

THE

DAVENPORT BROTHERS.

THEIR
HISTORY, TRAVELS,
AND
MANIFESTATIONS.

ALSO,
The Philosophy of Dark Circles,
ANCIENT AND MODERN.

BY ORRIN ABBOTT.

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PREFACE.

I have written this work in obedience to what seemed to be a popular demand for reliable information respecting the history of the Davenport Brothers and Sister, and the character of the phenomena occurring in their presence. For this work my early and long acquaintance with their mediumship, has qualified me.

Farther than this, the spirit who claims to be the controlling power in the manifestations occurring in their presence, has requested me to explain to the public the laws of Nature which render darkness more favorable than light for physical demonstrations.

This I have endeavored briefly to do, adding some Scriptural illustrations of the fact that the same laws controlled ghostly and angelic manifestations in ancient, as in modern times.

From statements which I believe to be reliable, I have given a brief sketch of the Sister and her lady companion, who have recently come before the public. O. A.

Sketch of the Davenport Brothers.

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IRA DAVENPORT, the father, is a native of the State of New York, and VIRTUE, the mother, is of English nativity. They were residents of Buffalo, and were fine companionable neighbors and respectable citizens—he a painter by trade. IRA E., their eldest son, was born in 1839, and WILLIAM H., their second, in 1841. They became mediums in 1855.

When Ira Davenport heard of table-tipping, as he told me, although they were not Spiritualists, nor believers in it, he thought he would try the experiment with his own family at his own table. They had not been seated around it long before it commenced moving; and feeling interested in the strange phenomena, they repeated the trials, and found the movements to increase; and the more they sat, the more they were astonished; and they found that in evenings when the lights were removed from the room, a violin would float about in the air, giving notice of its gyrations by the thrumming of its strings. The boys, he said, would seem to lose their gravity, and he would hear their voices at the top of the room.

I had no disposition to discredit his veracity,

because, through his kindness, I was often present, and my ears bore witness to the correctness of what he said. A violin, or guitar, or both, would be darting about the room with such velocity that they would blow me more than fan-like as they passed by, and would occasionally hit, yet never hurt me. I was astonished when I found the flight of the instrument checked, in a room of total darkness, before it touched me, and although it came against my head, it would slide gently over and dart away, bird-like. The thrumming of the strings and hitting against the walls and ceiling would keep us apprised of its whereabouts. One evening my wife, Caroline, told me that she turned her hands, palms up, in her lap, and mentally requested that, if a spirit was carrying the guitar, he would lay it on her hands, and instantly it rested there. Again mentally she requested its removal, and away it flew.

People, hearing of the strange phenomena, crowded the room, until family convenience compelled him to seek a larger room. He then got one in a more central part of the city. While there, Ira E., the eldest brother, told me to take hold of his hands, and feel him go up. The room was dark; but I stepped forward on the floor and took hold of his hands, and, although he was a boy and I a tall man, with long arms, and stretched my hands up to the fullest extent, his hands went as high as mine. I did not lift him, and he is not India-rubber; therefore I was obliged to admit that he was raised by some power unknown to me. Although he is unacquainted with the German language, yet at another time, while he was entranced, I heard him talking with a friend of mine, who was a German mer-

chant, in a language that I did not understand; and immediately thereafter with a German woman, apparently in the same language. They both told me that he was talking German.

The spirit that controlled the boys, gave his name as Johnny King; but subsequently, as I was informed, told them that his true name was Sir Henry Morgan, and that he once was Governor of the island of Jamaica.

They had got a speaking trumpet, and a voice, claiming to be Johnny King, was then in the practice of talking through the trumpet, and said many amusing things.

I had published a pamphlet, the retail price of which was two shillings. One evening I came into the room with four of them in my pocket. They were so thoroughly wrapped up that if they had been in my hand, nothing would have been visible but the newspaper in which they were wrapped.

Mr. Davenport was about to extinguish the light as I entered the room, and I, therefore, dropped into the first seat, without speaking to any one. Immediately a voice, through the trumpet, said, "Good evening, Mr. Abbott," and I responded, "Good evening, Johnny King." He then asked, "What will you take for your pamphlets?" And satisfied that he wanted to auctioneer them off to the audience, for amusement, and to try his hand at speculation, I said, "Eighteen pence a piece." Instantly he asked, "Will you take seventy-two cents for them?" I first reflected upon the number I had, and recollecting that I had four, I made a mental application of mathematics, to see how much that would be

apiece. I am ready in reckoning, but he being as quick as a flash, may have stretched his patience in not publishing me to the audience as a dolt. But as soon as I had time mentally to apply division to the subject, I saw it would be eighteen cents apiece instead of eighteen pence. Pleased with his shrewdness, I answered in the affirmative, and the trade was made.

This I know, that no person on earth but myself knew how many pamphlets I had in my pocket, and neither of the boys, of their own mental power, could have done that talking through the trumpet.

DARK CIRCLES.

Great care should be used to prevent deception in dark circles. When darkness fills the room, it makes a fine curtain to hide hypocritical tricksters from exposure; and the best of mediums may be thrown into an unconscious entrancement by a controlling power, and psychologically made to do many things of which they know nothing when in a conscious state. Therefore as darkness filled the room when the instruments of music were heard floating through the air, merry jokes spoken through the trumpet, and other strange things done which seemed easier to attribute to the boys than to spirits, although they could not conceive how the lads could do them, yet much suspicion of mysterious trickery was indulged against them; and as it was known that the boys could be quickly entranced by the mysterious power so as to be unconscious of what they did, although they claimed to be innocent, yet some Spiritualists suspected they did many things in an unconscious state, and others more distrustful, thought that when

the spirits did not do enough to satisfy their young ambition, they did something themselves—yet all believed them to be superior mediums.

Their father, who traveled with them in former years, did all he could to humor, gratify and convince his unbelieving audiences, but was not at all times successful. They left Buffalo and traveled eastward as far as New York, at some places giving fair satisfaction, and at others being less successful in removing unbelief.

TYING ADOPTED.

When they returned to Buffalo, in order to satisfy unbelievers, and clear the Boys from the suspicious imputations thrown upon them, their father adopted the method of tying them. He furnished a rope the size of a common clothes-line, and before extinguishing the light, would call for skeptics to come forward and tie the boys. This they might do in their own way, and to their own satisfaction, making this reserve only, that they should not distress them; and it was done evening after evening and month after month—yet the music was played, the trumpet used, and all things went on as before. After various performances the light would be raised, and the mediums found still bound as they had been tied; and when the light was again extinguished, and while all the audience were holding each other by the hand, the cords would be untied and thrown upon them in much less time than the men had consumed in tying them.

