

INTERESTING FACTS

IN RELATION TO

Spirit Life and Manifestations,

BY

JUDGE EDMONDS,

IN A

SERIES OF LETTERS.

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TO THE READER.

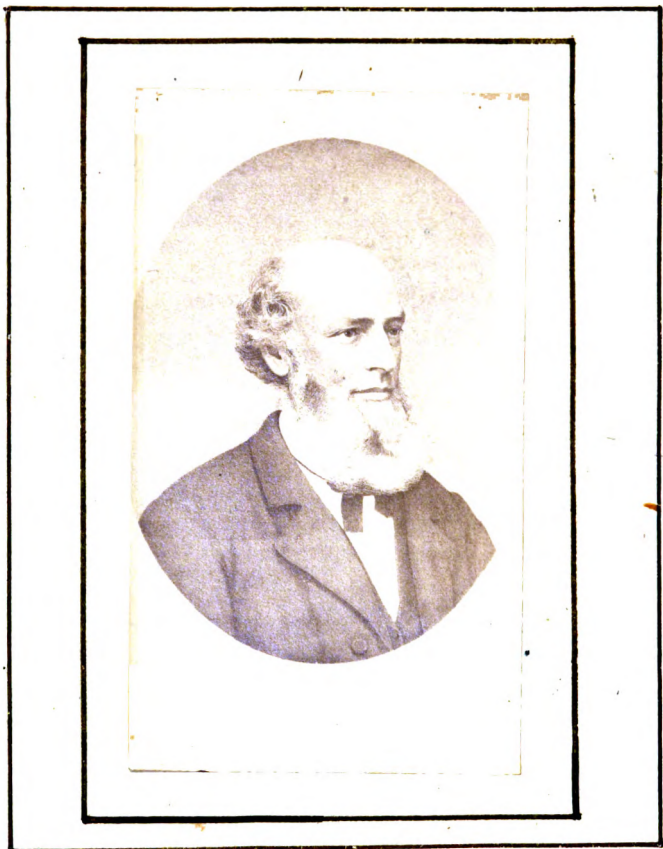
The Letters contained in this TRACT, No. 10, of Judge Edmonds' Regular Series of Tracts, will be found, perhaps, the most interesting of anything relating to SPIRIT-LIFE and MANIFESTATIONS, ever printed!

They are bound in a style exactly uniform with the preceding NINE TRACTS, and will, no doubt, meet with the same general approbation; the price being equally moderate.

It is needless to say that the Two Books are republished with the full consent of the distinguished author.

Williamsburgh, N. Y., 1867.

• NOTE.—The readers' attention is invited to Letter 10, on 'THE END AND AIM OF SPIRITUAL INTERCOURSE,' wherein our esteemed author says:—"I can safely assert, after nearly nine years' earnest attention to the subject, that there is nothing in it that does not directly tend to the most exalted private worth and public virtue. * * * * It never fails to awaken in the heart that devotion which is at once a badge and an attribute of our immortality. (See page 68.)



Dr. J. B. Newton, Healing Medium.

SPIRITUAL TRACTS, No. 10.

LETTERS

TO THE

“NEW YORK TRIBUNE,”

ON

SPIRITUALISM.

(WITH AN APPENDIX.)

BY

JUDGE EDMONDS.

NEW YORK:

1860.

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INTRODUCTION.

THE following articles were written for the *New York Tribune*, and were published in that paper at irregular intervals, from March to October, 1859. They have been in such demand, that they are republished in this form. They were necessarily very general in their character; for, in availing myself of the privilege of using the columns of that print, I was, of course, obliged to conform to the conditions imposed, which limited the number of the articles, restricted each in dimensions, and selected the phenomena, rather than the doctrines, of Spiritualism, as the subject to be discussed. I must not be understood as complaining of these restrictions. They were manifestly demanded by the other duties of that paper, and I have ever been grateful for even this opportunity of reaching the world at large.

J. W. E.

December, 1859.

No. I.

INTRODUCTORY

To the Editor of the New York Tribune :

SIR : I am permitted to address a series of articles to the readers of the *Tribune* on the subject of Spiritualism, and I embrace the opportunity.

In doing so, I do not mean to address myself to believers, though they are a pretty formidable band, being numbered now by millions in this country alone ; nor to the five or six millions of professing Christians in our nation, for I am bound to accord to them the privilege I claim for myself, of enjoying their own opinion without molestation ; but I shall address myself to the fifteen or twenty millions of our people who belong to no church, who scarcely possess any religion, but who seem willing or compelled to trust to luck, and let the future take care of itself.

