your spirit catches the tone, and in unison vibrates. Onward and upward you rush, and as the waves rise in grandeur, the bark of opposition is handled as the boundless ocean handles the unmoored vessel.

Now, I ask you, if it is probable that any uneducated blacksmith, from the rural districts of Pennsylvania, has the genius to write impromptu in this manner? Mr. Linton was an uneducated man, in the ordinary sense of the term, who knew little or nothing of poetry and the drama. To what source, then, are all these wonders to be referred? When we remember that many large volumes have been written in this manner, with unparalleled rapidity, possessing literary merits by no means inferior to the examples I have offered in elucidation of my subject, what are we to conclude respecting their origin, if there be no living Spiritual inspiration among men?

Finally, permit me to say, that he who plants himself on the —

foundations of popular Materialism, will find that he stands on a *sand-bar* that is shifting about with every motion of the tides in the affairs of men, while Spiritualism, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon lights to illuminate the world!

APPENDIX.

SEVERAL things in the foregoing discussion seem to require brief explanations; and as these should accompany the Report itself, it is proposed to introduce them in this connection. At the close of the discussion, Dr. Hanson requested the privilege of thoroughly revising his speeches before submitting them to the public through the press, which request was cordially granted. In the course of this revision several modifications of his language and transpositions of important portions of his speeches were made, which have rendered it necessary to introduce this Appendix.

1. A large proportion of what Dr. Hanson actually said in his opening speech on the second night, appears in the printed record of the first evening's debate. The Doctor doubtless thought that this transposition would render the form of his argument more consecutive and orderly. Moreover, it is due to Dr. H. to say that this re-arrangement of the matter of the two evenings was accompanied by a request that the transposition might be allowed, though it was observed that it would not be insisted on if there were really any grave objections in the way. This transposition and the accompanying request, for some reason, did not attract my attention until it was too late to object, that portion of the discussion having passed through the hands of the stereotyper. The request would, doubtless, have been acceded to in any event, as the writer was and is disposed to give the opposers of Spiritualism every reasonable advantage. But this explanation is, nevertheless, necessary to account for any seeming irrelevancy or want of directness in occasional remarks of our own, which have undergone no similar transposition.

2. The commencement of the writer's speech beginning on page 40

has special reference to a paragraph of Dr. Hanson's which was *expunged* in the course of his revision.

3. It will be observed that in replying to Dr. Hanson's observations respecting Swedenborg, it is distinctly implied and expressed that the Doctor did not admit that the Swedish Seer had anything at all to do with Spirits; whereas, from the printed report, it would appear that he was rather disposed to concede the point that Swedenborg *did*, at times, hold intercourse with departed Spirits, or at least that he pretended to such intercourse. From all this the natural inference of the reader—in the absence of any explanation—would be that the undersigned had somewhat misrepresented the position of Dr. Hanson on this point. The truth is, Dr. H., in his first reference to Swedenborg, was understood to deny, most emphatically, not merely that Spirits had anything to do with the fact he cited (the revelation of the occurrence of a fire at Stockholm while he was in Gottenburg), but also that Spirits had no agency in any of his peculiar experiences. This assumption was, of course, explicitly denied at the time, and in his rejoinder Dr. Hanson remarked that either his friend (the present writer) was in error or he was himself mistaken. The subsequent allusions to the subject, the recollections of many hearers, and the phonographer's notes will corroborate this statement. The Doctor's readiness to correct his errors when he has discovered them is highly commendable; but in justice to ourself, this explanation seems to be none the less necessary.

4. There are some statements and interrogations in the speeches of Dr. Hanson which did not seem to demand any particular attention, for the obvious reason that they are not properly comprehended in the issue. Such were permitted to pass unnoticed. For example, he repeatedly called on the writer to explain the *modus operandi* of the Spiritual action on material things. *How* do the Spirits accomplish this, that, or the other result? "How can a Hottentot converse in Anglo-Saxon?" "Do they study languages in the spheres?" etc. These and other similar questions were unnoticed, because they were manifestly out of place. For similar reasons the Doctor's report of what some lady said to him in 1851 (see page 53, 54), was passed over in silence. It had nothing to do with the question under discussion; at the same time the writer can not, of course, be expected to answer for the irreverent opinions and sayings of Dr. Hanson's friends, respecting either the New Dispensation or the old Doctors and their divinity.