One evening, when I was present, the boys were seated each side of a round table, with the various instruments lying upon it, and when unbelievers in the

phenomena were invited to step forward and tie the boys, Gen. S. M. Burroughs, an able lawyer, of Medina, and at that time a member of Congress, stepped around the table and tied William H., and no other one advancing, I stepped forward and tied Ira E. As I had been in there several times and found the cords that had been tied with so much care, were untied and thrown upon us with surprising quickness, I felt mischievous, and thought that Johnny King (as the spirit was called) or whoever untied the rope, when I did the tying, should be longer in doing it than his usual time. I put the boy's hands behind him, and after tying around one wrist as tight as it would bear, without distress, and drawing a hard knot, and laying the other wrist upon it, tied him as a farmer ties a pig's feet; and after tying several hard knots as tight as I could draw them, put the rope around the back of the chair in various places, and after tying several knots at each place, put it around the lower back-round of the chair and tied several more there. I then arose and stepped back three or four feet, still facing the table, with Ira E.'s hands between his back and the chair back, and before my face, with the light still burning. The Hon. Mr. Burroughs having begun first, had got done first, and came around the table to where the audience were standing. As I arose and stepped back, William H. exclaimed, "I am loose!" Mr. Burroughs then went back to him and found him unbound. He then tied him again. I remained standing where I was while he was doing it, with Ira E.'s hands before my face and no one passing between me and him, nor near me, and the light still burning; but I did not watch the rope, because I

had no suspicion of its being untied. But when Mr. Burroughs had got the other bound again, the one I had tied, exclaimed, I am loose. That centered my eyes upon his hands, and his wrists remained as I had put them; but to my astonishment, Johnny King had shown me that I was not as cute as I thought. The rope had been loosened before my face with the full blaze of light upon it, so slyly and still that I had not noticed its motion; and the audience back of me, surprised that the youngest had been untied without their seeing any motions, were, like myself, gazing upon the table and the lads, yet no one had noticed any motion of the rope that was plain before their eyes. The knots were not entirely untied—that would have made so much motion in the rope that we would have seen it; but they were all loosened so much that each one formed a circle of about two inches in diameter, and the rope hung down from the wrists. The knots below the lower hind round of the chair were necessarily loosened first, and the rope drawn several feet through them; yet it was not possible for Ira E. to have untied them without getting out of the chair and coming behind it. As any motion of the hands to get loose would have been seen by me, and by the audience back of me, I gave Johnny King full credit for his dexterity in loosening the rope before my eyes with so slow a motion, like the growing of a vine, that I did not see it done.

After that they left Buffalo and took a journey into Ohio, stopping and holding seances at various places. At Painesville, Ohio, skepticism rose to so great a height that skeptics bet much money with believers in the wonder-working power, that they could fasten the

Brothers, without distressing them, so that nothing would be done. The father and boys consented to let them try. Crowds gathered, and curiosity and anxiety were at fever-heat. The skeptics first tied them securely and sealed the knots. Then bringing sacks, they put one over each boy, and nailed it to the floor. Now they felt sure that nothing would be done, and believers were fearful that they would lose not only their money, but their faith also. The light was extinguished. Thrum thrum went the fiddle, and, to the astonishment of all, a tune echoed through the hall and things went on as usual. Then quickly raising a light, they found all things about the boys remaining as they had fixed them.

And then although the boys were bag'd,
The skeptics found their courage flag'd,
When sacks had lost their merits;
Their pockets lightened of their cash,
Showed them their wits were worthless trash,
When pitch'd against the spirits.

THEIR "WARDROBE."

When they returned from Ohio, they had a wardrobe made with seats at each end, and doors, that, when thrown open, exposed the whole inside to the view of the audience. The seats were perforated with holes for tying the boys to them. Then when the boys were tied, the instruments put in, and the doors closed, while it was dark within, lights were kept burning for the audience.

With this arrangement they started east again to try with this new method their success in convincing a skeptical world. Although the greatest of skeptics and

shrewdest of men had tied them and used every method to detect fraud, but found themselves baffled, yet unbelief is so natural, especially in things so mysteriously performed in darkness, that suspicion continued to follow the Davenports wherever they went. But a consciousness of being right, with the influence of the spirits to sustain them, and perhaps a motive of the door-fee to help, they traveled through New England, visiting Boston and other cities.

Their father then returned to Buffalo; but they went on to Maine.

TEST BY BOXES.

When they were holding seances at Bangor, in Maine, while the public mind was filled with unbelief, and the public press was heavy upon them, their artless simplicity and the perpetual failures to detect fraud in the wonderful manifestations, won friends to the Boys and believers in their faith.

However, the ingenuity of mechanics hit upon a test that would bring the pretended spirit power to the severest of tests, and be sure to detect the mysterious tricks of the juvenile deceivers. They proposed it to the Brothers, and they accepted the challenge. There was general joy, in which the press loudly participated, that the humbugs were at last to be exposed. The evening came, and two thousand people assembled. The mechanics brought four small boxes longer than the arms, open at one end to slip on to the arm, and holes through the other, that while the end at the shoulder was fastened to the body, the cords around the wrist run through the holes at the other end, and tied, should extend the arm to its utmost length.

Their arms were put into the boxes and they were otherwise bound and secured to their seats.

Their foes felt triumphant. Their friends were desponding. The boys looked out of their wardrobe and smiled. The doors of their little room were shut and the light turned low. Thrum thrum went the instruments of music, and out rolled the tunes. Open the doors were pulled, and there sat the lads well bound and boxed as before; again the doors were closed, but soon the brothers threw them open and walked out loose, the cords untied and boxes off, eliciting the hearty applause of the audience.

RAND'S ACCOUNT OF THE BOYS.

While in Maine Mr. Rand became their agent, and subsequently published a pamphlet, detailing some of their travels, their powers, and their imprisonment while he was with them. I shall therefore quote from him on that subject :

“ The circles at which we made our first acquaintance with the mediums and the spirits which gave manifestations in their presence, were held in Orono, [our residence,] Old Town, and Bradley. I mention these places because the Davenport Mediums spent nearly one year at this locality, making it their home for the time—holding many circles, both in public and private, during their stay here, in the midst of a large circle of their friends, who had every opportunity of becoming acquainted with the boys and the manifestations given through them. We also made the acquaintance of the spirits; they seemed like familiar friends—they talked much with us and to us—they came to our homes, and talked familiarly with us and our children, often shaking us by the hand, often passing their hands upon our brows and upon our persons, handling and

freely playing upon musical instruments, five and more, even, at the same instant of time, and giving the most unmistakable and absolutely positive demonstration of their presence and power in a great variety of other ways and modes of communication.

“Among other things, we often had an exhibition of spirit hands, in the light, and also received communications written by spirit hands in total darkness. Communications of great excellence in sentiment, and elegance and beauty of style—the ruled lines of our marked, and invariably identified paper traced with the utmost accuracy in the dark; and the composition both in artistic taste and accuracy of style and punctuation, as well as in originality and grandeur of idea, entirely beyond the capacity of the boys, or any other person, under any kindred circumstances whatever. These communications, thus received, were fraught with suggestions of irresistible significance and power in relation to momentous considerations, touching the elevation, purity, and improvement of our race.

“From this central and temporary home, these mediums visited various towns and cities in our State, provoking inquiry, sowing the seeds of truth, and establishing the fact of spirit manifestations in a portion, at least, of the best minds in all communities which they visited.”

DESCRIPTION OF THE BOYS.