To them I will proffer a faith which can relieve their painful doubts as to the future ; which can dispel the anxiety that, in spite of every effort, will at times intrude upon every mind ; will open to their comprehension a view of the future, beyond measure attractive to an immortal nature ; and, while it may conflict with many of the doctrines taught as the religion of the day, will enjoin upon all who receive it an unvarying life of public worth and private virtue.

In doing that, I shall aim at two things. One will be to demonstrate the fact that they who once lived on earth, and have died, can and do commune with those yet living ; and the other, what it is that they can and do reveal to us through such communion.

To fill this task would require vastly more room than will be accorded to me in these papers, and I shall therefore be compelled to be very—very brief in my statements ; contenting myself, of necessity, with affording my readers mainly a guide to assist them in their researches, rather than a full disclosure of all that is known on the topic.

Of course, I shall have to repeat many things I have said at other times, and which may not be new to some of my readers. Tedious as that may be to them and to me, I cannot well help it, for my object is not to pander to a craving for the novel or the marvellous, but to bring together in one view the vast mass of evidence on the subject, now lying in scattered fragments all around us.

I am to bear my own testimony, as well as that of others, and therefore I ought, first of all, to show that I am competent to do so.

Am I trustworthy? This paper will be dated on the day I attain the age of sixty years, nearly forty of which have been spent, not obscurely, but professionally, politically, and judicially before the public, where all could judge of my character for veracity.

Am I easily deluded? Let my private and public career answer.

Am I credulous, particularly on this subject? Let this statement answer for me :

It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a firm and unquestioning believer in the reality of spiritual intercourse. During twenty-three months of those twenty-seven, I witnessed several hundred manifestations in various forms. I kept very minute and careful records of many of them. My practice was, whenever I attended a circle, to keep in pencil a mem-

orandum of all that took place, so far as I could, and, as soon as I returned home, to write out a full account of what I had witnessed. I did all this with as much minuteness and particularity as I had ever kept any record of a trial before me in Court. In this way, during that period, I preserved the record of nearly two hundred interviews, running through some 1,600 pages of manuscript.

I had these interviews with many different mediums, and under an infinite variety of circumstances. No two interviews were alike. There was always something new, or something different from what had previously occurred; and it very seldom happened that only the same persons were present.

The manifestations were of almost every known form, physical or mental; sometimes only one, and sometimes both combined.

I resorted to every expedient I could devise, to detect imposture, and to guard against delusion.

I felt in myself, and saw in others, how exciting was the idea that we were actually communing with the dead; and I labored, as I thought, successfully, to prevent any undue bias of my judgment. I was at times critical and captious to an unreasonable extreme, and when my belief was challenged, as it was, over and over again, I refused to yield, except to evidence that would leave no possible room for cavil.

I was severely exacting in my demands, and this would frequently occur: I would go to a circle with some doubt on my mind as to the manifestations at the previous circle, and something would happen, aimed directly at that doubt, and completely overthrowing it, as it then seemed, so that I had no longer any reason to doubt. But I would go home, and write out carefully my minutes of the evening, cogitate over them for

several days, compare them with previous records, and finally find some loophole—some possibility that it might have been something else than spiritual influence, and I would go to the next circle with a new doubt, and a new set of queries.

I was in the habit, on such occasions, when alone by myself, and in preparation for the next circle, of putting on paper every possible question that I could imagine to test the matter.

I saw that the circumstances of the interview often prevented my framing, on the spur of the moment, questions sufficiently searching, and, therefore, I took my leisure, when alone in my library, with nothing to interrupt the current of thought, to perform that task, and I used often to attend the circle with a series of questions thus deliberately framed, which I carefully concealed from every human being, so that I knew, beyond peradventure, that no mortal could know what questions I meant to ask, and no mortal could be prepared beforehand to answer them.

I look back sometimes now, with a smile, at the ingenuity I wasted in devising ways and means to avoid the possibility of deception.

Still, there was the danger of self-deception or mental delusion on my part, and I tried to be equally astute on that point, not merely when at the circle, but alone, in the calm of my hours of study.

It was a remarkable feature of my investigations, that every conceivable objection I could raise was, first or last, met and answered.

