

No 6

## THROWING OF STONES AND OTHER SUBSTANCES BY SPIRITS.

By WILLIAM HOWITT.

W

"It is time that spiritual things should have a turn; matter has had a fearful long spell."—*The Times*, July 28, 1864.

It somewhat surprises me that the physical demonstrations by spirits have not been systematized and recorded by some one of the modern Spiritualists. These demonstrations have existed in all ages and countries, and under a great variety of forms. Besides those recorded in the sacred Scriptures, which include every exhibition of a sublime and nation-disciplining power, the visits of angels, by no means few or far between, the destruction of cities, the drowning of a whole world, the emancipation of the Israelites by all the plagues of Egypt, a display of a wonderful variety of superb and awful phenomena, the superhuman acts of prophets, and the miracles of Christ and the Christian era, in all ages and most countries of the world there have been physical manifestations of an abnormal character. The number of these in later times coming down to the present, which have been put upon record is immense. They are chiefly the manifestations of what the Germans call *Polter-Geister*, the French *Lutins*; spirits which seem to take a pleasure in annoying persons, from a malicious disposition, or destroying their property; or others who are uneasy from matters pressing on their consciences which they wish to reveal. The forms which these phenomena have assumed are very varied; many consist of noises, rappings, and sounds of footsteps in houses, in the rustling as of silk dresses, deep audible sighs, and sometimes of voices and outcries. More in the disturbance of articles of furniture, the throwing down of glasses, earthenware, and many other articles, breaking the glass of windows and looking glasses, without any visible cause even when persons have been looking at these things. The Stockwell Ghost case is a remarkable one of this kind, the case of Dr. Phelps, in America, is another. Another form has been of apparitions, the haunting by spirits visibly of certain houses, woods, fields, for years, and not unfrequently under the shape of animals, horses, dogs, rabbits, cats, &c. In other cases it has been the pleasure of the spirits to ring all the bells of a particular house for days and even weeks, and even when the bell wires have been cut to still ring them in the face of numbers of people.

The case of Major Moore, of Bealings in Suffolk, is celebrated, and in his little volume called "Bealings Bells," Major Moore has collected a number of other well-authenticated accounts of the same kind; amongst others that of Greenwich Hospital. In others the nuisance has come in the shape of drumming, as in the case of the drummer of Tedworth, the drummer of Hurst-Monceaux, and others. Fire has been another and most alarming visitation. Erasmus says spirits burnt down a town; in America a case is recorded of a farmer being obliged to quit his house because fire burst out in the carpets, in closets, in locked trunks and boxes, where none could be put by mortal hand. Many cases of the kind are on record. Globes of light have in other cases appeared, as at Clamps-in-the-Wood; near Fribourg in Germany, to a clergyman. See *Kerner's Magikon*, in vol. 4, p. 349. In other cases they have assumed the shape of birds; in others have done great damage by cutting dresses and other articles to pieces, even in closed drawers and wardrobes. On other occasions they have produced violent explosions, like guns, cannons, etc., so as to produce great alarm. This has occurred in some of the houses in the most frequented streets of Paris; during the present year in Poitiers, and in Decazeville, in Italy. Subterranean noises, opening and shutting of doors, or producing the sounds of such things, without their really taking place. Windows have seemed to be broken, whole shelves of glass and china thrown down, showers of money falling, yet nothing really taking place. Throwing water about has been no frequent phenomena in houses where no water was to be obtained by ordinary means, or in the presence of various persons, who have seen it come down amongst them and splash on the floor. This was a frequent occurrence in the case of Mary Jobson of Sunderland. Sounds as of people at work, as in the case of Cauning's mother, at Plymouth, where she and others unfrequently heard sawing, hammering, planing, all going on busily in a closed carpenter's shop at night, but still no one to be found when they entered. Finally, the throwing of stones, often in whole showers, and of many other objects, as lime, knives, forks, pieces of wood, kitchen utensils, and other things. The strange proceedings of this last kind I shall now proceed to note more particularly, and I think that the various other phenomena here indicated will be taken up, and the chief occurrences of the sort stated by others, so that this remarkable department of psychology may be placed beyond the reach of doubt, and transferred from the regions of mere superstition, into the duly accredited records of historic fact.

It may be remarked here, that the proceedings of this class of spirits, however disorderly they may seem or be, are amongst the most satisfactory of any. It may appear to many strange

that God permits such licence to disorderly spirits, but in reality it is no more so than that He permits almost boundless licence to them while here in the flesh. Out of what do almost all the miseries of this world arise? Out of the liberty permitted to the base, and the wilful and the wicked, to insult, rob, oppress, and tyrannize over the weaker and better portion of the species. Why God does so is not here the question, the fact is the perpetual torment and calamity of this earth. At the same time this bold and intrusive action of these spirits is perhaps the most generally convincing, and therefore useful portion of spiritual agency. The good spirits are retiring and sensitive. People complain that they cannot see manifestations at *séances* when they attend them. The spirits are solicited to shew their presence by some physical display. They remain dumb and motionless. They are coy and difficult to win to sociality. People therefore, perhaps to pique them, or more probably the Spiritualists, directly affirm that all such manifestations are myths, that the wretched Spiritualists imagine such things, are the victims of fancy, of hallucination. The truth is, "a wicked, and adulterous generation seeketh for a sign," and the spirits, like their Divine Master, say, "no sign shall be given it, but the sign of the Prophet Jonah." There is an element of doubt, of egotism, of intellectual insolence, of contempt of the assumed phenomena, the result of two centuries of philosophical inculcation of Pyrrhonism, which repels these nobler spirits; an atmosphere into which they will not enter. They shrink as the sensitive plant shrinks from a vulgar touch; they can no more put forth the blossoms of their spiritual glory than tropical plants can tolerate the death-air of our frosts. They know their work, and refuse as their Imperial Prince commands them and us "to cast their pearls before swine." This is a law as unchangeable as that of the Medes and Persians; it is infinitely more so, it is as unchangeable as the other laws of the Omniscient and Omnipotent Lawgiver. Men are not repelled by the good spirits; they are not shut out by them from the privilege of beholding the stepping forth of spirit from the invisible, they are repelled and utterly disqualified for such revelations by their own spiritual condition. By that educational petrification of the soul, which admits of no such delicate impressions; by that intellectual blindness which has none of "the vision and the faculty divine" left. They must first have the pachydermatous hide of their minds, the tortoiseshell of their practical life, dashed and broken in by the sledge-hammers of rougher and more iron-nerved spiritual workmen. More remorseless hands must clutch their foolish proud hearts, and scalp their horny eyes with lack of all ceremony.

These rude but necessary workmen of God, are the Polter-geister, the Lutins, the haunting and hobthrush spirits of our own tongue. They have nothing of the coy, the delicate, the thin-skinned about them. Hard-headed and hard-handed, impudent, audacious, scornful, sarcastic, and clever as any of the race of literary, scientific, journalistic, or stupid roast beef and red port sneerers at Spiritualism, they are just the customers for these men. They come without asking, they stay without leave, they return jeer for jeer, insult for insult; they can laugh and play horse-tricks as well as any of them. They rattle, and knock, and kick up a riot when people would fain sleep. The quietest hours of the night they delight to make the most noisy and intolerable. They have a strong spice of malice in them, and knock things down, fling down your crockery and your kettles, cut your clothes, pull the quilts and blankets from you in bed, and let you know to a certainty that there is a spirit world, and a very queer one too. A worthy German clergyman has left us an account of the nuisances played off by such spirits on him, even taking the sleeves out of different coats and putting them in again so as to produce the utmost absurdity, an old sleeve matched with a new one, a snuff-coloured with a black, and so on, so that one day when he was to dine at the Ducal Court, he had suddenly no coat but such as befitted a jack-pudding to go in. At the same time, they had stolen his best wig, and in the very moment of his despair, dropped it down on the head of his wife.

These are the sort of spirits for your sceptics and revilers. They *force* the knowledge of the invisible but active world on public notice, and raise an "oration" as the country people call it, through a whole country side—*viz.*, the Cock-lane Ghost, the Drummer of Tedworth, the imps of the Castle of Slawensik, the sprites of Willington, and the wretched souls who lately drove M. Joller, Advocate and Member of the National Council of Switzerland, out of his ancestral house and estate. Go ahead then, most athletic and uncereimonious pioneers of the spirit-world. There is ample work for you to do in this wise and material age. Rattle about the heads that have too many theories and finesystems in them to admit of such a thing as a belief in spirit. If you cannot penetrate into their pedagogue-saturated brains, you can into their houses, and give them spirit-manifestations by knocks and bangs on their walls and wardrobes, and by playing the devil in larders, that are most adapted to their condition. You are the Malletteers, more efficient than those of ancient France, to crack the clods of unpercipient earth that cumber the surface of modern society; you are the stalwart navvies to cut and blast and bore through the rocks and swelling mounds of modern

dulness, and prepare the railways on which shall, anon, run the crowded trains of the spirit-people hurrying on to all parts of earth with tidings, with spectacles and powers of which its populations drugged, and "hocussed" with the heavy narcotics of the schools and churches are yet incapable of receiving.

The operations of free-and-easy spirits which I have selected for present notice—those of stone-throwings—it must, however, be understood, have rarely stood alone, but have been most frequently accompanied with other tricks and annoyances. I shall occasionally say what those accompaniments are, but I put the stone-throwing in the foreground, because it has peculiarities that no laws of matter that we yet know of can explain, and which our scientific men, were they really great men, really capable of perceiving what insights into the marvels of matter as well as spirit, these phenomena give—could they comprehend what is coming on the age in wonderful development from the inner world—they would hasten to examine, and fix all their concentrated powers of observation upon. The rapid appearance of steam, electricity, telegraphy, photography, discovery of the nature of imponderables, of colours, lights, flavours, and forces through chemical analysis, are but the first rude rush of the mighty agencies forcing outwards from the invisible realms of the only realities with an ever-accelerating velocity and multiplicity which should shew to all attentive minds that a new era of man's existence has commenced, for which all former ages have been preparing, and to which the highest glories of the noblest periods of these ages were but as the faintest dawns of promise.