“The boys are small in stature, [says Mr. Rand,] being rather below the medium size. Whether the great and constant drafts from their vital force made by the spirits in giving manifestations, has produced this result, is unknown, and yet this is the general supposition [and I do not doubt it]. Probably such is the case in a degree, as a general rule, and persons may in this, as in other excesses, exercise their powers to an injurious extent. The boys are usually healthy, having an exuberant flow of humor and vivacity, both from

habit and constitution, much inclined to conviviality and social amusements. Their ages now, [1859,] are 18 and 20. Their sister, having much the same phase of mediumship at present with her brothers, is a hale and vigorous youth, in whose presence spirits readily manifest their powers—speaking audibly—and bearing musical instruments about the room, and over the heads of the audience, playing in unison with her tune and time, while she [singing] sits firmly pinioned to her seat.

“To make this class of demonstrations absolutely certain, the boys and their sister have been accustomed to allow themselves to be tied firmly to their seats, when manifestations on musical instruments, and a great variety of other manifestations were given. Excessive tying was not contemplated by the spirits; but since the mediums have submitted to this order, strong men have often tied ropes on them for the space of one-half to a whole hour before the manifestations were given, and these complicated knots have always been untied at the close [of the seance] by the spirits with incredible rapidity when the test was required. This order of manifestation and test has been witnessed by so many committees and circles that the phenomena thus evinced, are established as a verity, and the genuineness of the mediumship of the boys put beyond all question in so far as human testimony might go. Annexed will be found a statement of the various modes in which these manifestations have from time to time been tested.”

SPECIAL TESTS.

“I will here give only one or two tests out of hundreds which have been given. In the town of Milford, Me., at a spiritual circle of twenty-five persons, a nice secretary was unlocked at first, by the spirits, with the key, and numerous articles were taken from the depository and distributed among the audience. The proprietor remarked that he did not care to have his valuable

articles thus removed, and that he would lock up the secretary and see if they would then be taken. He did so in our presence, and by agreement of the company the key was placed in the hand of a gentleman in the room for its safe keeping. The circle again became quiet, every one firmly joining hands, and the light having been extinguished, we instantly heard the bolt of the lock slide, and the contents of the secretary were immediately again distributed among our company in perfect stillness. A large spy-glass was drawn out to its utmost extent, and brought far across the room over the heads of several persons, and placed partly upon my hand and partly upon the hand of a gentleman from Bangor, who sat next to me. Numerous other articles were also distributed with utmost care, in various parts of the room where no person could possibly have walked without detection, even if any had been loose, or disposed to have done so; the gentleman aforesaid holding the key in his hand all the while. This company was a selection of intelligent and candid persons assembled there for the express purpose of testing these manifestations. We knew, as we now know, that secretary was unlocked by other power and intelligence than our own.

“We made a statement of the tests which we witnessed there in a series of five successive circles, subscribed our names to it, and published that statement to the world; but how many could believe our mere human testimony? And if spirits can unlock an intricate and secure lock in one place without a key, why not in another? If at a private room, when intelligent witnesses have taken every precaution to have the test perfect, why not at a jail? And if persons cannot believe in one case, can they in another?

“At a large and stormy audience in the city of Oswego, a committee selected from that audience, tied and worked upon those Davenport boys more than one hour—putting on all the rope we then had, about ninety

feet, [though we have often carried one hundred and fifty feet,] and twenty-seven feet of strong cord furnished by the audience. To this we submitted to satisfy the audience; and then the younger boy's knots were firmly wound and secured by new and strong copper wire—bent and twisted on with forceps; this we also allowed for the test, and then the doors of the box in which the boys were placed, were sealed with wax and private seals, and every avenue by which any one could approach the box, guarded by sentinels. Then were the lights extinguished, and the elder boy was untied in eleven minutes, every knot. He was taken out and held by the committee, and the younger boy examined by the committee—knots and wire all secure. The box was again closed, and the younger medium thus left alone there, was released from his ropes, wire and knots—every knot untied, in eight minutes. Many acknowledged the force of this test of spirit power, and yet some doubted.

“We mention one other test in this connection. At a private circle of about forty persons in the city of Oswego, the Davenport boys, with William F. Fay, also a powerful physical medium, who took a seat with them, were all fastened at the extremes of a very large and long table, with strong fine cotton thread, wound closely around their wrists and tied in many knots—each wrist of each boy being wound many times, and closely tied in many knots each time, and then the threads on either side of each hand carried out a few inches—tied in a knot at the end, and tacked down to the table by a common tack, and that knot and tack sealed with wax. This was faithfully done by a committee. All had an opportunity to look upon the knots and seals, and all knew it was utterly impossible for either boy to move his hand without breaking the threads. The instruments were then laid in the middle of the table, far beyond the possible reach of the boys. The audience were then all tied together by ropes and

cords, so that no one could move without the knowledge of others, and then, on extinguishing the light, those instruments were taken up and borne about the room and over our heads, and thrummed and played by some intelligent hands other than our own. This was certain, as instantly on lighting the gas, we found the mediums in every instance, firmly tied and immovably secure.

“It would seem that one absolute, tangible, physical demonstration, such as is often given through those mediums, well vouched for by those competent to judge and testify to the facts, might suffice to satisfy the world that spirits can and do manifest themselves to human beings here on earth. But people are exceedingly critical and skeptical in entertaining any proof of the great fact of their immortality. The age of miracles has passed, it is said, and ‘Since the fathers fell asleep all things continue as they were from the beginning.’

“Committees, both large and small, of unquestionable capacity to judge, have, from time to time, witnessed the phenomena occurring in the presence of these mediums, written the facts out in full and definite statements, and given them to the world. But after all they are so astounding and so far removed from anything with which the world has been acquainted, that any second-handed testimony cannot be received. Honest and truth-loving persons even, think that they must feel and hear and see for themselves in relation to evidence touching points involving such momentous consequences in relation to themselves or others. Others may be deceived. If the subject only involved testimony sufficiently strong to convict a man of murder the case would be different. But ordinary testimony, such as that to which honest men would be allowed to bear witness, after having ocular and tangible demonstration of the fact, will not be received in relation to the stupendous idea of life and immortality beyond the tomb. Men are so confirmed in a sort of insensible skepticism

on this point that it seems they would hardly 'believe though one arose from the dead.' We have in fact, often witnessed the verification of this statement. Persons not only find themselves incapable of receiving the testimony of others on these thrilling and most vital points, but unable also, to rely on the evidences of their own senses, when in the most positive form these facts are thus commended to their understanding; and yet, many believe when they witness the demonstrations. So these mediums have been induced, as they have been solicited, to visit new places and new classes of inquirers in performing the duties of their peculiar and important mission among men.

"Persecution and opposition have followed everywhere in their train, as inseparable from the nature of the work in which they are engaged. The scripture speaks of those who *could not* believe—plainly from the fact, that their position and traditionary views, and all the conventionalities in which they were bound, precluded the possibility of the introduction of new and more exalted truths. And still others, less trammelled, will listen, will believe, as a portion ever have, and believing will rejoice."

THEIR IMPRISONMENT.

"While at Phoenix, at our own private hired hall, with a private party, we were again arrested under pretense that we had violated their village ordinance, which provides that persons shall obtain license for the exhibition of shows, circuses, menageries, &c., &c. We had nothing of the kind to exhibit, and never thought of a license, the mediums having never had anything of the kind in all their travels. But it was when we were thus convened in our own hired, private room, that an officer, with some thirty men, burst open our door and arrested us.