Let me take the rappings as a specimen :

When I first heard them, it was in the presence of three females, whose characters were enough of themselves to assure me against any attempt at imposition. As I entered the room, where they were seated together

at one side of a table, the rappings came with a hurried, cheerful sound, on the floor near where they sat. I took my seat at the opposite side of the table, and listened, with the idea in my mind, "One of them is doing it—perhaps with her feet or hands, her toe or knee-joints." Directly, the sounds came on the table, and not on the floor, and where their hands and feet could not reach. "It was ventriloquism," I said to myself. I put my hands on the table, directly over the sounds, and distinctly felt the vibration, as if a hammer had struck it. "It was machinery," I imagined, and then the sounds moved about the table in different parts, they and the vibration following my hands wherever I put them. At other times, though not on this first occasion, I have turned the table upside down, and examined it so carefully as to know there was no machinery.

Thus I went on, at this time and at other times, testing the rappings in various ways, by these questions. And in answer, they would sometimes come on the back of my chair, when there was no one behind me ; sometimes on my person, when there was no one near enough to touch me ; sometimes in a railroad car, when in rapid motion ; sometimes high up on a wall, beyond the reach of any one ; sometimes on a door standing open, when I could see on both sides of it, and no one was near enough to touch it ; sometimes four or five feet distant from any person ; sometimes following the person, when walking to and fro ; sometimes when the medium was immersed in water ; sometimes when the feet were held fast ; sometimes when they were placed on a feather pillow ; sometimes when isolated from the floor, on glass ; sometimes when held up from the floor ; and sometimes I found, beyond doubt, that the sounds were the sheer fabrication of the medium.

Still, it might be ventriloquism ; and so we tested it by jars of quicksilver, so placed, that the least vibration of the material on which the sound was made, would be apparent. And, finally, after weeks of such trials, as if to dispel all idea in my mind as to its being done by others, or by machinery, the rappings came to me alone, when I was in bed, when no mortal but myself was in the room. I first heard them then, on the floor, as I lay reading. I said, "It's a mouse." They instantly changed their location from one part of the room to another, with a rapidity that no mouse could equal. "Still, it might be more than one mouse?" And then they came upon my person, distinct, clear, unequivocal. I explained it to myself, by calling it a twitching of the nerves, which at times I had experienced, and so I tried to see if it was so. It was on my thigh that they came. I sat up in bed, threw off all clothing from the limb, leaving it entirely bare. I held my lighted lamp in one hand, near my leg, and sat and looked at it. I tried various experiments. I laid my left hand flat on the spot—the raps would be then on my hand, and cease on the leg. I laid my hand edgewise on the limb, and the force, whatever it was, would pass across my hand, and reach the leg, making itself as perceptible on each finger as on the leg. I held my hand two or three inches from my thigh, and found they instantly stopped, and resumed their work as soon as I withdrew my hand.

But, I said to myself, this is some local affection, which the magnetism of my hand can reach. Immediately, they ran riot all over my limbs, touching me with a distinctness and rapidity that was marvellous ; running up and down both limbs, from the thighs to the end of the toes, and, two or three times, with force enough to hurt some, as if a child had struck me with a blunted nail.

Thus they proceeded, for some half hour or more, as I thus watched, until I gave it up that there was any but one hypothesis on which they could be explained, for they were intelligent, and, by their changing, met my mental objections, for I uttered no word aloud. I put down my lamp, and lay down to sleep. They immediately left my limbs, and went to other parts of my body, and I fell asleep with them gently tapping my left side.

Still, there was another question: may not this be some unknown power, belonging to a peculiar mortal organization, and subject to its control? The answer to that was—though not the only answer—that it would often come when the medium did not want it, and as often refuse to come when it was most earnestly wanted. And it was the same with the desires of the circle. It would come when it pleased, and as it pleased, whatever it was, and not as we wished.

I have gone into this detail here, of events which were spread over several months, merely for the purpose of showing the precautions which I took, and how I investigated. And I will add that, with all the other manifestations, of which I shall hereafter speak—and there are very many others beside the rappings—I dealt in the same way, for a period of about two years, before I yielded my belief as to their spiritual origin.

At the end of these two years, I left the country on account of my health, and spent about three months in Central America. I took with me four volumes of my manuscripts, and having little else to do during that time, I carefully reviewed the subject. I compared the proceedings of one meeting with those of another; I hunted for discrepancies and contradictions; I was away from the excitement of the circles, and I was able to examine the subject, and I did examine it as care-

fully and as critically, as I ever tried or decided a case in court in my life.