---

#### EXHIBITIONS IN GREECE AND ROME.

In looking back into the classical times and countries, though we find abundance of spiritual phenomena recorded, we find but little of stone-throwing registered in Greece. The prodigies by Herodotus as occurring at Delphi when the army of Xerxes attempted to rifle the temple, partake of this character. As the Persians approached the sacred place, the prophet Aceratus saw with astonishment the sacred arms, which it was impious to touch, removed out of the sanctuary and arranged in front of the temple. As the Barbarians drew near, a storm of thunder and lightning burst upon them, and two immense fragments of rock detaching themselves from the top of Parnassus, rolled down with a terrific noise and destroyed a vast multitude of them. At the same time, loud and martial shouts issued from the shrine of Minerva Pronoe. Herodotus says these two rocks were carefully preserved in the vicinity of the temple in his time.

The annals of ancient Rome abound with stone-throwing or

showers of stones. It was the practice of the Romans to have an annual return of all the prodigies which appeared throughout the country, and as these were regarded as marks of the anger of the gods, a public expiation was made by the priests on their account. Livy gives abundance of these returns, and it is observable that they abounded more especially during the time that Hannibal was in the country, which of itself they must have deemed pre-eminent evidence of Divine disfavour. Amongst these prodigies were the temples repeatedly set on fire by lightning—extraordinary lights in the sky; apparitions of men in white garments, and processions of men; monstrous births of horses and cattle; fountains suddenly tinged with blood; bloody ears of corn astonishing reapers; two moons and two suns in the sky; the statues of the gods sweating blood; the speaking of an ox, and of a child three months old; mules producing young, &c. Amongst the instances of showers of stones we are told that one took place at Picenum, in the year of Rome 534 (*Livy*, B. xxi.) At Præneste, in 535, red-hot stones fell, which we may suppose were meteoric (B. xxii.) The following year showers of stones fell at Rome and also at Aricia (B. xxii.) In 540, a shower of stones lasted without intermission for two days (B. xxvi.) In the following year another shower of stones fell at Eretum (B. xxvi.) And at Reate a huge rock was seen to fly about. In 559, at Aricia, Lanuvium, and on the Aventine showers of stones fell (B. xxxv.) In 562, the Tusculans reported that a shower of earth fell in their country. (xxxvii.)

---

#### SCENES IN THE MIDDLE AGES.

How many of these statements are myths, or how far these occurrences possessed a natural character it is not for us at this distance of time to say, but the analogy which they bear to events occurring at various periods and in different countries, under more exact and circumstantial record, even down to our own day, renders them noticable. So early as 1100, in the time of Theoderick, King of the West Goths, the house in Ravenna of Elpidius, the physician, was said to be haunted by Kobolds, who often attacked him with a rain of stones, and he prayed St. Cæsarius, Bishop of Arles, on his journey through that city to give him his aid. The bishop complied, and drove the spirits forth by exorcism and sprinkling of holy water. It is related by the biographer of this saint, the person who bore his crozier before him, that in visiting his diocese on coming to a district called Sucentrion, he found the excellent father there nearly deserted because every one who approached him found himself called aloud by his name, and then had great stones thrown vio-

lently down at his feet, or thrown after him: from this evil also Cæsarius freed the Goths.

Priest Gence, the biographer of the Achimandrite Theodor, relates that amongst other annoyances, such as apparitions of men and beasts, and swarms of snakes and mice filling all the rooms of one of the tribunes, stones were thrown with great fury as they sat at dinner or supper so that it occasioned great terror. The spinning yarn of the maidens was torn to pieces by these spirits. These were expelled by Theodor. Similar throwing of stones is asserted to have taken place in the house of the Bishop of Lüttich, and Sigbert in his chronicle relates the same thing in 958, in a haunted house at Camonz, near Bingen, on the Rhine. At a later period, William of Paris records that in the parsonage of the Church of St. Paul, in Poitiers, the windows and glass vessels were broken by stones thrown without any one being hurt or any visible thrower being discovered. After this period the statements of such phenomena became increasingly frequent. From this period too, Professor Perty, of Berne, in his recent work, *Mystische Erscheinungen*, has collected the greater number of cases. Following chronological order, I shall therefore now introduce the cases cited by Perty, occasionally adding additional incidents, as he gives very condensed accounts, and also furnishing new facts.

---

#### CASES RECORDED BY PROFESSOR PERTY, OF BERNE.

"Stone-throwing by spiritual agency," remarks Perty, "is often combined with sounds of explosion, with apparently spontaneous combustion, and sometimes with apparitions. Bayle in his *Critical and Historical Dictionary*—article Spinoza, note 2—defends the possibility of invisible beings being able to produce manifestations through the exertion of an unusually concentrated force. But these physical operations occur not through purely physical laws, but through alterations of them, and sometimes in opposition to them. Tolerably large stones come flying towards you with remarkable swiftness, and remain sticking in the frames of glass which they have broken, or, striking men, fall as softly as sponge against them, or hitting walls, do not rebound, but drop perpendicularly to the earth. Stones and other heavy bodies lift themselves in opposition to the laws of gravity, float in the air, and then come down slowly, or in other cases precipitating themselves in accordance with their weight, and are dashed to pieces. Borne out by the facts, I do not hesitate to assert, that on these occasions the active force has the power of rendering material bodies invisible, whilst they are in motion, so that you can see and hear their effects, but do not see themselves. In the cases of the possessed and tormented in New England, it

occurred that the instruments by which they were tortured were invisible until any one succeeded in seizing them, when they instantly became visible. By this phenomenon of material substances becoming invisible, we have an explanation of the fact of things laid down in a particular spot, being suddenly missing, and again later and unexpectedly being found there; or being discovered in another place to which they have been carried invisibly through the air.

"That this shifting and throwing of bodies," continues Perty, "is the work of intelligent powers, is plain from the fact that they happen frequently just as people have spoken of or wished for such things. Frequently they appear the work of malicious or whimsical spirits, who create the wildest disorder, and do immense damage to furniture, and especially glass and crockery; but it is rare that they injure men. Hard stones fly past the heads of people; sharp instruments before their faces, without touching them. At the Münchshofe in Grätz, a heavy water-bucket fell from the ceiling into the midst of four persons, where the slightest divergence from the central space between them would have done serious injury to one of them. A crucifix was spared, whilst the candles on each side of it were struck down. Calmet and Perty both relate cases known to them of people stripped of their coats, hats, and boots, in full day-light in the open streets by invisible hands, whilst they heard wild laughter, but received no personal injury. In the 16th century, according to Torquemada, a great throwing of stones took place in Salamanca from the roof and steps of a house, which occasioned much annoyance and inconvenience, but hurt no one.

---

#### STONE-THROWING AT SALAMANCA.

It will be as well to give a few more particulars of this case than Perty has done. In the first place we must not confound this Torquemada with the infamous Thomas de Torquemada, the great inquisitor, under whose administration as inquisitor-general in the 15th century no less than 8,800 victims were committed to the flames, 90,000 condemned to perpetual imprisonment and other severe punishments, and above 800,000 Jews banished from Spain. The present Antonio de Torquemada says that, when he was a youth at the university of Salamanca, a widow had in her house four or five maids, two of whom were celebrated for their beauty. There was a rumour, however, that in this house a kobold (Trazzo) haunted, and played a variety of tricks, much to the annoyance of the inmates. Amongst others was that of throwing about stones from the roofs in such quantities as to alarm them greatly. The news of it came to the ears



of the Corregidor, and he proceeded suddenly to the town, accompanied by twenty other persons, and ordered an alguazil and four men to examine the whole house and roof thoroughly, descending into the cellars with torches. Nothing could be discovered. Upon this the Corregidor turned to the widow, and told her that no doubt the cause of the disturbance was, that the girls had lovers who played the pranks, and the best way to be rid of the hauntings was to look well after the maids. The widow stood confounded at this address, knowing well that this was not the case, and that the stones would probably be thrown again. The Corregidor and his attendants now left the room, still jesting on the occasion of the stone-throwings; but just as they had reached the bottom of the steps in front, came a heap of stones rolling down after them, that would have filled four hampers. They came smartly between their legs and about their feet, yet without hurting them. Instantly they hurried back into the house to discover the rogues, and once more he ordered the alguazil and his men to make a rigorous search of the whole house. Again, as they passed out, there came a tremendous shower of stones upon the portal of the house, which bounced from it, and fell amongst their feet. In vain did they look whence they came from; and the alguazil, seizing one of the largest stones, flung it over the roof of an opposite house, saying, "If thou be the devil or a kobold, fling this stone back," and it was hurled back, and passed close to his eyes instantly. The stone-throwers were afterwards exorcised by the priests, called Torres-menudas.

---

#### SPIRITUAL ARSON, CUTTING, ETC.

In the case at Camonz, already mentioned, Görres, in his *Diabolische Mystick*, I., c. iii., says that not only was there stone-throwing, but the spirits proceeded to firing of barns and houses. One man in particular was persecuted by the demons, his house and his corn in the field burnt. A spirit in human shape shewed itself to the inhabitants, revealed not only hidden things to them, but to their wives, and set them together by the ears. By clerical exorcism, the demon departed with a great cry. Görres relates similar occurrences taking place in the printing establishment of Labhart, in Constance.

In 1654, Gilbert Campbell, a Scottish weaver, was with his family wofully plagued by stone-throwing, knocking about of the furniture, cutting of clothes and of his web in the loom, and on one occasion a hand and arm appeared, striking on the house floor violently, accompanied by loud cries. M. Perty notices the case of Phillipine Senger, of Bergzabern, the magnetic girl, mentioned by Du Potet in the *Journal of Magnetism*, and who

was seen by Hornung in 1858, in which case there was not only throwing of stones, but of heavy pieces of iron, wood, &c.

#### ATTACK ON THE MONASTERY OF MAULBRONN.

Returning to earlier times, Perty quotes from *Calmet*, p. 312, that in the time of Bishop Hugo, of Mans, about 1138, a spirit raged violently in the house of the town clerk, Nicolaus, throwing stones, making terrible noises, carrying the earthenware from one place to another, lighting the candles, entangling skeins of thread in a wonderful manner, and throwing clover, ashes, and dirt into the food as it was served up. The disturbance of the monastery of Maulbronn took place in the year 1659-60. It began with the throwing of different things from the roof, and through the windows of the abbey. But we must give an ampler notice of this remarkable case than Perty, which we take from the *Bleter aus Prevorst*, V., p. 142.