5. In exercising an author's privilege of revising his own works, Dr. Hanson has certainly imparted additional interest and force to his part of the discussion. The foregoing observations are, therefore, to be regarded as *explanations* rather than *objections*. In the latter part of the controversy it was found to be necessary to somewhat modify my own language in order to conform the same to the changes made by Dr. Hanson. Several points that were rendered obscure have been cleared up ; redundant words and irrelevant expressions have been excluded ; but no fact or argument has found a place on the printed page that was not clearly comprehended in the oral form of the discussion. With these statements and explanations the merits of the whole controversy, and the claims of the great question which it humbly aims to elucidate, are respectfully submitted to the public judgment.

S. B. BRITTAN.

A MORNING MEDITATION.

BY S. B. BRITTAN.

It is Morning! The sun shines gloriously over mountain, plain, and river. Nature calls me with many voices to worship in her Temple. The willing spirit answers, and I go forth into the great Fane that is consecrated by the Divine presence. No sexton stands at the open portals to point me to the lowest place; and accordingly I will go up and stand on the pinnacle. The chime of the waters, as they gush from the sides of the hill, is like the music of silver bells, as from some lofty spire the notes descend through the still air, to track the silent halls of sense. It is the Sabbath! yet all Nature violates the statute, and works without interruption. She is weaving virgin robes for the renovated earth to wear. The village, reposing beneath, at the foot of the hill, looks like a silent worshiper on bended knee, before the high altar whereon we will offer the incense of our grateful joy.

Spring is here! I feel her balmy breath on this brow, and her pulses in these veins. Nature's great heart beats under my feet and over my head. Electric currents run through every nerve of her mighty frame, and every fiber moves. They play over the delicate pinions of the swallow, and he cuts

the air with arrow-like swiftness; they dance in the throat of the robin and the blue-bird, and then come to me in music on every breath of the Morning. The currents of the all-pervading Life flow into every form of the natural world, and therefore all forms partake of the Divine energy. They are beautiful, because in and through them we perceive the light and life of the Omnipresent One. These green aisles, O Nature! are hallowed by the footstep of Deity. GOD IS HERE, and the quick soul feels his presence in the midst of his Temple. The great dome is radiant with his light, and these emerald halls were fashioned and garnished by his hand. He touches the majestic mountains, and they are arrayed in soft robes of living beauty. He smiles on the valleys, and they blossom and offer grateful incense. Surrounded by all this beauty and harmony I look, and listen, and am silent—speechless with admiration, and with the fullness of joy that finds no earthly expression.

Let me muse awhile by this grove of young pines. This is consecrated ground. The forms of the departed repose beneath these shades. Here and there, through the evergreen boughs, the white stones are visible—pale emblems by which affection marks the places where its treasures lie buried. Ah, how many have a vague and terrible apprehension that their friends thus sleep in the realms of dark forgetfulness, and how few realize that the departed, even now, possess the boon of conscious and happy existence! These pines wave with a graceful and reverent emotion, as the ærial currents from the adjacent hills flow through the numberless branches. Nature's airy halls are filled with weird strains of sweet and solemn music. By that white slab kneels a pale mourner; with her tears she moistens the grave of her buried hopes, while her

subdued moan blends with the low cadence of the murmuring woods. But my spirit rejoices even here and now ; for I know that all that is vital in man still lives, and must live forever. All life, as it is presented for human contemplation, is the Divine presence made visible in outward forms. The great Spirit is the primal source of life ; God is self-existent and eternal ; therefore, all life is of necessity immortal. This doctrine is taught here, above these graves. Every tree that spreads its branches over the earth ; every leaf that unfolds itself to the sunshine ; every flower that exhales its perfume on the air, and every spire of grass that points toward the Heavens, is an eloquent and instructive minister, ordained of God to preach the Resurrection and the Life !

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