"As had been predetermined by our adversaries, we were again fined. They would have us pay \$13 39,

for holding a private spiritual circle, the object of which was to propagate our religious principles and opinions. As we had been directed, both in this place and at Mexico, by the spirits, not to pay money for our religious liberty, but to test the principle at once, by giving ourselves up to imprisonment if the authorities demanded it, we resolved on allowing them to take their own course, after clearly stating our business, and all the facts in the case, and submitted ourselves to the officer, who took us to the common jail in the city of Oswego.

RAND'S RELEASE FROM PRISON.

"They were informed by the spirits that the prison-doors would be opened before their time expired, and in the evening previous to its expiration, a voice spake in the room" [says Rand] "and said that I was to go out that night. I was told to put on my coat and hat, and be ready. It was oppressively warm in our small room, with the window and door both closed, and I asked if I could be allowed to sit with my coat off, as I did not expect we should be released for more than an hour; but the answer was, 'put on thy coat and hat—be ready.' I did so, not even then supposing we should be released until the jailer and his family had retired, and all might be still without. But I was disappointed. Immediately, not probably twenty minutes from the time we were locked up, the door was thrown open and the voice again spoke and said: 'Now go quickly. Take with you the rope, [for a rope had been in our room which had been used for another purpose, in our former room, as we have previously said,] go to yonder garret window, and let thyself down, and flee from this place. We will take care of the boys. There are many angels present, though but one speaks.' I hastily passed on and strictly obeyed the angel. The boys came out with me into the Hall, took up the lock which lay upon the floor, and for the first time exam-

ined it—spoke of its being warm. The angel told them, as they subsequently informed me, to go into the room again, and the door was closed and locked again by the angel, and they were to remain there for the night.

“When I went I expected the mediums would immediately follow me. It by no means occurred to me that the door was again to be locked. I was told by the angel even to leave the rope at the window. I expected that when I had successfully made my escape from the building the boys would be directed to follow me. I did not comprehend at the time that the angels intended to detain the boys for the night. I loitered by the way, supposing it likely my companions might overtake me; and when I arrived at the house of a friend, who kindly arose to receive and shelter me, I joyfully announced that I expected the boys along in a few moments. I sat down and hastily wrote that night to my wife and children in Massachusetts, as that letter will now show, announcing to them that our prison door had been thrown open, that I had thus made my escape, and that I expected the boys would soon arrive.”

As the spirits had, by Rand's release, shown their power to open the prison, but as whoever left it would be liable to be returned for breaking jail, the boys were directed to remain where they were until the following day, when their term of imprisonment expired.

“Their sister had returned home prior to their imprisonment, and subsequently Rand returned to Maine.

Some time during the next year the brothers went to the Western States, and have spent the time principally in the West until the present year. Ira E. married a wife there, whom, unfortunately, he has since buried.

Last winter they visited Washington and raised

much excitement there. Government officials, Senators, Congressmen, Foreign Ministers, Generals, Judges, and military and civil officers of every grade, as well as citizens, were attendants at their seances.

In this country, where talent elevates to eminence, it is not strange that men of high repute have an anxiety to see such singular things. It is their eagerness to know things worthy of their investigation that has stored their minds with knowledge, and raised them to their high positions.

In other countries crowned heads have investigated and become firm believers in Spiritualism.

After visiting various cities on their way, they came to New York, and I will now show from a portion of the New York press, their exhibitions at the Cooper Institute in this city:

[From the World, of New York.]

THE NEW SENSATION.

The Davenport Brothers at the Cooper Institute.

The Davenport brothers, known throughout the country as spiritual mediums, or by unbelievers as sleight-of-hand performers, appeared last evening at the Cooper Institute, and it was announced by advertisement that startling wonders, mysterious displays, and unaccountable manifestations would take place in their presence. The fame of their feats of *diablerie* had preceded them, and the large hall was crowded with an assemblage composed of Spiritualists and of many well-known and respected citizens.

THE WONDERFUL CLOSET.

Upon the center of the platform a plain closet, with

three doors opening in front, from six to eight feet broad and eight to ten feet high, and two or three feet through, was placed upon three stools with four legs each. The closet was entirely disconnected from either the platform below or the column behind, which it did not touch.

A PRELIMINARY EXPLANATION.

At eight o'clock Mr. Lacey, the agent, appeared on the platform.

He made a few remarks, in which he said that they did not come here to force any religion or philosophy on the audience; but simply to show them a series of startling, mysterious, and wonderful manifestations, for which they could account as they thought proper. They did not claim that those two young men, the Messrs. Davenport, were so much smarter than all other magicians who had ever existed, that they performed wonders which baffled all investigation, but simply that they acted as the galvanic battery to the telegraph operator, that they were the mediums through whom external forces accomplished marvelous manifestations. One of the conditions necessary for this was darkness, and therefore this closet was made so that the young men might be in the dark, and yet the manifestations might be witnessed by the audience.

CHOOSING THE COMMITTEES.

He desired that a committee of two should be chosen by the audience to examine all the manifestations, and see if there was any deception.

Finally, by vote of the audience, Colonel Olcott and Rev. G. T. Flanders were selected as the committee. Colonel Olcott is a candid and intelligent gentleman, well known to many citizens. Rev. Mr. Flanders is the present pastor of the Second Universalist Church, which meets in the hall of the Historical Society build-

ing, and is well known to the public as an eloquent preacher, and is respected in the community as a candid, educated, and unimpeachable gentleman. He came to the platform with much reluctance, and after many calls.

These gentlemen then examined the closet in every part. The doors being thrown open, two seats were discovered, one on either side. The doors being shut, an opening of less than a foot square in the shape of a diamond remained near the top. The closet was pronounced simply a plain affair, with no springs, traps, or machinery in any part, and the seats were securely fastened. The carefulness of the gentlemen in looking under and over, and inside and around the article, excited considerable laughter, but gave satisfaction.

THE DAVENPORT BROTHERS

now appeared on the platform. They looked remarkably like each other in almost every particular, both quite handsome, and between twenty-five and thirty years old, with rather long, curly black hair, broad, but not high foreheads, dark, keen eyes, heavy eyebrows, moustache, and "goatee," firm-set lips, muscular, though well-proportioned frame. They were dressed in black, with dress coats, one wearing a watch-chain.

THEY ARE TIED.

The committee examine them, they in the closet, one on each side, and the committee are a considerable time in tying them in every possible way with small ropes; their hands are bound behind them, their feet bound together around the ankles, below and above the knee; they are tied to the sides of the closet so that they cannot stand up, and Colonel Olcott also ties his man about the waist.

Mr. Flanders stated for himself and his colleague that these gentlemen were tied in the most complicated

manner possible. With respect to the one he had tied, he would defy any man, with both his hands, to untie the snarl and complication of knots in half an hour. He would state that he had never witnessed performances of this character before, and had no opinion in regard to them. He was not accustomed to make up his mind either for or against anything he knew nothing about. He had never seen these two gentlemen (the Davenport) that he was aware of, and had only heard of them by rumors through the newspapers, which were many of them unfavorable.

LOOK OUT.