At this time the evangelical prelate, Schlotterbek, presided over the monastery. The annoyance began on the 1st of August by quantities of stones, wood, charcoal, paper, rags, copper, coming tumbling from the roof. At first it was thought to be the practical joke of a student, or some other person in the abbey, or the work of a martin or rat. But no amount of research could make any such discovery, and the more the examination was pursued, the more the missiles came down, so that the court was daily scattered with falling stones, wood, and dirt, which every night were by the same unseen powers carefully gathered and swept into a heap. The clearing of these heaps away availed not, for daily more came down, and some not only into the court, but into the rooms of the house. From the sitting-room, the larder, and the kitchen of the prelate, even in the presence of the inmates, were now thrown by invisible hands, a table, a great piece of window lead, weights, a basket full of apples; out of a chamber, a bed quilt and pillow, clothes belonging to the housekeeper, and the clothes of the maids, were flung out of different windows; out of the kitchen were thrown kettles, ladles, spoons, pewter plates, and many other articles, besides lard, flesh out of the pots on the fire, books, &c. A heavy block of wood, and a number of other heavy articles were daily seen, and at all hours of the day, to rise up, pass out of the windows, and instead of falling in the court or the garden, sail along as if suspended by an invisible link, and leisurely, as it were, take their walks about the gardens and grounds. At night it pulled people's clothes off their beds, and on one occasion threw a whole bed out of the window.

The mischievous spirits did not stay here. They now began

to set the abbey on fire, and at different times and places the flames burst out. Watches were set in every quarter, day and night, but in the very presence of these the mischief went on. The horses were continually let loose in the stables, and again the moment the grooms refastened them. In the house noises as of whole armfuls of wood being thrown down before the chamber doors in the night, so as to shake the floor, frequently startled the sleepers. Shots appeared to be fired in different rooms, and people to be running about on stilts with the greatest noise. The watchers opened the rooms—all was quiet.

On the appeal of the prelate, a detachment of soldiers was sent by the Government, who kept the most vigilant watch, but to no purpose. All the phenomena went on before their faces. The noises grew more violent, figures were seen gliding to and fro, but whilst pursued by the soldiers never could be overtaken. They tossed the soldiers and officers about in their beds at night. A soldier looking out of a window at night in his watch the casement was knocked against his head with such violence as to break all the glass. The night was perfectly still. Black cats appeared, and were pursued by the soldiers with drawn swords, but uselessly; and the Government offered 40 florins reward for the seizure of one of these ghostly cats, with as little success. We have no account of how long this most malicious persecution went on.

---

#### PERSECUTION OF THE PASTOR OF KABSORFF.

The evangelical clergyman, Günther, of Kabsdorff, in Upper Hungary, in 1666, was greatly persecuted in his house by spirits. The annoyance commenced by the throwing of small stones, lime, lumps of earth; there were frightful noises made, and people were pulled violently by the hair. This took place at first by night only; then also by day, and visitors were struck by stones. The plaster was torn from the walls of the house and court and flung with the stones; all house utensils were thrown about and damaged, and doors, windows, and stoves were injured. This nuisance lasted for three months, sometimes more actively than at others, and always worse at night than by day. A brother of the preacher attempted to exorcise the demon, but was instantly struck severely by a stone. He seized this, full of anger, thrust it into his pocket, and went out uttering menaces. On arriving at home, he found in his pocket, instead of a stone, hen-manure. Food was thrown about, and the clergyman's wife, as she was nursing her infant, saw an egg floating and leaping over the stove. She placed her hand in fright before her eyes, and the egg was instantly thrown against her neck and broken.

A mortar, weighing fourteen pounds, was thrown at her, and struck her without hurting her. One Sunday evening, as the people were pausing a little from prayers and singing, the wheel of a plough was flung down with a great rattle, and immediately a large stone flew upon a table on which the Bible and hymn-books lay, and then flew loudly crashing through the window. As the preacher recommenced the singing and praying, the light was three times knocked down and put out. The churchwarden had to send a packet of waxlights. These lay in the window near the preacher. A pane was broken, and the waxlights were being drawn through the opening, and were only detained by the preacher by force. Then began a hideous commotion outside; the room door was shattered with great stones, and the candlestick was thrown at the preacher's head. Yet, with the exception of a few drops of blood drawn, no one was hurt by the great stones and other dangerous things thrown, which fell against them merely like so much sponge.

---

#### COTTON MATHER'S ACCOUNT.

Cotton Mather relates that George Walton, of Portsmouth, United States, in 1662, had a perfect hail of stones flung against his house by invisible hands, which knocked the door off its hinges; but at the same time, stones thrown with great violence, when they hit people, only touched them softly. The windows were demolished by stones, which came not from without, but from within. People took up nine of these stones, which were as hot as if they came out of a fire; they marked them, and laid them on the settle, but presently afterwards they again flew away. The proprietor of the house, a Quaker, was, as an exception, injured by one of these stones.

---

#### PERSECUTION OF BARONESS EBERSTEIN.

Horst, in his *Zauber-Bibliothek*, gives an extraordinary case of Frau Eberstein, which is also reprinted in the *Reich der Geister*, iv., p. 65. It is there stated that the account was published by the Consistory of the time, with particulars of the history of the Eberstein family. The spirit persecution took place in the year 1685, at the Eberstein castle. The spirit appeared in the shape of a nun clad in white, with a red cross emblazoned on her head, a paternoster in her right hand, and a white band over her mouth, such as persons of noble rank wore at funerals. This nun said that she was of the Treben family, whose estates the Baron Eberstein had inherited; and as Frau Eberstein had restored and embellished the rooms that she, the nun, had formerly inhabited,

she was resolved that she should possess a treasure buried near the castle in the time of war, but that she, and no one else, must dig it out. The lady refused, although one day the nun caused a huge stone to raise itself into the air where the treasure lay, and desired the lady to throw something on the spot to mark it. For her refusal, the vindictive nun persecuted her day and night for months, pinching her till the blood ran and livid marks were left. The baron, enraged, bade her, in the devil's name, take herself away, but neither that, nor all the exorcisms of the clergy, could remove the obstinate nun. On one occasion, as the baroness in winter was going to church in her sledge, the nun stood on the drawbridge, and pinched her in passing. The baroness, who had been so admonished, fired a pistol at the nun, but in return was seized by her, and so shaken, that it was feared she would be killed. "That is for shooting," said the nun: "there! shoot again!" The lady became very ill, and suffered dreadful spasms, but remained steadfast in her resolve to have nothing to do with the nun and her treasure; and at length the nun, who had defied the whole power of the Church, finding it in vain to move the lady, took herself off, and was no more perceived. In this case, there was no throwing of stones, but only the lifting of one.

---

#### ATTACKS ON OTHER PARSONAGES.

In the parsonage of Gröben, says Hennings in *Geister und Geistersehern*, p. 802, the inhabitants were much disturbed in 1718 by the throwing of stones upon the roofs of the house and the outbuildings. The pastor, Heinisch, saw one day a stone in the court, which had not lain there before, rise up and strike on the roof of the stable, and stones fly out of the walls of the house and fall on the same roof, and yet no holes were left in the walls whence the stones flew. Then began the disturbance in the house. Stones flew upon the steps and against the door, and others flew from the stove against the room door. The stones flung outside the house were wet with rain. One day the throwing went on in three places at once. At length earthenware was broken in the night, a pot was carried away from under the hands of a maid, many panes were dashed out in full daylight, and a red hot tile out of the baking oven was thrown into the court.

In the parsonage of Walsch, in Lower Alsatia, Calmet relates, p. 233, that the usual foolish things took place; the breaking of windows, and the throwing of stones with inconceivable dexterity through the openings. The furniture of the house was thrown about, the plants in the garden pulled up, &c. Sometimes the invisible agents built up circles, partly of

stones, partly of corn or foliage on the ground, and again dispersed them before the eyes of the spectators. In another clergyman's house violins seemed to play, and the beds and clothes were flung all about the house.

---

EXTRAORDINARY NARRATIVE OF PROFESSOR SCHUPART.

The case of Professor Schupart will be found in the *Bletter aus Prevorst*, V., p. 171, and the *Reich der Geister*, III., p. 59. Schupart was a great Orientalist; he had been the clergyman of Pfedelbach till 1708, when he removed to a living at Heilbronn, and in 1721 was appointed Professor of Theology at Giesen, of which University he became rector. It was in his lectures on angels, good and evil, that he related the persecutions which he had suffered from evil spirits, and this relation was carefully written down by his pupils. From this source we have the account in the works referred to. On this occasion he said that he could not only certify the whole account on the most sacred oath, but what was better, on the evidence of above a hundred witnesses. For six years he said he had battled with the devil, and had not been secure for a moment that he might not have his neck twisted by him. The nuisance began by giving tremendous thumps on the chamber door as his wife lay ill of a fever. The next night they had a candle lit, and placed on the table in the room, but it was knocked off the table to a distance on the floor, but remained upright and continued burning, which astonished him. Now it began to throw stones at his head, 6, 8, 9, and 10 pounds weight, and as swiftly as if shot from a bow, whistling through the air, smashing the windows, and forcing out the lead, so that nearly every day he had to have new windows. For a month together he was so persecuted that he never took off his clothes. He was struck in the face, pierced with pins, bitten so that the marks of great tusk-like teeth were visible. He was especially attacked when he was in the confessional, and when he returned home, he generally found all his books flung down from the shelves upon the floor. He was so struck and pulled when he was in bed that he gave it up, and seating himself at night by the wall, in this manner read through *Sycus Histoire de l'Église*, four thick quartos. Then, as in Maulbronn, they began to set fire to his house, and he petitioned for a watch of good, pious men, which was granted him, but the watchers were themselves cuffed and struck in the faces, though they went through the rooms with drawn swords.