I discovered a grand scheme displayed in the work—an intelligent design, persisted in amid all discouragements and difficulties—returning ever to its purpose, however diverted by obstructions at the moment, and I became a believer in the spiritual theory. I ought not to say I *yielded* my belief. Belief came in spite of me, as it does that the sun shines at noonday, and nothing short of the blindness of insanity could make me doubtful as to the light that was shining around me.

Since then I have been a firm and unwavering believer in the idea that the spirits of the dead can, and do, hold communion with us. I have been sorely tried, temporally and mentally. I have been excluded from the associations which once made life pleasant to me. I have felt, in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. Courted once, and honored among men, I have been doomed to see the nearest and dearest to me, turn from me with pity, if not disgust. Tolerated rather than welcomed among my fellows, at an advanced age, and with infirm health, compelled to begin the world again; and, oh! amid what discouragements! With the subject so dear to me, tainted with man's folly and fraud; destined to see fools run mad with it, and rogues perverting it to nefarious purposes; meeting in its daily walks (owing to the sad imperfection of the instrumentalities used) much that was calculated to discourage and dishearten; and beholding how the world, for whom this glorious truth comes, turns from it and reviles it, I have never, for one moment, faltered from that hour in my belief. It is not my fault that I have not. It is no merit in me that I have persisted.

Belief was not, as it never is with man, matter of volition. But the evidence was so conclusive that it compelled conviction, and I could not help it. Mountains may fall and crush me, but they cannot make me believe there is no earth under my feet and no stars over my head.

There is in my profession a saying, that he who tries his own cause, has a fool for a client. Perhaps I shall realize that in the tribunal in which I now appear; but how difficult it is for one to stop when talking of one's self. I had no idea I should carry my egotism so far. I know how ungrateful the strain must be to my readers. But what can I do? I have ascended the witness's stand, and am getting ready to bear my testimony before my fellow-men. I desire that my jury may know in what mood of mind I bear witness, that they may the better judge what credence to yield. Having performed that task, I leave that topic. I forget the inconsiderable advocate, and dwell, henceforth, more on the mighty theme, and in my next number, I will begin the work of describing the various kinds of manifestations, from which I claim that the sane mind cannot escape the conviction that it is a voice from beyond the grave that is now speaking to man. It is not

“Hark! from the tombs a doleful sound.”

But listen! it is a voice from beyond, bringing glad tidings of great joy!

J. W. EDMONDS.

New York, March 13, 1859.

No. II.

MEDIUMSHIP.

To the Editor of the New York Tribune.

SIR: I shall devote this and the next paper, to mediumship and the Circles—the chief instrumentalities of spiritual intercourse. And I remark :

First—That the manifestations of the spirit power, seem to be generally connected with the living human form. I say generally, because there seem to be some cases where the phenomena do not require, or are not connected solely with the person. Haunted houses are of that kind. So are cases of inanimate objects, moving in the absence of any person. And the brute creation are sometimes affected. The devils' entering the herd of swine, and Balaam's ass seeing the angel before his rider did, are instances of this. So I am informed of a case, where a fierce watch-dog saw a spirit at the same moment his master did, and fled affrighted. And, in the "Seeress of Prevorst," it is said : "A black terrier that was in the house, was always aware of the spirit, and crept howling to his master ; neither would he lie alone at night."

Second—The existence of the mediumistic power is the result of physical, rather than of mental or moral organization.

What that peculiarity of organism is, I confess I do not know. I at one time thought the power was connected with a nervous, excitable temperament ; but I have seen it just as strong in a stupid, stolid person. It does not depend upon age, nor upon sex, nor upon color ; nor upon climate or locality, nor upon condition ;

for rich and poor, high and low, educated and ignorant, married and single, male and female, young and old, white and black, are alike developed as mediums.

And my marvel is, that men of science, instead of acting as they do, like scared children, do not look into it like men of sense, and find out what it is that is thus strangely affecting all classes. Surely it may as well be discovered as many other things connected with man, which were once as profound mysteries as this is. Its existence in our midst cannot be ignored any longer, nor will thinking people be much longer satisfied with general denunciation of its delusive or demoniacal nature. And science owes it to mankind, to meet the question, not with self-complacent sneers—

“The Atheist’s laugh’s a poor exchange
For a Deity offended”—

but with careful, judicious investigation. In France, it meets with such sensible treatment. But among the savans of America, with the exceptions of Prof. Hare and Prof. Mapes, it is received as the appearance of a comet was in the days of my childhood among frightened boys, with anything but philosophic calmness.