The gas was partially shut off; not, however, but that everything was plainly visible. A bell, trumpet, guitar, fiddle and banjo were placed between the brothers, out of reach of each, in the center. The committee closed the two side-doors, and as Mr. Olcott was closing the middle one he was

STRUCK IN THE FACE,

by what appeared to be a man's hand, and many of the audience saw the hand. How was that? The doors were opened, and there sat the two men quietly tied. They were examined, and were secure. Rev. Mr. Flanders then proceeded to shut the doors, and was quietly adjusting the bolt of the middle door, when he suddenly withdrew it and turned about with a stare.

Mr. Flanders—I will state to the audience that, on reaching to adjust the bolt, my fingers were severely grasped.

Hardly were the words out of his mouth, when, rap! thump! out of the opening the heavy trumpet right against and over Mr. Flanders' head, on to the platform. (Little screams from the audience.) Mr. Lacey, the agent, opened the doors and turned on the gas as quickly as possible, and the two men were sitting, each on his side, calm and fast.

Colonel Olcott—I will state that this trumpet was thrown out with such force that the mouth is bent.

Rev. Mr. Flanders—(With his hand to his forehead). I'm afraid it was bent on my skull. (Laughter.)

While the doors were being shut again, a hand passed quickly out twice before the middle door, and the audience saw it. Then a bell was thrown out of the opening, and the doors being suddenly opened, the two men were sitting still and secure.

Whispers—"There's no humbug about that." "Oh! oh! did you see the hand?"

The doors were shut, and a hand appeared plain and palpable at the opening, shaking its fingers.

The agent looked into the middle door, and a hand caught him by the beard. It had a man's wristband and coat-sleeve.

MIRABILE DICTU!

The doors were closed and the committee took seats. Tremendous knocks were heard at the back, side, front, and top of the closet. Two hands—not ghostly and shadowy, but plainly flesh and blood, appeared out of the opening and shook the fingers. The guitar and the violin were heard, as though being tuned. Mr. Flanders stood on one side and Mr. Olcott on the other, so that there was no part of the closet but that was visible as disconnected from the platform or column. Suddenly a band of musicians seemed to be playing inside the closet. There was the violin, the guitar, and sometimes the banjo or bells. A very quick jig was struck up and continued a little time, and while it was playing, a hand came at the opening. The doors were opened quickly, and the young men were discovered sitting apparently in the meditative mood, tied fast. It was noticed, however, that they were in perspiration; but the closet was close.

THE SEVEREST TEST.

Mr. Flanders then sat in the closet between the two young men, one hand tied to each man, so that any motion of body or limb would be felt by him.

The doors were shut, and dead silence reigned. There was heard the sound of voices in the closet. Then came a great racket—it seemed to be a wreck of matter and a crush of worlds; the instruments were tuned.

The doors being opened, there sat the young men, and Mr. Flanders, smiling, with a banjo on his head. He was untied, and coming out, took a bell out of his bosom.

RELATING HIS EXPERIENCE.

He said, while in the closet, what had occurred, had been so incredible, that he was justified in a degree of hesitation in making the statement. He felt hands over his face, upon his breast, back, shoulders, his nose was held tightly, his ears pulled, he was struck by instruments, and all the while he had his hands on the young men's legs, and his fingers stretched so as to touch their bodies, and they were immovable. Of course there was no deception here, and as he should not like to be suspected of collusion, he should be glad if some other person would take the same place.

A Voice—Doctor, what was the talking about?

Mr. Flanders—The young gentlemen were asking me if I felt the hands and the instrument on my head?

Mr. Flanders and Mr. Olcott wished to retire immediately, but were prevented by the calls of the audience.

THE SPIRITS TIE AND UNTIE KNOTS.

When the doors were opened again, the ropes were lying in a pile, between the young men, and they walked out free. They were shut up again, and in four minutes the doors were opened, and they were securely tied, but

not as they were at first. The ropes first used were recognized as the same now on the young men.

Again the young men were shut up, and there was knocking and music, and appearance of hands and arms. Some swore that it was often the hand of a lady.

A voice—Show us their faces.

The agent—Faces not unfrequently appear.

Voice—Let's see one, then.

The agent (philosophically)—They are not mine to show.

Voice—Can't you catch that hand?

Acting on the suggestion, both of the committee grasped the hands as they appeared.

Voice—Were the hands cold?

Mr. Olcott—No, they were warm and moist.

Mr. Flanders said he had tried to hold it; but though his gripe was very strong, he could not do it.

Once while the middle door was open, the trumpet, in full sight of the audience, shot into the air in the direction of Mr. Olcott's head.

BARNUM'S OPINION.

When Mr. Barnum left the room he said: "Well, you are greater humbugs than I am. You may take my hat!"

[From the New York Herald.]

Diabolism at the Cooper Institute.

GREAT EXCITEMENT AMONG THE SPIRITUALISTS.

THE DAVENPORT BROTHERS AND THEIR EXTRAORDINARY FEATS, ETC.

Cooper Institute was crowded last night by a fashionable as well as a promiscuous audience, to witness the performance of the Davenport Brothers—a couple of young men who have created a marked sensation wherever they have exhibited their feats. Their

performances have been variously ascribed to the powers of Spiritualism, and to legerdemain, or sleight-of-hand.

At eight o'clock, after a few preliminary remarks, Mr. Lacey, the agent of the Brothers, proposed to nominate an examining committee of two, whose names were handed in to him on a slip of paper, amid considerable confusion; a gray-haired, venerable old gentleman, in spectacles, rose and claimed the attention of the audience. He said he was from the country, and wanted to examine into this thing. "If there is any good in it, the people should know it; and if there is any deception in it, it should be exposed." Voices—"Name!" "Name!" "What's your name, old fellow?" "My name is Gordon Conklin." It was finally agreed, that Mr. Conklin and Mr. E. P. Bradbury, piano-forte manufacturer of this city, should constitute the investigating committee.

The operation of tying the Brothers occupied above half an hour. All in readiness, the doors are closed, the lights put down, and like a flash, out pops through the aperture spoken of—the trumpet. Conklin springs to detect the moving cause. The doors are opened, and the brothers are found still tied. The doors are again closed, and the inquisitive Conklin, approaching too near the aperture, is saluted with a crack over the head from the trumpet, which is again violently ejected through the hole. Again are the doors opened, and no change is observable in the posture of the Brothers. The doors are closed and again opened, and Mr. Bradbury announces that the youths are tied as securely as when the doors were first closed. Shut up again, strange noises are heard inside the cabinet. The tuning of a violin and the jingling of a tamborine are plainly detected. Suddenly the violin commences a lively strain, accompanied by the tamborine, and at the same moment a human hand is seen at the aperture. A bell is rung at the same time, and the next instant the bell is violently dashed through the aperture, coming very

near taking an eye out of the head of the prying Conklin. Next follows the trumpet again, and in the midst of much rattling and banging, the doors are thrown open, the lights turned up, and there the Brothers are, sitting as composedly as ever, with the cords still tight about them. The committee examine the cords, and report them just as they had tied them at first. Again are the doors closed, and after an interval of perhaps five minutes, they are opened, and the Brothers are found standing upright, with no signs of cords anywhere about their persons. This feat was received with an outburst of applause, in the midst of which Conklin was called on for a report. The poor man looked amazed—bewildered. He could only say: "You see, gentlemen, as well as I do. But," he continued, rubbing his bruised head, "I can't see how that horn came out of that window." (Laughter.)