His wife was so bitten, and struck, and pricked, that she took refuge in a neighbour's house, but received the same treatment there in the presence of twelve persons, and so returned home

again. He begged his congregation not to let their faith fail because the Lord allowed the devil to treat him and his family as he had permitted him to do to Job; nor to be astonished if they should find him some night lying dead, on his return from evening prayers, for the devils frequently put cords round the necks of himself and wife, and had they not instantly defended themselves they would have been strangled. Then they began to tear his Bibles and New Testaments, his prayer and hymn-books, together with a Talmud. They tore out with especial spite, passages of the Gospel in which man's heirship of heaven was declared, as the 8th chapter, v. 17 and 18, of the Epistle to the Romans. Then they proceeded to throw at him as he lay in bed, the carving knife, carving fork, the steel, &c. This was then repeated; the carving knife coming whistling through the air like an arrow. As it fell without hitting him and his wife said "That is God's protection," a stone of a pound weight was thrown at his head, but missing it, broke the chamber window. The book-bags of his pupils were frequently filled with stones and dirt. The seats in the room were thrown over, yet nothing could be seen to touch them. And now they began to play the pranks with his clothes mentioned in the opening of this article; carrying away his wig just as he was going to ascend the pulpit, and compelling him to send for another before he could make his appearance. Shifting the arms of his coats, putting his best wig on his wife's head, &c. They then carried off all the hymn books; his pipe was frequently snatched from his mouth, his glass of brandy and water flung over his head, and over the writing he was employed upon. Many other spiteful things were done him, but he says he had rather have lost 3,000 dollars than these things should not have happened to him, since through them he has learned the mighty power of prayer. Through that we infer that he was released from his enemies at the end of the six years.

---

In what precedes I have endeavoured to interlace the cases of this kind collected by Professor Perty with such as lay in times to which he had not travelled back, and with others which had escaped his observation. The very few other cases which he has cited, as those of the Rue de Grès, the Rue Montesquieu, and the Rue de Bac in Paris, as well as that at Münchshofe, are related in other works so much more fully, and are so well authenticated, lying just in our own time, and some of them very recently, that I must now quit Perty altogether with this reference, and resort to other and more copious authorities. Besides these, there are also a number of others to add.

The strange occurrences in the castle of Slawensik in Silicia have been made well known by Mrs. Crowe's *Night Side of Nature*, Mr. Dale Owen's *Footfalls*, and other works. There the Privy Councillor Hahn and his friend Kern, with Hahn's man Johann, were for many weeks persecuted by all sorts of strange sounds and apparitions, and amongst them by such as belong to this class of circumstances, by the flying about of knives, forks, snuffers, and articles of clothing. Lime was thrown about, coming down as from the ceiling, &c. Endeavours were made to cast doubts on these mysterious affairs, but Councillor Hahn, a man of undoubted veracity, thoroughly substantiated their truth on his own evidence and that of his companions. See Kerner's *Thatsachen*.

---

STONE-THROWING AT THE TIME OF THE MIRACLES AT THE TOMB OF THE ABBE PARIS IN THE CHURCH-YARD OF ST. MEDARD.

M. Mathieu, in his recent history of the Convulsionaries, relates the following case from a statement of the time: "On the 20th of March, 1734, a glazier named Dupoirier, living in the Rue Mouffetard, near the church of St. Medard, was at work on the windows of a chapel of that church, which looked out on the little cemetery. A circular pane of glass which he found difficult to remove, and at which he was pulling forcibly, suddenly loosening, struck him on the head. The pain which it gave him put him into an ill humour, and he began to blaspheme the holy deacon. It is said that having collected a quantity of stones and gravel in a gutter, either on that day or on some other, he began to fling them at the tomb of the saint. He had long been prejudiced against him, and it was well known that the number of miracles performed at his tomb had greatly increased his enmity.

On the very day that he flung the stones and gravel, about three o'clock in the afternoon, stones, pieces of tiles, and pots were thrown by an invisible hand, and broke repeatedly the glass not only of the window behind the house occupied by the said Dupoirier, but also those of three glass partitions in the interior of his shop; and this continued till about nine o'clock, and recommenced the next day from seven o'clock in the evening, and continued till ten o'clock the following morning.

It was exactly and very attentively noted by many persons, and especially by two able architects, that between two or three of the partitions in the shop there was a staircase which completely protected two of the partitions from the stones which might have been thrown either from the street or the court.

They all noticed, moreover, that any one endeavouring to perpetrate this mischief must of necessity place himself in the court of the glazier, where he would be seen, and whence he



would not, after all, be able to break the glass, which as we have said, was covered by the staircase.

All the vigilance which in such a case the most intense curiosity and interest itself could excite, and all the consequent watching and searching ended only in abortive efforts. The soldiers of the company of the neighbouring guards were called in ; the examinations and watchings were redoubled, but in the very face of the guards and watchers the glass continued to be broken, always by stones, which invariably came from the side of the house next to the great cemetery, and which were never seen till the very moment that they were about to strike the frames, and that they were broken. The damage became so considerable that recourse was had to a commissary. He came ; he examined ; he made a vigorous search in all the houses and gardens of the neighbourhood, into the vaults of the church, and even into the vaults of the great cemetery, and still they found nothing and saw nothing till the moment the stones struck and destroyed the glass. The glazier, who doubtless perceived well that this was the consequence of his indecent conduct towards the holy deacon, said, "See here ! I have all my glass broken and my house turned topsyturvy ! I have a fine affair with the confounded saint." This was heard by various persons who were present. The stones were so effectively launched by a hand so dexterous, that though the house was very narrow not one of them went wrong or struck the windows of the abutting houses.

This miracle must pass as incontestible after the *procès verbal* which the commissary instituted, joined to the evidence of the guards, of the different examiners, and of an innumerable multitude of people, who on hearing of this singular event, ran the same day and the two following days to the Rue Mouffetard, and into the house of the glazier, to assure themselves of what had taken place. In order to divert the public mind from the invisible hand which had produced these effects, all sorts of stratagems were immediately resorted to. The commissary was intimidated ; the daughter of the glazier was arrested, aged about thirteen or fourteen years, and who had been absent during a part of the time, and who said to M. Hérault, "I cannot say what broke the glass, for I was not there." She was committed to prison, but nothing could be done with her. A warning was published which produced no effect. In a word, the event remains a mystery, at least we find no further mention of it.

---

DEMONIACAL OUTRAGES IN THE CHURCH AND PARSONAGE OF  
PRUNOY SOUS ABLIS.

The *Revue Spiritualiste*, vol. ii., p. 350, gives the following remarkable case at Prunoy sous Ablis, in France, as signed by Langlois, Curé of Prunoy, Hacquard, Curé of Ablis, and various parishioners, and sent to the bishop. Curé Langlois says—"On the 1st of October, 1835, at eight o'clock in the evening, a quantity of stones of an average size were thrown against the window of my study, in the parsonage of Prunoy; having caused the window to be covered with a linen cloth as quickly as possible, the stones were then directed against the glass door of the study. This attack was repeated several times in the same room, and always from within, the stones striking against the panes and against the glass door without breaking them or without hitting anyone, although the room was frequently full of people whom I had called to witness the fact. The next day a box full of filth was found in a kneading-trough where the bread was usually kept, and again stones were flung against the window of the study.

"On the 3rd of October, the doors being closed at three o'clock in the afternoon, many handfuls of ashes, a lettuce, a spoon, charcoal, and rotten fruit came flying into the study, and struck against the windows. A child who was come to receive its lessons from me was covered by the dust of these things. Let it be observed that these scenes took place day and night in the interior of the study and of the kitchen, sometimes in other apartments of the house, the doors and windows being carefully closed. The same day, alarmed at these disgusting spectacles, I prayed M. the Curé of Ablis to come, that he might witness them. At six o'clock, whilst stones were being thrown against the windows of the study, M. the Curé of Ablis said in joke that pieces of money would be preferable to stones. "At least," he said, "if these spirits would but throw us silver;" and at the same instant some farthings were thrown with force against the window. Desiring to put an end to these things, we went at midnight to the sacristy for the necessary vestments to bless the house in, and at that moment stones were thrown against the window of the sacristy, always from within. We continued a long time in the church, and we had great satisfaction in observing that the holy places were, at least, respected. Returning to the house, while M. the Curé of Ablis prepared the holy water in the study for blessing the apartments, a piece of money was again launched with extraordinary force against the window.

"On the 4th of October, the hour of mass having arrived, we found in the kneading-trough my chamber tongs, on the tongs a piece of butter taken from a vessel near, and a knife stuck in the

butter. The next day, at the moment of going to church to celebrate mass to obtain from heaven the cessation of this plague, a vase full of sand was found in the water bucket. Arrived at the church and about to enter the sacristy, pieces of plaster struck the wall inside and fell at my feet. The mass being finished, the same thing was repeated. On my return home, three pebbles were thrown into the window of the study. After dinner, seeds of grapes, pebbles, pieces of charcoal struck against the window of the kitchen. At six o'clock of the same day, a little child having a biscuit lying by it, saw it carried to the window and then fall again near its hand. At nine o'clock in the evening, M. the Curé of Ablis and many other persons with him saw the fall of many pieces of plaster, which appeared to spring from the corners of the walls.

"On the 6th, in the night, the curtain of the bed occupied by a relative was pierced by eight holes in a direct line, and the pieces taken out of the holes were found on the floor of my room. At nine o'clock of the next evening, the servant entering her chamber found everything in such disorder that she fainted and continued insensible for about ten minutes; and at two o'clock of the same night my relative, sleeping in a bed in my room, cried out aloud that his legs were tied. I started trembling in the midst of a great noise, which seemed to come from a corner of the chamber. Terror prevented me for some time obtaining a light, but when I got one I found that really the young man had his legs tied above the knees by a cord nine feet four inches long, and which passed five times round the legs; his night-cap was found far from his bed.