Third—Mediumship is capable of being improved by culture.

I have known physical mediumship to begin with faint and almost inaudible rappings, and end with loud, clear, and distinct sounds ; to begin with a slight motion of a table, and, after a while, find itself amid a riotous movement of inanimate objects. I have known the mental kind to begin with writing mere “pot-hooks and hangers,” and unmeaning characters, and, ere long, to write with ease and distinctness ; to begin with seeing a faint, shadowy form, and end with so distinct a vision of the spirit, as to be able to identify the

person ; to begin with a confused perception of something to be communicated, and progress to the point of receiving thought, clearly and distinctly, from this unseen intelligence.

It seems to be like others of our attributes—like our power to read, write, or cipher—to paint, or make music—belonging to us as a part of our nature, and capable of being made available by culture.

I found it so in my own case. The first signs of mediumship in me, came when I was alone in my library, and in the form of an impression on my mind. It might be called imagination, for it was very like the process of building castles in the air, and yet it was different. It was presenting to my consciousness an acting, continuing scene, with a lesson told by the totality of the incidents. The process was novel to me, and I watched it with a good deal of interest. I discovered that I had nothing to do with it but to be a passive recipient of a train of thought, imparted to me from a source outside of or beyond myself—that is, the thoughts did not originate in my intelligence.

My next step was to behold a scene, presented to my vision like a moving panorama, and not merely a mental impression. I seemed to see, though I knew I did not see with my usual organs of sight. And it was remarkable that the intelligence that was dealing with me, presented the picture more or less rapidly, as it discovered I had taken in its details ; and after going through with it once thus deliberately, it presented it to me a second time, more rapidly, evidently for the purpose of so impressing it on my memory, that I could narrate it.

My next step was to see an individual spirit, that of an old friend, who had been dead six or eight years. I was in my room at work, not thinking of him, and sud-

denly I saw him sitting by my side, near enough for me to touch him. I perceived that I could exchange thoughts with him, for, in answer to my question, he told me why he had come.

Next, I beheld spirit scenes, which, I was told, were the actual, living realities of the spirit world, scenes in which individuals and numbers were moving, acting, thinking, as we do in this life, and conveying to me a vivid idea of life in the next stage of existence.

During all these steps of progress, I could converse with the spirits whom I saw, as easily as I could talk with any living mortal, and I held discussions and arguments with them as I have with mortals.

My daughter, who had long resisted the belief, one day requested to witness a manifestation, and I sought an interview with her mother, in order to bring it about advantageously. The spirit came to me, and I communed with her for half an hour. We reasoned together as in life, discussed various suggestions, and concerted a plan.

It will hardly do to say this was imagination in me ; for the plan thus concerted was, after a lapse of a few weeks, carried out without my intervention. A female, a stranger to both mother and daughter, was brought to my house from a distant city, and, through her, while entranced and unconscious, was finished to my daughter a parting injunction of her mother, which death had interrupted two years before.

Nor will it do to say, this was a mere reflex of the mind of the living, for my daughter alone knew of the injunction which had been given, and knew not the conclusion until she thus heard it.

Thus has my mediumship progressed, from a shadowy impression of an allegory, to seeing spirits, conversing with them, and receiving thoughts from them

with ease and distinctness. Why may not this be equally true of every one?

Fourth—Mediumship has an infinite variety of phase—the same that is witnessed in human character and human action, and absolutely precluding the idea of collusion.

Fifth—It comes at its pleasure, and not at ours. By observing the proper conditions, we may aid its coming. So, we may surround ourselves by circumstances which will retard or prevent its coming; but we can not make it come at our pleasure. There is no greater anomaly connected with the subject, than the extent and manner of our control over it, and no part of it where improvement by culture can be greater. This control seems to belong to man as part of his nature, and can be so acquired by him, as entirely to forestall any power to do harm.

Sixth—Wherever it appears, in whatever part of the world, it has the same general characteristics. Thus, among the slaves at the South, I learn that it comes in the same form as among the free at the North. I have been told by a missionary in San Domingo, that such was its appearance among the ignorant negroes there. A French gentleman, who had been in Algeria, described to me the same thing among the Arabs. Two Spaniards, who had never heard of the phenomenon, found it obscurely in Cadiz, with the same features. An English gentleman came to my house, out of curiosity, and, hearing it described, exclaimed that it was the same thing which had occurred at his father's country mansion, years ago, but they did not know what it was.