The Brothers now re-enter the cabinet, and in a few minutes, apparently without earthly assistance, the doors are opened, and the youths appear more firmly tied than ever. Mr. Bradbury so reports. Mr. Conklin says, vaguely: "I can't see how that's done." There was at this time indescribable confusion among the audience. Mr. Conklin is urged to get into the box with the Brothers, and find out the deception if he can. "Get into the box, Conklin." "That's it; go in, Conk." "Go in, Conk." Mr. Conklin looks imploringly at the audience. He is evidently terribly confused. A lull in the cries and noise enables him to be heard. "Gentlemen," he cries, "be men and ladies." This speech was hailed with another general outburst of merriment, in the midst of which Mr. Conklin enters the miraculous cabinet, and is last seen before the doors close sitting between the Brothers, with a hand on the shoulder of each. As the door closed, the uproar among the audience was redoubled. "Good-by, Conklin," cries a stentorian voice at the back part of the hall. "I smell brimstone," cries another. "How

—are—you, Conklin?” ejaculates still another voice. And now the audience are hushed in silence as strange voices inside the cabinet are heard. There is a thrumming on the guitar, and the bell is rung. In a few moments the doors are opened, and Conklin comes forth like a shadow from a sepulcher. The Brothers are seen still tied fast, and apparently unchanged in their position in the slightest degree. The audience are clamorous for a report of Conklin’s experience while with the goblins. He says: “I had a hand on the shoulder of each. They did not move a muscle, or I should have felt it, and, by the Eternal, I don’t believe they did move. But I got a crack on my head from the violin—that I know.”

AT JAMES GORDON BENNETT’S.

Mr. Bennett, editor of the *New York Herald*, invited the wonder-working mediums to his house for a private seance, and a gentleman who was present, assures me that William M. Fay, (not Melville Fay,) was tied tightly, the knot sealed with sealing-wax, and while in this condition, his coat was removed from him in an incredibly short time, and then replaced, and finally his vest removed—the coat remaining on, and the hands tied and knots undisturbed, and the lights turned on in season to see the vest before it had reached the opposite side of the room, to which it was thrown.

Although Fay, a young man who has traveled much with the Davenports, and in private circles, and dark rooms, sits in company with them, was then the one uncoated, and unvested in that mysterious way, yet it has many times been done to each of them, as thousands of people can bear witness.

Is it not a miracle?

The subject is invested with much interest. The witnesses are too numerous to be disputed. Will science ever unravel the mystery? Will the dark curtain ever be drawn aside, and let light in upon the process by which it is done?

THE DEVIL CONVERTED.

Many persons, like the Jews of old, without impartial and thorough investigation, call it the devil's work; but let them remember that commentators, who have written upon the prophecies of the ancient Jewish prophets, have taught us to look for the commencement of the long prayed for millennium about the middle of this century. Now strange phenomena are transpiring and the powers that perform the feats claim this period to be the opening of that delightful era.

Crying mad dog, or calling the spirits devils, will not stop the investigating march of mind in the middle of the nineteenth century.

If the devil does it, what miracles of the Bible were beyond his power?

Whatever influence it is that does these things, calmness and quietude are necessary conditions for success. For fifteen years I have been in the practice of attending circles, and seances, and have always found that disturbance prevented manifestations, and that violent antagonistic feeling between parties present, though not mentioned at the time, impeded the work. My observation has uniformly taught me that the kindest feeling and sweetest friendship gives the best success in circles. This characteristic of the manifestations does not accord with the character théologians have

given the devil. They have represented him to be a lover of mischief; a stirrer up of strife, who, like a duck in water, feels at home in contention. Therefore, as the tree is known by its fruit, if the devil now flies from ill feeling and strife, and works best where love and harmony prevail, he has been misrepresented, or has got converted.

WITH THE COMMON COUNCIL.

Astonishment and curiosity pervaded the public mind, and blew up the flames of excitement until they reached the city's political summit, and the Common Council desired the Brothers to hold a seance with them. The invitation was accepted, and the Council and Mayor, selecting their own room, and testing the matter in their own way, admitted the reality of the manifestations.

THE MEDIUMS WITH THE ROUGHS.

As the roughs would not be outdone by the Common Council, John Morrisey, the pugilist, solicited the Davenports to give a sitting to a company of noted fast characters, at a down-town gambling-house. As the request was accompanied by the needful fifty dollars, an afternoon was given to them, and, although several thousands of dollars changed hands on the result of the experiments, they expressed themselves delighted and confounded by the wonders they had witnessed. The Brothers testify to the good behavior of the gamblers, and say, though they resorted to every method to detect fraud, and tied them more skillfully than they were ever tied before, they were subjected to less severe usage than is customary with a company of clergymen and physicians.

THE DEVIL AND HIS BROTHER.

While in New York, the brothers stepped into a broker's office to get money changed, and while there, an urchin, who had previously seen them, exclaimed, "Here are the Davenport Brothers!" The word passed around, and soon the street was thronged, and egress from the office obstructed.

Then said the broker to the anxious crowd, .
Why gaze ye here, all pushing one another?
A mirthful wag among them cried aloud,
"We want to see the devil and his brother."

JOHN BROWN & CO. IN THE BOX.

Mr. Lacey relates the following among other amusing incidents that transpired at the West: A German Doctor, being on the committee, was called upon to enter the cabinet with the Brothers, which he did. Seated between them, his right hand was firmly bound to one medium, and his left to the other. As soon as the doors were closed, the noise or tumult that immediately ensued, would have done credit to Pandemonium. The German son of Esculapius loudly called for the doors to be opened; and when he emerged from the cabinet, the audience called for his experience among the ghosts.

"Oh!" says he, after composing himself, "I saw Shon Prown, my chranmoder, and I dinks de very devil himself; for dere vas so much as twenty of dem tickling and pulling me at de von time. Dey takes out mine pocket-pook, takes my neck-tie, dey bunk me on de head, and make von big row all de times. But de Boys did not move so much as von muscle."

Mr. Davenport, the father of the Brothers, who traveled with them most of the time while they were minors, and whose word I never had occasion to distrust, informs me that they have been hand-cuffed many times, bound with copper wires twisted together, by spool-thread, the ends being tacked down and sealed, while their hands were filled with flour, and every other way that the ingenuity of committees could devise, and yet things have gone on, in each kind of test, in the usual way.

THE DAVENPORTS' SISTER AND HER COMPANION,
MRS. LAMB.

Mrs. E. Davenport Colie, and Mrs. M. A. C. Lamb, are also remarkable mediums. The former was born in 1845, and the latter in 1847.

Mrs. E. Davenport Colie is sister to the noted Davenport Brothers, and has been traveling over the Western States, with Mrs. Lamb, showing remarkable phenomena that transpires with them.

They take their seats in the cabinet, the cords being there, and when the doors are closed, the spirits tie them firmly, and with such intricacy that *no* person can untie them; and occasionally their hands have been filled with rice or other materials for the greater test. The instruments of music, though there be a dozen of them, are all used at the same time. A half-dozen hands at once, of various sizes, from the brawny hands of men, down to the slender hands of children, and among them the red hand of an Indian are seen at the diamond-shaped aperture of the cabinet. In addition to this, voices are heard as of various persons talking, apparently of men, women and children.