"From the 7th of October to the 14th these scenes appeared to have terminated—we were quiet. On the 14th the cook found charcoal, chips, and various kinds of filth endeavouring to drop into the food. The two following days were quiet. On the 17th, at three o'clock in the morning, the throwing of stones recommenced, sometimes against the window, sometimes against the glass door; the same thing again at seven in the evening, and at the moment that the domestic and my relative quitted the study to seek for me, that I might witness these fresh facts, they found, to their astonishment, a fire lit in the fire-place where there had not been one for a long time, and as they ascended the staircase with a light in the young man's hand, he found his cap lifted from his head; he instantly raised his hand, but it was gone. Quitting the chamber in turn, we descended, and making a search we found the cap thrust into the chimney. On the 18th the domestic and my relative quitting the study, heard, as they were about to close the door, a noise within; they re-entered, and found a ball of paper containing three other balls, the last containing

enough gunpowder for two charges. This ball was tied in three different places, a hole was pierced to the powder, and close to it was a fuse.

"Abundance of such facts took place till the 23rd, since which time we have been at peace, except in the following instances. These terrible scenes have now lasted so long that they have lost some of their first intensity, yet they still often present surprising features. In the sandy walks of the garden we see the prints of the feet of griffins of an astonishing size, especially before the window of the study and of the dining room, where they have seemed to us to try to open the door as we have sate at supper. Since then, during the night, strokes at different times have resounded in the corridors, which have been heard by the aunt of M. the Abbé Granger, as well as by us. As for me, I see in these things the work of witchcraft, and I must tell you that it is the fifth time within thirty years that such occurrences have taken place in the parish of Prunoy.

"From the 25th day of October to the 18th of November, there was an entire cessation of the mischief, and we hoped that it was all over, but on the 19th, the throwing of stones began again, and one of the parishioners being present was so terrified, that he hastened out trembling, and his wife would have divined the cause of his agitation had he not used much discretion. On the 20th the aunt of M. the Abbé Granger found her chamber all in confusion on returning from church. The next morning, the doors and windows being closed, she saw all at once the carpet of the next room lying in hers. The same day there was a dreadful noise in one of the rooms as of all the furniture jostling and striking against each other, and on entering, mortar fell from the ceiling of the apartment, which so much terrified the child which comes to be taught, that we had great difficulty in appeasing it, having before attributed all the noises to rats. On the 22nd on returning from mass, I found on a chair in the dining room, a cooking vessel, on which was placed a dictionary in form of a pulpit with a candle by the side of the cooking vessel."

The worthy Curé adds that as some of the family were going into the cellar, knives and stones were flung after them. Hearing the outcry, he and a parishioner, the father of the child mentioned, went down the cellar steps, and a kitchen instrument and several great stones were forcibly thrown after them. On going to his room after supper, he saw several pieces of wood which he had laid by the stove were gone, and on going to bed he found these pieces of wood laid in the bed in the form of a cross. He locked his door and sought every nook of the chamber to discover if any one was there, and struck about with a stick, and that he con-

fesses, on the hypothesis that it is possible for a man to render himself invisible. Nothing could be perceived, yet, spite of all these precautions, on rising in the morning, he found a part of his dress in a large jug of water. He concludes by the observation that he has never doubted that he was the victim of witchcraft. Yet, on thinking over all his parishioners, he could not call to mind one to whom he had given any cause for such cruel treatment. If the curé had extended his thoughts to the spirits of the lower regions of the invisible world, he could not have found much difficulty in accounting for the malignant visitation. Besides several respectable parishioners, M. Langlois gives M. Hacquard, formerly Curé of Ablis, but then Vicar of Notre-Dame, Versailles, and M. the Curé of Houilles, as witnesses of these strange phenomena.

---

#### CASE OF DR. PHELPS.

The case of Dr. Phelps, of Stratford, Connecticut, is of equal notoriety, but it is not a case of stone-throwing, but of his windows broken before his eyes without any visible cause. For seven months his house and family were persecuted by the most outrageous and persevering spiritual agents. On returning one day from church they found the doors of rooms which had been carefully locked, all thrown open, and the furniture thrown about in the utmost confusion. In one room were from eight to ten figures formed with articles of clothing, and done with singular skill. They were all kneeling, and each with an open Bible before it, as if in mockery of their own church-going. Nothing was missing. They locked the door of this room, but only to find on opening it again, the number of figures increased, and that with articles of dress which three minutes before they had seen in other parts of the house. Heavy tables were lifted up and let down again, strange noises were heard, and one particular son of only of eleven years old was lifted up and carried across the room. His clothes were carried away, and only discovered after a long and patient search. He was sent from home to a distant school, but had to be recalled, as his clothes there were cut to pieces repeatedly in a most extraordinary manner. The panes in the windows used to fly to pieces as Dr. Phelps and others stood looking at them, till his windows were in a most deplorable condition. On consulting mediums, the answers were that all this mischief was the work of troublesome spirits. The breaking of glass and crockery without visible cause has been of frequent occurrence, and is a distinct class of these phenomena.

---

## TROUBLES AT SZEGEDIN.

In the third volume of *Magikon*, pp. 210 and 236, we have the detailed particulars of the haunting of a large old house at Szegedin, in Hungary. Dr. Von Stantzky, who attended the family, drew up the account, which was sent by another gentleman, also attesting its truthfulness from his own knowledge, to Kerner. The occurrences took place in 1836. This house was taken by Captain Lauber, who came a stranger to the place. Himself, his wife, two daughters and the servants made up the family. The gentleman who furnished the story to Kerner, says that he informed Captain Lauber, that various people had been compelled to leave it, from mysterious disturbances. The captain scouted the idea of such nonsense, but very soon he was obliged to confess to this gentleman that he and the family were continually disturbed in the night by noises as of people sawing wood in the court, or flinging down loads of wood; by figures as of a woman in white, and a Franciscan monk, not more than four feet in height, and wearing a moustache, which though strange to them, it appears that monks formerly did wear in Hungary and other places. These ghosts pulled the clothes from their beds, sate down on the beds as they slept, and awoke them, seized their hands, and pressed them vehemently, &c. That globular lights came out of the walls, wandered about and went in again, with many other phenomena; but the part of the hauntings which concerns us were these. Different members of the family, at six o'clock of the evening of the 3rd of July, in different rooms, complained of coarse sand being flung at them, and mortar dropping on them from the ceiling, and of heavy stones being thrown through the window although the shutters were closed, and one fell as it seemed on a chair, yet nothing of the kind could be found when carefully sought for.

---

RIOTOUS HAUNTING IN WESTMORELAND.

The *Westmoreland Gazette* of that time relates the following extraordinary occurrences. Near the little town of Orlon, stood an old country house with its wall, gardens and fish-pond, the property of Mr. Robert Gibson, who would appear to have been an old bachelor, as his nephew, William Gibson lived with him. The old man was found, to the astonishment of the whole neighbourhood drowned either in the fish-pond or in a ditch connected with it. A year after this his nephew, who inherited the property, married a daughter of Mr. John Bland, of Bybeck, and took her to this house. The whole inhabitants of the house were the

married couple, two little children and a maid-servant, no man besides Gibson himself, slept in it. Suddenly, on the 17th of April, 1849, the whole neighbourhood were startled by the report that the house was haunted in a very extraordinary manner. There were knockings on the walls and doors; articles that stood on shelves and consoles flew off to the ground, one thing after the other. The next day it began again half an hour before noon. Two child's chairs that were placed in a cradle began to move; the cradle rocked itself, the chairs flew out of it, together with baby-linen, and then flew under the fire-grate. The old-fashioned chairs of the room began to dance with incredible swiftness, one only stood stock still, and this had lately been purchased at an auction, the rest belonged of old to the house. The churn was capsized out of the door, the churn-dish and cover flew here and there to the amazement of the maid who daily used them. They flew against the door and bounced back. The maid shrieked fearfully at the sight. But then the table with dishes and plates rose up from the ground and pitched about madly. Knives, forks, spoons, the cruet stand, &c., and different vessels, rattled on the walls or shelves as if they would leap off, and take part in a general witch dance. The table cloth blew itself out as a sail. Most extraordinary was it to see the salt and pepper spring out of their receptacles and cross each other in the air, whirling about like a swarm of bees, and then return, unmixed, each to their own place. The butter-slice circled round the table like the moon round the earth, till it fell all at once on the table, and on the dish where it had before lain.

William Gibson and his wife hastened with the maid and the little children to Mr. Robert Bousfield, a neighbour, to seek his advice. At first, he laughed at the whole thing, but going back with them after tea, was soon satisfied of the truth; and retreating from the house in alarm, invited the inhabitants to go along with him. This they did, but on the 19th of April returning, they received a visit from Mr. Bland, from Bybeck, brother of Mrs. Gibson, and as they sate at tea Mr. Thomas Bland's hat was raised from the table where it stood, and flung under the fire-place. Then everything on hooks and nails on the wall began to swing to and fro. Coats and cloaks were all alive; gowns puffed themselves out in balloon-like and in the hoop-petticoat style. An old riding coat of the late Robert Gibson was agitated in an astonishing way, stretching the right then the left arm out, and a pair of old riding boots issued from a lumber room and came walking down stairs. At this sight the young Gibson, who had so far laughed at the whole of it, became struck with fear. He rose up pale and declared that they had better go altogether to Bybeck for a while. This they did, quitting the house and

leaving it to the ghost. And two weeks later, when this account appeared, they still remained there.

On the 21st of April a number of persons from Orlon went to and through the house, but all was still. On the 24th, a number of gentlemen, the surgeon Torbuck, and Messrs. Elwood, Wilson, Robertson, Atkinson and Bland, of Bybeek, made a fresh examination, and finding all quiet, advised the family to return. They did so, but no sooner were they in the house than all the old commotion commenced. It was observed that when the children entered the house the disturbance was always the worst. The family were compelled to abandon the house, and the people of the neighbourhood shook their heads, and whispered that the old Gibson could not have come fairly to his end. In this case everything but stones flew about, and the visitation was of the same character.

Those who have read Mrs. Poole's *Englishwoman in Egypt*, will recollect her curious account of the hauntings and apparitions in her brother, Mr. Lane's, house, at Cairo. This account is fully confirmed by Mr. Bayle St. John. He relates having seen a ghostly Sheik enter the house at noon where he himself lived; having had the doors immediately closed and the visitor actively hunted up, but to no purpose. He relates also that in Alexandria cases of throwing of stones from the roofs are of no unfrequent occurrence, where no one can discover the perpetrators.