This accordance in features everywhere, is a pretty formidable argument against the theory of collusion and delusion.

Seventh—Though I have said that it depends mainly

on physical organization, I must not be understood as implying that mental or moral causes do not affect it. I know of no kind of mediumship that is entirely exempt from the effect of the human mind, and I know many cases where, the power being abused, it has been interrupted. The most frequent cause of interruption, is the perversion of it to selfish purposes. One medium I knew, who became grasping, avaricious, in spite of warnings. His power was suspended until he reformed. A young girl, taken from the streets as a rag-picker, with great powers, was used by an old woman to make money out of. Not only was the child taken from her, but the power taken from the child. When it is necessary for my daughter to rest from her labors, the power is temporarily suspended.

But it is not always that it will be stopped at our pleasure. When the desire to stop it is purely selfish, they will often pay no attention to it. I know a case, where a female, afraid that her business might be hurt, refused to be used. She was followed by the manifestations until she yielded, and then all was well. My daughter and niece long resisted the belief, and for a whole year my house was haunted with noises and other performances, until they yielded, and then it stopped. If they omitted their evening devotions on going to bed, they would be disturbed until they said their prayers, and then all would be quiet.

I could enumerate many kindred instances, but I must be content with saying, as the result of my experience, that where the power is yielded to, and with good sense, and from pure motives, it seldom hurts, but is generally productive of good ; but when perverted to selfish purposes, it will, first or last, be interrupted or bring punishment in its train, and sometimes both.

Eighth—Mediumship frequently changes in the same

person, in its form of manifestation, and this not at the option of the instrument. I knew one who, at first, was a medium for rapping, table-tippings, and the like ; then she wrote mechanically, thoughts not her own ; then she spoke in many tongues ; then she sang and played words and music unknown to her ; then she personated the departed ; then she saw spirits ; then spoke by impression ; then was a clairvoyant, seeing earthly, distant objects ; then she prophesied, and then communed freely with the dead, and conveyed their messages of affection and instruction to their surviving friends.

Ninth—I have observed that, though ill health will not always prevent, yet a sound state of health is most favorable to the manifestation, and the health will never be injured when the power is discreetly used. Over-indulgence in it, as in other things, will be injurious.

And, *Finally*, for space compels me to stop, I have observed that, in every form which mediumship has assumed, there has been ever manifest one great object in view—steadily aimed at throughout—and that was, to open a communication between mortals and the invisible world ; and to that end, intelligence displaying itself, and forcing ever upon the rational mind, this most important inquiry, **WHENCE COMES THIS INTELLIGENCE ?**

J. W. EDMONDS.

New York, April 2, 1859.

No. III.

THE CIRCLES.

To the Editor of the New York Tribune :

SIR : I devote this paper to the Circles, and the conditions best adapted to the due manifestation of the spirit power.

But as it happens that some are already induced by these papers, to investigate the matter, I ought to utter a word or two of caution.

In the *first* place, then, I remark, that the evidence is generally so personal in its character, that it is quite impracticable for any one to convey it to another as vividly and forcibly, as it is realized by him who receives it directly. Thus, when my person is touched, I can know it certainly, but no language that I can use, can convey to others the same realizing sense that I have of the fact. And so when my secret thought is revealed, or something is said that is known only to me and one who is dead, it is quite out of the question that I can make any one know the fact as unmistakably as I know it. And we are thus warned to be patient with those who are obliged to receive our testimony, instead of obtaining it for themselves ; and are admonished not to be too ready to receive that of others, especially when the direct evidence is so attainable by all.

In the *second* place, I remark, so great is the variety of forms in which the manifestations come, that we cannot safely reach a conclusion, until after long and patient investigation. I was over two years investigating, before I became a believer, and, even now, after

more than eight years' experience, I find I am all the time learning something new. Six, or twice or thrice six times beholding it, ought not to suffice. Let me illustrate: I once had a Reverend Bishop at my house, who witnessed the manifestations for several hours, and apparently to his satisfaction, till I asked him how he knew that all he had heard, had not come from the mind of the medium? So, the Medical Professors at Buffalo, after a few sittings, attributed it to the toe or knee-joints of the medium, while a little patience would have shown them the power displaying itself by ringing a bell. The Harvard professors, after five or six interviews, pronounced it injurious to virtue, when they had not beheld enough to determine that it existed, much less to know what it taught. How much even of my eight volumes of manuscript—the record of only three years' research—could have been rapped out, letter by letter, in half a dozen sittings? And Professor Faraday would not have ascribed the movement of the table to the magnetism of the hand resting on it, if he had only waited long enough to see it move without a hand's touching it. Such hasty conclusions are always painful to me, and are never, in my opinion, safe.