These remarkable mediums have recently arrived in this city, and have engaged the large Hall in Cooper Institute, for their seances.

THE PLEA FOR DARK CIRCLES EXAMINED.

Spirits claim that in the proximity of the mediums, they collect materials and organize the hands they show, and that light disturbs the aerial elements so much that darkness is the best condition of things for making physical manifestations. I will look into the volume of Nature for light on the subject. That book will give us instruction.

In order to make things the more plain, the aerial fluids around us must be spread before the reader.

As there is an ocean of water between two continents, so there is an ocean of air around the earth, with an ocean of electricity in it, and an ocean of incomprehensible ether, supposed to fill open space, pervading the whole.

Light being positive, is an agitator of these elements; but darkness, its negative, allows them to slumber in undisturbed repose. Through these ethereal oceans an ocean of light is dashing at the astonishing rate of twelve millions of miles in one minute. The flight of rifle-balls falls short of one score of miles in that space of time; yet if they were flying through the Atlantic Ocean, as thick as hail in a storm, the agitation of the aqueous fluid could not equal the disturbance produced in these circumambient oceans when rapid waves of light are perpetually dashing through them with such astonishing speed that swift-winged lightning lags behind.

Should ocean waves by stormy blast
Be forced one millionth part as fast
As waves of light are going,
The foaming billows mountain high,
With raging crests would lash the sky,
And earth be swept with ruin.

As "the fierce north wind
Rears up the Baltic
To a foaming fury,"

who shall dispute the tremendous agitation of those unseen oceans when the forces of light are dashing through them with such astonishing swiftness that they even vie with the measureless flight of thought itself?

Who, therefore, will dispute the spirits about the agitation that light produces in those fluids?

Let us look at some things with which we are acquainted.

The early riser knows well the refreshing purity of the air in the dawning summer morning, before the rising king of day has shown his golden face and sent his flying legions over the hills and dales of earth, to chase the slumbering shade of night away.

In the deep quietude of night the atmospheric impurities that floated through the day, had been drawn down to earth by the law of gravitation, and rested quietly in the places of their lodgment until that powerful monarch's dashing forces, by agitating where they went, aroused the sleeping malaria from their resting-places, and sent them buoyant in the bosom of the atmosphere again. That is the reason why the morning zephyrs are so delightful and healthful.

Another evidence that the night air is free from the agitation of the day, may be found in the spread of

sound. Though the day be as free from wind as the night, yet sound cannot be heard so far. The night atmosphere, being free from the disturbing agitation of light, settles into a quiet density that spreads the waves of sound to a greater distance than they can extend in the agitated air of the day. This is done upon the same principle that waves raised by dropping a stone into still water, will perceptibly spread farther than if the water were violently agitated.

Ladies darken their nice rooms to preserve their things, and thereby keep them freer from dust than they would be if a flood of light was pouring in and keeping a portion of the dust of the room flying.

Light is an active force ; darkness slumbers.

VISIBLE SPIRIT BODIES.

As light is the medium through which we behold objects, we see only those things that reflect light. We know we are surrounded by air, caloric, electricity, pleasant odors, or noxious miasma ; yet we see them not, because they reflect no light. We may be surrounded by our spirit friends also, and know it not, as they cannot show themselves to us unless they are able to collect, organize, and hold together, in their own personal forms, a sufficient amount of visible materials to reflect light. This is exceedingly difficult for them to do, or they would often show themselves in their own beloved family circles.

If there be any conditions in which some can do it, they know those conditions, and if we wish to see them, we must conform to the necessary requisites.

For spirits to speak to us, is a still more difficult

work than to show a hand or face. Lungs and organs of speech must be formed of sufficient density to inhale air and press it through the articulating organs to enunciate words. One of the favorable conditions for such organization is darkness, because it allows the atmospheric elements to slumber in undisturbed repose. Physiological works show that our bodies are continually undergoing a change, new particles from our food being added, and particles which are growing old, taken from us and thrown off. The manifesting spirits claim that with the use of electricity, they collect particles thrown off from the mediums, and form bodies and limbs which they control with more readiness than they formerly used their own tenements of clay. But light, say they, makes it more difficult to collect and hold those particles in compact bodies. Why should we dispute them when they say they want still electrical fluid for making such manifestations?

Even the agitation of the human mind, disturbs the spiritual atmosphere so much that it obstructs both spirit-rapping and table-tipping. Spirits in that atmosphere seem to be like swimmers in water, who keep on shore when the surface blossoms with white-caps. When a magnetizer becomes agitated, he loses control of his sleeping subject, and the sleeper, for the time being, is rendered unhappy. As it is well known that agitation of mind obstructs the operation of magnetism, spirit-rapping, and table-tipping, is it not reasonable to believe that millions of rays or waves of light darting through the ethereal oceans with lightning speed, would disturb them too much for the convenient use of spirits? As glow-worms show their brightness in darkness only,

so those manifesting spirits who form organized bodies, like astronomers, take the deep shadows of night in which to astonish the world with their knowledge of Nature's laws.

GHOSTS.

Go where you will, the world over, and lend an ear to those that have seen ghosts, and then read the books, ancient and modern, that relate such sights, and you will find that the darkness of night is the chosen time for spirits to render themselves visible to mortal eyes. The explanation of that subject is plain. They, like the manifesting spirits, know that darkness is better than light for making up a tangible form.

TANGIBLE BIBLICAL ANGELS.

I shall now show that the admired biblical angels, with physical forms, also chose the sable shades of night for their manifestations.

JACOB AND THE ANGEL.

The spirit that wrestled with Jacob must have had a physical form; for it requires bone and muscle to be a good wrestler. Whether he gathered his materials from mediums, or from Nature's airy domain, the time he took to do it was when the brilliant rays of day had withdrawn their golden light from the hills and dales of Palestine, and darkness covered the land.

Four circumstances show that the wrestling was a hip and thigh tug; that Jacob wrestled with a man—not with his own deceived imagination.

First. The whole context purports to be a literal history of real transactions.

Second. When the spirit man, with a physical body, formed for the occasion, "touched the hollow of his [Jacob's] thigh, it was out of joint."

Third. "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh." This shows that Jacob and his posterity understood the wrestling, and touching of his thigh, as literal transactions. Therefore it must have been a man—not a phantom in a dream—that wrestled with Jacob.

Fourth. Jacob's language, "I have seen God face to face, and my life is preserved," shows upon the full authority of the history, that there was a literal person there, whom he afterward called God.

The reason the angel assigned for not continuing to wrestle as long as Jacob wished him to do, shows his inability to endure the light. "Let me go [said he] for the day breaketh."

He was strong in the night,
But powerless in light;
And therefore good reason assigned:
For the breaking of day
Would fade him away,
And leave not a shadow behind.

LOT AND THE ANGELS.

When two spirit men appeared to Lot, the circumstances show that they came at night, had physical bodies formed for the occasion, and left at the return of day.

First. They came at the beginning of night; for they came "*at even*," and Lot invited them to "*tarry all night*." And their coming after the shades of night

had spread their dark mantle over the doomed valley, is made still more evident by the inquiry the Sodomites made of Lot: "Where are the men which came in to thee *this night*?"