---

#### THE MUNCHSHOFE SATURNALIA.

M. Bizouard gives some further details from Görres of the strange events at Münchshofe, situated a league from Voitsberg, and three leagues from Gratz. They occurred in the house of a Herr Obergemeiner, and were observed and recorded by Dr. J. H. Aschauer, his father-in-law, a very learned physician and professor of mathematics at Gratz. They commenced in October, 1818, by the flinging of stones against the windows on the ground floor in the afternoon and evening. The noise generally ceased when they went to bed. As nobody could discover the cause, towards the end of the month, Obergemeiner without saying anything to his family, engaged about thirty-six of the peasants of the environs, and placed them in cordon all round the house well armed, and with orders to allow no one to go in or out of the house. He then took into the house with him Koppbauer and some others, assembled all his people to see that none were missing, and thoroughly examined every apartment from the attics to the cellar. It was about half-past four o'clock in the afternoon.

The peasants formed their circle, and saw that no one was



concealed within it, nor was able to pop in or out; notwithstanding, the throwing of stones commenced against the windows of the kitchen. Koppbauer, placed at one of them, endeavoured to ascertain their direction. Whilst Obergemeiner was in the kitchen with the others, a great stone was launched against the window where he stood, and broke many of the panes. <sup>Previously</sup> ~~previously~~ thought that the stones were thrown from the interior, and it was in effect from that direction that they now continued to come till half past six in the evening, when the whole ceased. Every place in the house where a man could possibly conceal himself was visited, and the guard without continued its position.

At eight o'clock in the morning the stone-throwing recommenced before more than sixty persons, and they were convinced that, issuing from beneath the benches of the kitchen, they struck the windows in a manner inexplicable. Pieces of lime-stone weighing from a quarter of a pound to five pounds were seen flying in all directions against the windows; and immediately afterwards all the utensils, spoons, pots, plates, full and empty, were launched from the midst of the spectators against the windows and the doors with a velocity inconceivable. Some broke the glass, some remained sticking in the broken panes, and others only appearing to touch the glass, fell into the interior. The spectators when struck by the stones, felt only a slight blow. Whilst utensils were being carried from the kitchen, they were forced from the hands of those who bore them, or they were knocked over on the table on which they were placed. The crucifix alone was respected, the lights burning before it were forcibly flung down. At the end of two hours all the glass in the kitchen, and all the fragile objects were broken, even those which they had carried away. A plate full of salad carried up to the first floor, in the act of being carried down again by a servant, was snatched from her hands and flung into the vestibule. The disorder ceased at eleven o'clock. We omit many particulars which took place at this time.

M. Aschauer having heard this strange news from his son-in-law, desired to know when anything further took place, and being sent for, as he entered he saw his daughter with the man named Koppbauer picking up the fragments of a pot which had been thrown on the floor just as he entered. Then, all at once, a great ladle was launched from the shelf on which it lay, and with incredible velocity, against the head of Koppbauer, who, instead of a severe contusion, only perceived a very light touch. M. Aschauer saw nothing further till the next day, when, issuing from the kitchen on account of the smoke, some stones were thrown against the windows. This physician examined the lightning conductor and everything else with an electrometer,

but neither he nor Obergemeiner, who had offered a reward of a thousand francs to any one who could discover the cause, could detect anything. On the second day, about four o'clock in the afternoon, Aschauer, troubled at these strange occurrences, was standing at the end of the kitchen, having opposite to him a shelf on which stood a large metal soup tureen, when he saw the tureen suddenly dart towards him in a nearly horizontal position, and with surprising velocity, and pass so near his head that the wind of it raised his hair, and the tureen then fell to the earth with a great noise.

Curiosity caused people to hasten from all parts, who were struck dumb with astonishment at these phenomena, and others of a similar nature. Towards five o'clock came a stranger who pretended that a man must be concealed in the chimney. This ridiculous explanation excited the anger of M. Aschauer, and he led him towards the door, whence nothing could be seen from the chimney, and pointing to a copper dish upon a shelf, he said, "What would you say, monsieur, if that dish should, without any one touching it, be thrown to the other side of the kitchen?" Scarcely were the words uttered, when the dish, as if it had heard them, flew across. The stranger stood confounded.

We omit many particulars because they are of the same kind. A pail of water, weighing fifteen pounds, which had been set on the floor, fell from the ceiling without any one being able to conceive how it got there, for there was nothing to hang it upon. As they were seated round the fire, a pot, which none of them could touch, was suddenly turned over and emptied itself little by little, contrary to the law of such a fall. Then came egg-shells flying from every corner, nobody being there to throw them, and no one being able to imagine whence they came. After the departure of M. Aschauer, the wheels of a mill, about six minutes walk from the house, stood still from time to time, the miller was thrown out of his bed, the bed turned over, the lights were extinguished, and various objects were thrown to the ground.

After this nothing more is said to have happened; at all events M. Obergemeiner, who did not love to speak of these things, made no report of any. They made a great sensation, however, amongst the Government officials, and the district of Ober-Greifensee sent its report to the circle of Gratz. "Although it is said that we exist no longer in the times of ignorance when phenomena which could not be comprehended were attributed to demons, &c., it is remarkable that at an epoch in which civilization and the progress of the natural sciences have put them to flight, we yet see extraordinary things which the *savans* cannot explain." The report accords with the recital of M. Aschauer, and a mention is made in it of an inquiry by order

of the magistrates, conducted by M. Gayer, with his electric apparatus; and the report concludes by recommending a further inquiry, "as a natural solution can alone combat the hypocrisy of some, and the superstition of others."

We do not ask the reader to imagine the conclusion to which the Government came on this matter, for he never could divine it. It was "that a man concealed in the tunnel of the chimney was probably the cause!" These professors of natural science were, however, charged to proceed to a further inquiry, but they considered it beneath their dignity and refused. Afterwards an agent of the police visited the house, and Görres says that amongst the various causes that he imagined, the most amusing was that M. Aschauer had only astonished the people by a series of scientific tricks. Görres, however, stating that his account is literally found in a letter of M. Aschauer to a friend, dated January 21, 1821, and in details communicated to himself at a later period, assures us that M. Aschauer was not only a man of the profoundest science but of the profoundest regard to truth, and one who feared no ridicule in stating it, however strange it might be. On this occasion he asserted that no master of legerdemain was capable of producing the things which he saw. Neither was the force employed a mere scientific or physical force, it was a force free and reasoning, and these effects were the sport of a spirit or spirits, immaterial or invisible. Görres, tom. III., p. 314-324.

According to the *Courrier de l'Isère*, a young girl in the neighbourhood of Grenoble was pursued by a shower of small stones, which struck her alone. In a village near Beaune, Chevigne-en-Valière, Côte-d'Or, a young girl was also assailed by a shower of stones launched by an invisible hand. She received many contusions and excoriations. See *L'Union Bourguignonne*, October and November, 1857.

M. Joseph Bizouard, in *Des Rapports de L'Homme avec Le Demon*, tom. IV., p. 485, relates the case of Adolphine Benoît, of Guillonville, Canton d'Orgères, which is precisely of the class of Angélique Cottin, the Magnetic Girl of London, &c. She was servant at a farm, where all sorts of things began to fly about and fall upon her, but the case strictly belongs to another class of these phenomena.

---

#### CASE OF M. LERIBLE IN PARIS, 1846.

M. Mirville relates the case of M. Lerible, of Paris, a dealer in wood and charcoal, near the Pantheon. His house was so assailed by stones coming no one could tell whence, that on the 29th of January, 1846, he obtained a guard of chasseurs to

protect it. Large stones, sent by an invisible force, reduced to fragments windows and window frames, doors and furniture. Though discharged from the distance of a kilomètre, they struck the part aimed at with mathematical precision. One fact was curious. One of the apartments was filled with pieces of tiles, long and flat. Why? Because the shutter of the window being closed, there was in it a long and narrow slit, and through this the invisible thrower managed, from a kilomètre's distance, to cause the tiles to pass. At twenty-five paces, says M. Mirville, one could not have done the feat in a hundred thousand throws. It was, therefore, a most dexterous performer. Neither the police nor the guard of chasseurs were able to detect the throwers, though they watched incessantly day and night for three weeks, and though watch-dogs were chained in every approach to the house. The people were satisfied that there was some mysterious agency in the case, but some of these clever fellows who always know more than any one else, said M. Lerible had done it himself, and others that it was a practical joke played off on M. Lerible. It was reported that the police had taken the mischief-maker in the fact, and M. Mirville went to have a look at so clever a rogue. The whole was an invention. The police had taken no one; they assured him that they had discovered nothing. M. Mirville then went to M. Lerible, whom he found most indignant at such reports. "I!" he said, "who have been more than thirty times to the police, and have they the folly to accuse me of it? Let them tell me how it could be done! Suppose I had designed to demolish my house, is it likely that I should furnish it with new and expensive furniture expressly for this purpose? Glasses, beautiful china, dinner services, and time-pieces, only to be broken to pieces? Did not the stones fall more savagely on me than on others?" He showed his wounds and exclaimed, "Ah! there are very droll people!" M. Mirville interrogated the neighbours of M. Lerible, who declared the affair absolutely inexplicable, and the charge of trickery absurd. M. Mirville recalled to the sceptics the like phenomena which had before taken place in the Rue d'Enfer, and the producers of which were known by the name of the Devils of Vauvert.

---

#### CASES OF M. LESAGE AND OTHERS IN PARIS AND SONDERY.

In 1860, on the occasion of a similar occurrence in the Rue des Noyers, the newspaper *Le Droit* stated that M. Lerible had been the author of the stone-throwing at his own house, whereupon M. Lerible immediately summoned the editor before the 6th Chamber. The case was heard on the 6th of August, and *Le Droit* was compelled to insert a full contradiction of its own

statement, which was copied into the other papers. It had been said that he wished to get rid of a lease of his house, but it was clearly proved by him that the house was his own, and therefore no such lease existed, and that, moreover, having furnished it in 1849 splendidly, he must have been mad to destroy his own furniture. (See *Revue Spiritualiste*, vol. III., p. 222.)