Second. Their "putting forth their hand," and pulling him "into the house to them," and their laying "hold upon his hand and upon the hand of his wife and upon the hand of his two daughters," and helping them away, shows that they had substantial bodies, which enabled them to operate physically in accomplishing their objects.

Third. "When the morning arose then the angels hastened Lot—and while he lingered, the men laid hold upon his hand—and they brought him forth and sat him without the city," and said "escape for thy life." The spirit men had stayed all night with Lot, and when they saw the morning light arising, their great urgency to hasten Lot and his family out of the doomed city, and then helping them no farther, but after giving them a hasty charge to escape for their lives, leaving them, implies that the same difficulty existed in their abiding in day-light that existed in the case of Jacob's opponent wrestler.

As "the sun was risen upon the earth when Lot entered into Zoar," if we knew the distance that Zoar lay from Sodom, we might judge how early the angels left Lot. The valley was about forty miles in extent, and contained the cities of Sodom, Gomorrah, Admah, Zeboim, and Bela (afterward called Zoar). And if they were equally divided from each other in distance, they would be located six or eight miles apart. Therefore as they entered the city of Zoar about the

time of Sunrise, they must have started at the dawn of day.

REMOVAL OF CHARIOT WHEELS.

The Egyptians were crossing the Red Sea in the night, when their chariot-wheels were removed by spirit power. As the linch-pins must have been first taken out, the darkness of night gave good opportunity for forming hands to do it with. As it required hands and muscular power to remove those pins and wheels, where is the consistency in jeering at spirit-rapping, and the physical manifestations which are given to convince people of immortality, and the near approach of their spirit friends; and yet hold that anciently they pulled out linch-pins and took off chariot-wheels to drown people. As they did that in the darkness of night, why object to their choosing darkness in which to form physical hands for the better purpose now? Which is the lowest work? which the most worthy? Who have the most occasion to blush at the mention of their faith? The one who believes both may be consistent with himself, but where is the consistency of the one who believes the former because he was taught it in his educational faith, yet rejects the latter though the overwhelming evidence is before his eyes?

THE LAW SPOKEN IN DARKNESS.

There was "a thick cloud upon the mount," which Paul called "blackness and darkness," when "the voice of the trumpet sounded long and waxed loud." The spirit that blew the trumpet must have formed lungs and mouth to control the atmosphere, and hands to handle the instrument. The word spoken on the

mountain "with a great noise" to the hosts of Israel in the valley beneath required not only the physical form, but the organs of speech, in such perfection as to give articulation to the words that sounded through the hosts of Israel. As darkness was the favorable condition of things for such an organization then, why should it not be now?

GIDEON AND AN ANGEL.

The following circumstances make it evident that the angel who came to Gideon with a physical form, came in the night. As Gideon "thrashed wheat by the wine-press, to hide it from the Mideonites," and "it came to pass the same night" that the angel came to him, it shows that night was the time chosen for the manifestation; and as the angel "put forth the end of the staff that was in his hand," and appeared like a man, it is evident that he had a tangible body formed for the purpose.

THE ANGELS AND THE SHEPHERDS.

The heavenly host chose the dark shades of night in which to form organs of speech, and communicate to the shepherds the intelligence of the new-born Messiah and his lovely mission.

THE ANGEL AT THE SEPULCHER.

The angel rolled back the stone from the door of the sepulcher before the light-winged rays of day had streaked the eastern horizon. For Mary Magdalene came to the sepulcher "as it began to dawn, when it was yet dark," and found that the stone had been "taken away."

PETER TAKEN OUT OF PRISON.

The angel that "smote Peter on the side, raised him up" and took him out of prison, did it in the "night," and probably had a body formed for the occasion. Although "a light shined in the prison," it hindered him not, because it was the light of the angel himself.

I shall pass over manifestations in day-light of the crucified body of Jesus, because all orthodox Christendom hold that to have been the same substantial body that hung upon the Jewish cross.

HAND-WRITING UPON THE WALL.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." "In that night was Belshazzar the king of the Chaldeans slain."

As the lights of the palace in their full blaze were burning, the prophesying spirit could not form even a hand, but showed fingers only; and the expression, the king saw it, indicates that the fingers had but a momentary visibility.

By having a dark cabinet for organization, and the lights turned low in the hall, the manifesting spirits show to whole audiences hands and arms not only once in thousands of years, but every night, when conditions are right.

Our evidences of immortality will drive skepticism from the earth. We live in a fast age.

ABRAHAM FEEDING THE LORD.

An exception to nightly manifestations of mundane

bodies, is narrated in the book of Genesis, where God visited Abraham and ate bread, butter, meat, and milk, under a shady tree. The history runs thus :

“ And the LORD appeared unto him [Abraham] in the plains of Mamre, and he sat in the tent-door in the heat of the day. And he lifted up his eyes and looked, and lo three men stood by him, and when he saw them he ran to meet them from the tent-door, and bowed himself toward the ground and said, my Lord, if now I have found favor in thy sight, pass not away I pray thee from thy servant. * * And Abraham hastened into the tent unto Sara, and said, make ready quickly three measures of fine meal; knead it and make cakes upon the hearth. And Abraham ran unto the herd and fetched a calf, tender and good, and gave it unto a young man, and he hasted to dress it. And he took butter and milk and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat.”

When they had finished their meal, and the LORD had promised Sarah a son, they went toward the valley of slime-pits, to destroy Sodom and the other cities of the plain.

The history of the above transaction may have harmonized well with the limited knowledge of ancient Jews, and their opinions of God ; but for an enlightened mind of the nineteenth century, who takes in the present flood of scientific light, and the vastness of creation, to subscribe to it, looks strange. He is a Being from whom nature's universal and changeless laws flow in innate and fixed principles that govern creation's vast domain. The infinitude of starry orbs in boundless space, whose numbers are inconceivable as sand upon the sea-shore, and whose immense distances are so far beyond the

reach of human thought, that their ocean floods of light dwindle into dark nothingness before they reach our distant earth, proclaim his greatness.

Who that views the immensity of Creation, and through that looks for the great First Cause, can believe that he who in the steady center wheels the whole in ceaseless move around his glorious Throne, came from his brilliant home, the light of all lights, to Abraham, weary and hungry, and ate cake, butter, and veal, with milk to drink, under a shady tree!

When man's geographical knowledge extended only to a small part of the globe, which he supposed to be spread out in a variegated plane, with the sun, moon, and stars pursuing each other around it for his accommodation, his ideas of the great First Cause were equally diminutive; but since the compass led him to an acquaintance with other portions of the globe, both sea and land, and the microscope acquainted him with the minuteness of animal life, and the telescope with the vastness of creation, his ideas of the Supreme Being have increased in corresponding ratio.

I will express the improvement in poetic measure :

Both Jews and Christians held a God
With vengeful passions and a rod,
Till science school'd the mind;
But Nature's laws are teachers true,
And should be ever kept in view,
To elevate mankind.

When nightfall hangs her curtains high,
And starlight pins them to the sky,
Does God need food or rest?
No! stars are suns of worlds like this,
And wheel by millions numberless
Around Him—ever bless'd.