Similar occurrences took place in a house in the Rue Neuve de Cluny; in the Rue Montesquieu a rain of small money drew the attention of the curious; and in the Rue de Mate, all the bells in the house were rung by invisible hands. In the Rue de Bac, also in Paris, the *Patrie* of the 4th of September, 1858, reported that in the house No. 65, all the bells had been ringing for a week at different hours of the day, and in every story of the house. People had been on the watch, and rushed to the place in an instant, but without being able to discover any one setting them in motion. One of the tenants cut the wires of his bells, and gloried in having checkmated the troublers, but they continued to ring more merrily than ever in his face, and before numerous spectators. M. Pièrart and numerous of his friends went to witness these phenomena, and there learned that stones had been thrown against the windows, as in the case of M. Lerible's house, Rue des Grès, 1849, without any one being able to see whence they came or who threw them. Deluges of water had also come dashing down the stairs from the garrets to the ground-floor, to every one's astonishment and dismay. M. Pièrart went to enquire of the police if they could assign any cause, but they could only shrug their shoulders and look mysterious.

The *Journal de Vendôme* says:—"One evening of this year, 1859, a stone fell into the shop of M. Brillant, farrier, of Sondery, who imagined it to have come through the open window, but whilst he went out to discover the thrower, another fell behind him. The next day the same thing recurred. The farrier immediately said that it was his father who came back. People ran from all the neighbourhood round to see a phantom, but they saw nothing, except stones that continued to fall. They were not two or three stones, there were twenty stones, a hundred stones, stones enough to macadamize the shop. The rural policeman sitting in the shop was greatly alarmed. The gendarmes passed four days in watching the house, and they saw not a single stone, although they passed close to the ears of the rural policeman in the inside of it. A sceptic who accused the apprentice of perpetrating the stone-throwing, received some blows from them of a savage force.

A still more recent case of this singular kind is that of M. Lesage, steward of the Palais de Justice, in Paris. M. Lesage occupied an apartment in the Rue des Noyers. "For some time,"

said *Le Droit*, "projectiles, coming whence no one could conceive, broke his windows, entered his room, and struck those who were in it so as to hurt them more or less severely. They were pieces of half-burnt wood of considerable size, pieces of coal very heavy, and also of charcoal. The maid-servant of M. Lesage was struck on the breast by several of them, and received serious bruises. M. Lesage called in the assistance of the police. These were placed in surveillance, but they could neither discover whence the missiles came, nor escape being struck by them themselves. As the nuisance was become intolerable, M. Lesage demanded the cancelling of his agreement; the proprietor assented, and M. Vaillant, the legal functionary, whose name well befitted a business in which there was danger, came to perform this act. Scarcely was he seated when a huge piece of charcoal came through the window, and struck the wall with such force that it was reduced to powder. M. Vaillant, without being at all disconcerted, took up some of the powder and scattered it on the document that he had just written as pounce, as Junot once did the dust thrown up by a bomb-shell that fell near him.

It was hoped that a third examination made by M. Hubaut, commissaire of the quarter of the Sorbonne, would clear up the mystery. It did nothing. M. Pièrart, *Revue Spiritualiste*, vol. III., p. 180, tells us that he went to the Rue des Noyers, and found that the event had not taken place in the apartments of M. Lesage, but of M. Bigot, his son-in-law. These apartments were on a fifth story, and the house had a wing to the south, and it had been supposed that the missiles had been thrown from some of the windows of that wing. But they had not fallen into any room facing that wing, but had seemed to come down out of the air, so that they could possibly have been thrown by no mortal hand. Still more, all the glass of the windows broken had fallen outwards. This the police, the neighbours, and the watchers all attested.

---

#### THE DEVIL AT THE BAKER'S AT DIEPPE AND AT LYONS.

About the same time *La Vigie de Dieppe* published this astonishing account:—"Yesterday morning M. Goubert, one of the bakers of our town, his father who makes the bread, and an apprentice nearly seventeen years of age, were commencing their ordinary employment, when they found various articles flying from their proper places and falling into the kneading-trough. They had continually to pick out of the flour pieces of charcoal of different sizes and weights, a pipe, and a candle. In spite of their surprise they continued their work, till the time came to form their bread, when a piece of dough of two kilogrammes

weight flew from the hands of the apprentice and was cast far away. This was the prelude to a most extraordinary scene of disorder. It was then about nine o'clock, and till noon it was impossible to remain in the bakehouse or the cellar adjoining. Everything was knocked over, thrown about and broken; the bread thrown to the middle of the room, with the boards on which it stood, amongst the *débris* of all sorts was completely ruined; more than thirty bottles of wine were broken in succession, and whilst the tap of the cistern turned of itself with a surprising rapidity, the portable oven, the shovels, the trestles, and the weights leapt into the air and executed the most diabolical evolutions. Towards noon the hubbub ceased by degrees, and after some hours entirely disappeared, so that everything could be restored to its place, and the business be pursued in quiet."

In January of 1861 the *Revue Spiritualiste* quotes the following strange facts from the *Salut Public*. It is to be regretted that it does not give the exact date:—"At this moment at Lyons in the Rue Vieille Monnaie have taken place these extraordinary facts: In the bottom of a blind alley, on the first floor, is the silk-winding shop of M. C——, where for a month the most unheard-of things have been going on. One evening, to the great stupefaction of the people, the dogs, the stretchers, the rings of lead, began to dance on the machinery. The consternation of the workmen may be imagined! all researches failed to solve the mystery, and during fifteen days the phenomena recurred six or eight times. One day a figure is seen drawn on the door by invisible hands; the next day it disappears as mysteriously. Another day a packet of leads and twenty roquets is tied up and locked in a drawer; in the evening they escape from the drawer and fly scattered through the apartment. The next day a number of stones, which appeared to come from the ceiling, were thrown violently against the interior wall of the entrance gate, which still bears the marks of their blows. The affair takes wind, the people rush there in crowds, the police arrive, everything is enquired into, nothing more is discovered than what we know. The city police take up their permanent watch there. Besides the throwing of the leads and the roquets, eatables were cast about, amongst them nuts. A policeman eat a nut and pronounced it excellent.

These facts took place ten days ago, when a mysterious personage appeared, breathed on the machinery, made some cabalistic signs, and declared that the devil would now leave them alone. Being under the protection of the police and of this mysterious visitor, the work-people were a little reassured. But in a few days the devil's dance recommenced, the dogs tumbled the machinery into the middle of the floor, and instead of nuts, almonds came showering down. The police maintained constant watch,

but M. C—— and his workmen had not a moment of peace, and it was seriously agitated to quit the premises. One of the last and worst forms of the persecution, was that of the invisible scamps spitting on the persons and on the clothes of the workmen. Like those of the Rue des Noyers, the phenomena remained inexplicable.

---

#### STILL FRESH CASES.

As I close this article, fresh cases are coming to my knowledge. The *Spiritual Times* recently reprinted a remarkable case recorded by John Wesley in 1780, occurring at Drumarran, County Down, Ireland, where not only stones but all sorts of household utensils were thrown about. The *Messenger de Provence* relates repeated occurrences of a like kind taking place last year at Pennes, Vancluse, accompanied by repeated attempts to set a farmer's house on fire. The *Revue Spiritualiste* in the 11th number for 1864, gives a letter from Baron Guldenstubbe detailing cases of direct spirit-writings in Germany. One of these occurred to the Count Linanges at Wallouf, or probably Waldorff, in the Duchy of Nassau, in 1860. The second occurred to Dr. Berthelon, at Oderwitz near Zittau in Saxony. This made its appearance through a young woman named Louise Steudener, who seems to have been a weaver by trade, and worked at the weaver Biehayn's, where there were such knockings about the girl that he compelled her to leave. She got another situation at Oderwitz, with Lorenz, a weaver, where the knocks recommenced more actively than ever, and where conversations were held with the spirit through the raps. It then commenced beating the airs of songs and marches, but taking to throwing stones and knocking the furniture about, the poor girl was sent away again, and took refuge with her uncle Wunderlich, at Albersdorf. Her uncle very speedily grew tired of his niece, for he saw a grey cloud pass over his house continually, and direct its course towards an old crooked willow at some distance, where, on looking, he always found something which had been invisibly carried out of his house. Poor Louise was obliged to go home; the relatives called for a committee of inquiry to examine into her case, but this could come to no conclusion. At length the poor girl fell ill and doctors and clergy were called in and tampered with her in their blind way. Figures in white were now frequently seen by her, and at length the phenomena terminated by direct writing appearing, in white chalk on the table, giving directions for her treatment, by which she was completely cured, whereupon the knockings left her. How frequently such cases as these and that of Angelique Cottin appear, and how little the doctors benefit by them.



## STONE-THROWING IN CEYLON.

A very remarkable and minute narrative I have also just met with, which occurred in Ceylon. A supplement of twelve columns to the *Colombo Observer* of October 15, 1863, is entirely filled with "A Lecture on Demonology and Supernatural Agencies, delivered at the Wesleyan Chapel, Pettah, Colombo, by J. H. Eaton, Esq., P.S.C.," and after giving an interesting narrative of the religious beliefs and superstitions of the Cingalese, he proceeds to give numerous cases of apparitions, hauntings, and other spiritual phenomena occurring in Ceylon. Amongst them is the following account of stone-throwing there:—

"Between Galle and Matura, there is a half-way house at Belligam. A few hundred fathoms behind this house, rises a hill on the summit of which stands a neat little building, the property of a Mr. Frederick. For upwards of fifteen years, till within a few years ago, his father's family was annoyed and subjected to much loss, by the throwing of stones at intervals, night and day, on the roof as well as into the house. Throughout that period, all the vigilance which the old man and his friends could exercise in endeavouring to save himself from what to a poor man in his circumstances, was a ruinous calamity, proved fruitless. Night after night, watchers were set round the house and in the neighbourhood to detect if possible the supposed mischief-makers. But one and all felt the impossibility of attributing the occurrence to any human agency. In the first place, the stones on the roof came down from nobody knew where. One could hardly suppose that they were thrown by people at the foot of the hill, because there were few houses thereabout, and it is not possible to believe that, situated as Mr. Frederick's house was, giving a view from the summit of the hill, of the houses lower down, any body or bodies of men, could for fifteen years and more have continued this pelting without detection. Nor indeed is it at all likely that by indulging in this mischievous practice night and day, the supposed miscreants could have successfully dared the law and run the risk of a prosecution. In the second place, supposing that the stones were thrown by men who were lying in undetected ambush, that supposition is not sufficient to explain some of the other phenomena, *viz.*, that the stones not only came pattering on the roof, but came right through the roof when there were no visible openings in it, and when all the doors and windows of the house were shut. It is marvellous and almost impossible to believe, but nevertheless it is a circumstance absolutely true, testified to by gentlemen who went into the house with anything but a disposition to believe in the supernatural character of the events they heard of, that the stones dropped through the roof

on the ground-floor, without any perceptible apertures in the roof. Nor was this all. The doors and windows being closed, large granite stones were hurled into the room from every conceivable direction. The articles in the kitchen were thrown into the dining room, the plates and saucers were suddenly jerked off the table and thrown down on the ground, and shivered to pieces.

"A gentleman whom I met a few weeks ago on my way to Matura, assured me that he was present on several occasions when these wonderful occurrences took place and nothing surprised him more, he said, than that a large granite block, which it would require two men to carry, was suddenly thrown into the dining room from the direction of the compound, whilst he was seated by the door-way. He rushed out in an instant, but not a human being was to be seen there. The earthenware pot, in which rice is boiled, was frequently removed from the hearth, without any visible agency effecting the removal, and one of the commonest occurrences was, that when the pot was taken off the fire, the rice was found mixed up with ashes. But stranger still, after rice was served out, ashes were sprinkled over the plates, and all about the room. On looking into the fire-place there was the impression of fingers, each of which would answer in thickness to a child's wrist. The Rev. Mr. Lalmon, from Matura, often read prayers, but with no effect. The late lamented Chairman of the Wesleyan Mission in South Ceylon, the Rev. Mr. Gogerly, with two Assistant Missionaries, visited the house; but could find no solution to these marvellous occurrences. Mr. Gogerly was shewn into an empty room, where, without any conceivable agency, little cakes of clay were said to be arranged along the walls. He attributed them very naturally to a little girl in the room, but the girl was sent out, the room swept clean, and the door locked, and yet, within a short while afterwards, the cakes of clay were there, with a shoe-flower stuck on the top of each cake. This occurred in broad daylight;—and a gentleman now in this room, who was present on the occasion, assures me that the room and every available entrance into it, was so narrowly watched, that imposture was entirely out of the question. It frequently happened that visitors to the house picked up a stone, and marking it with a piece of chalk, threw it as far off as they possible could, when in an instant, with a marvellous rapidity, *the identical stone was pitched back into the house*. The dogs often ran howling out of the house, and were shortly afterwards found on the roof without any possibility of getting up thither of their own accord. In this way the inmates of that house were disturbed for years upon years, till at length the annoyances ceased, and they are now altogether exempt from them. If the people of that family converted that house into a show room for Spiritualism, and had

made money by it, one could, in spite of all the evidence to the contrary, be tempted to suppose that they were implicated in the fraud, by which the supposed supernatural character of these events was kept up. But when we know that so far from making money by it, it was a perpetual loss to them—that the poor people were ever replenishing their stock of domestic utensils, and had to submit to the inconvenience of going without breakfast or dinner, whenever the invisible power deemed it right to mix ashes with the rice, I think we shall be disposed to moderate our scepticism, and to form a more reasonable conclusion than that these events were produced by trickery and imposture. Happily for the veracity of hundreds who have witnessed those scenes, no Anne Robinsons have turned up yet with convenient lovers to solve the mystery, nor indeed would their horsehair jugglery be of any avail to account for a shower of stones, for the sprinkling of ashes, or the marvellous disappearance of the rice-pot, or the raising of dogs to the roofs of the houses."

---

#### THE ALTUNA HAUNTING.

The following relation is drawn from a document deposited by the author, the Reverend Peter Simmingh, then Pastor of Wästeroker, in the chapterhouse of the Cathedral of Upsala; a copy of which was printed by his permission during his lifetime, with his name and address. The statement is one of a most diabolical persecution from the 24th of January to the 21st of February, 1660. These extraordinary visitations began by the loud barking of the yard-dog, at the parsonage in the parish of Altuna, in Upland. The servants ran out, and found a couple of ducks which were hung in the court to freeze, carried off. Naturally believing it done by thieves, they rushed out, but could see no one anywhere about, and found one of the ducks under the gateway, and the other thrust under a crib. As one of the maids ran to alarm the neighbours, she received such a blow at the back of the neck that she fell insensible. The neighbours came, looked everywhere, but found no one; but the next evening, about the same time, they discovered fire set to a heap of hay in the stable. All this looked like the work of thieves and incendiaries, though none were detected, but as this occurred between six and seven in the evening when it must have been dark, they might have escaped unseen. These servants said that they heard a voice in the coachhouse, and saw a person in silver-laced clothes, boots and spurs, and a tall feather in his hat, and called their mistress, but as the mistress saw no one, we may pass that and other circumstances, and confine ourselves to what the pastor saw himself.

On the 13th of February, he says, Colonel Clas Flemming

came to enquire into these things, and while he was there two unbaked cakes which lay on the table flew under the bench by the wall, and were torn to pieces. As the pastor and the colonel were going through the premises, just as they came into the court, they heard in the front room one thunderclap after the other, so that the colonel thought the furniture therein must be dashed to pieces. Directly after, one tile after another flew with violence from the roof of the outside baking oven. One of the maids climbed upon the oven to ascertain the cause, and found a heap of such loose tiles collected there, and beginning to throw them down, as fast as she did so, they were flung up again before the faces of the pastor and colonel, and even stones from the wall of a great size, loosed themselves and flew up over the girl's head, but without doing her any harm.

On the 18th, when the pastor was gone to Upsala to consult a friend, the attack was renewed in the sitting room where his wife and child were. The fire was burning hotly in the baking oven, when clothes which were hanging on hooks in the room began to fly across into the oven and were burnt; chests, tables, and chairs began to spring from their places, and a very sharp axe which hung on the wall began to fly about and strike fiercely here and there. This frightful scene continued from noon till evening, "for the good God," says the pastor, "always protected us of nights, though the peasants who kept watch said they saw something burning in the court."

On the 19th, the family had scarcely risen, when the beds began to burn one after another, and other annoyances took place, so that they resolved to remove to another house, but they soon heard such bad news of what was going on that they hurried back again. When they came in, they lit a fire in the grate to warm themselves and the child, but quickly, say they, the wicked one carried the fire to three places at once, and set the house on fire, so that it was quickly laid in ashes. Whilst the house was burning furiously, the pastor's wife went into it with a neighbour to bring something out, and the door was suddenly slammed behind them, and kept so fast that they could not open it with all their efforts; but whilst they were screaming and knocking at it, and nearly stifled with smoke and heat, the door flew open of itself. Immediately afterwards, the cry of a child was heard in the house, and the pastor's wife thought it was her child, and would rush in through the flames, but a neighbour held her back, and shewed her her child safe outside; still the cry was so like that of a child in distress, that she could only be prevented rushing in by force. At the same moment, the whole of the roof fell in. With the burning down of the house the fiends appeared satisfied, and there was no more of the persecution.

The pastor tells us that he noted all these occurrences down, day by day, and sent the account to the Simtuna Harrd Ting, or district court; where, he says, the protocol or account would be found: that he again, shortly before falling into ill health, examined and revised the statement for publication, and so left it with the Lord.

Finally, Mr. Dickens, with his cordial love of these subjects, has just given in the number of *All the Year Round*, for January 7th of this year, a remarkable case of this kind taking place in Epirus, and related on the evidence of eye-witnesses. Once more let the reader observe in these cases the frequent recurrence of the law of matter passing through matter, as in the phenomena of the Davenportes; and that they are occurring in all quarters of the world, with an identity of circumstances so frequent as to prove an identity of origin.

---

Here I think I may stop, though these cases by no means exhaust the subject. The reader will recollect the throwing of stones repeatedly in the recent case of Mr. Councillor Joller. He is also already familiar with the disturbances at the Parsonage at Cidville, in France, witnessed by the Mayor, the Marquis de Mirville, and many other persons of note, where all sorts of furniture, desks, tongs and fire irons, a hammer, candlesticks, bread, were thrown from one place to another, though no stones, I think. There are many cases which have occurred in England, and some in London, which made much noise some years ago. Of these I have not been able to procure full and authentic accounts; perhaps readers of the Magazine may be able to furnish them, or to indicate where they are to be found. In the meantime we have here a mass of evidence from various times and countries, coming down to a date so late as 1860, and occurring in the most public places of Paris, witnessed by hundreds of living persons, and amongst them by police and magistrates, which, had no spiritual *séances* ever taken place, would put the existence and interference of spirits with the persons and affairs of this world beyond every possible question. But when it is borne in mind that these cases belong only to one class of very varied phenomena of the same kind, it is seen that this species of spiritual testimony is so voluminous, that the greatest wonders of all are the folly and stupidity of men who deny it. The peculiar value of this prominent action of what may be called the irregulars of the spirit world is, as I have observed, that it does not require to be sought—does not require our faith to witness it—it forces itself unceremoniously on those who would be the last to seek it; it breaks in on their somnolence and

their stiffest impenetrability of disbelief or indifference, and with a voice and a violence that strike terror into their earthy souls. It sends forth a rumour that with trumpet voice blares through street and market, through shop and counting-house, through town and village, and stamps on the spirit of the people with the burning brand-irons of terror and astonishment, the great fact that the swarming world of legion life is around us, and that if they will not receive its angels and the messages of "the still small voice," they will have, from a God that will not let the invisible and the hereafter be forgotten, the dance of devils, and the spectral revelations of the Pandemonium of the vengeful. Executioners of heaven's justice, kindlers of terror, if not of remorse, in the souls of the murderer, the avaricious, the defrauder of the widow and the orphan and the poor, these restless and remorseless agents, these fiery-souled missionaries from the depths of eternity, these meteors of the night of harsh inhumanities flash forth in every age, stalk through the ancient halls and the midnight chambers of every country, and bearing the gloomy insignia of their own suffering, the gory wound, the blood-drenched garment, the ghastly cheek and the haggard eye, proclaim to the most incredulous ears that God and eternal retribution live.

FINIS.