But to come to the Circles.

In the earlier stages of investigation, the assemblage of a few persons—from four to twelve—is very advantageous, and often necessary. It is now as it was of old—where two or three are gathered together, that the spirit power can most readily descend in their midst. It was when four were together, that Moses and Elias appeared again on earth, and it is now of common occurrence, that a "Circle" of a few persons greatly aids the manifestations.

It is, generally, best to have an equal number of both

sexes ; and the advent of the power is often hastened by taking hold of hands, or laying them on a table.

It often occurs, that the display of the power is interrupted by the withdrawal or the addition of some one after the manifestations begin.

So too, it is not a little advantageous, that all the Circle should have a calm, gentle, and devout feeling ; and hence it is, that music and prayer are always beneficial, and sometimes indispensable.

Now, why is this ? Who can tell, so long as we are as ignorant as we are, of what is the power that is at work ?

We know a little—a very little—about it, and, until science shall aid us with its researches, it is almost idle to speculate about it. But what we do know may as well be stated.

Electricity is one element used. This we know from various experiments, and the use of an electrical machine has at times been serviceable.

Magnetism, both animal and mineral, is another. Sometimes the use of a large magnet has hastened the display, as has the presence of those who possess much animal magnetism.

But there is something more than these elements, and among other things, is that which the German writer, Reichenbach, calls Od or Odic force. This is an extremely subtle fluid, invisible to most persons—which is emitted by the magnet, by crystals, and by the human body, being the product, in the latter, of the chemical action of respiration, digestion, and decomposition. I have myself beheld it issuing from both ends of a magnet, and forcing itself out like a pale, shadowy smoke, from under its armature. I have seen it issue from the human head and fingers. On one occasion I saw it so plainly that, in a dark room, I saw my own hand in that

which issued from the head of the person who stood by my side.

*It is that which artists have so long been painting around the heads of their saints and glorified ones.

It is ever, as I understand it, generating in the human form, and its natural flow can be disturbed or interrupted by strong emotion.

As we can see electricity and magnetism only by their effects, so we often know of the existence of this element only by the distress which its interruption causes.

I have tried very hard to learn more about this, but the answer to my inquiries has been, that science must discover it, and that until it does, it will be in vain to attempt to describe it to me. Something has, however, been done to enlighten me a little. On one occasion, through a very reliable medium, was displayed the manner in which ponderable objects were moved. I published the account of it in the appendix to my first volume on "Spiritualism." On another occasion, I saw the process of preparing a Circle for manifestations. From each member of it, I saw a stream of this fluid issue and slowly ascend to the ceiling. At the same time, from the surrounding spirits, I saw similar streams issue, but in greater quantities, and with more force. The streams united and gradually filled the room, from the ceiling down, as smoke would. I could trace it in its gradual descent, by the pictures on my wall, and the books on my shelves, and I observed that, as soon as it descended so far as to envelop the heads and breasts of the Circle, the medium was influenced, and the manifestations began.

This is as far as my knowledge extends, and how earnestly I would ! that they who, from their scientific attainments, are far better fitted than I am for the inves-

tigation, would pursue the subject to a better understanding of this mighty and mysterious power.

But, from what we do know, it is easy to see how important the topic of "conditions" is, and how easily they can be disturbed, when even emotion can affect them.

The investigator, to be successful, must not only himself be in a proper condition, but he must conform to those which experience has shown to be necessary. This is a stumbling-block with many, but surely it ought not to be. How can we see without being in a condition to have light, or hear without a condition fit for the transmission of sounds?

And as to his own condition, of one thing the investigator may be assured, and that is that he will be most successful when he approaches the subject with a feeling of devout and solemn reverence. And why not? He is talking face to face with immortality. He is, while yet in the mortal frame, communing with the spirit—holy and divine. And now, as of old, it cannot do many mighty works because of unbelief. And to the question, "Why could we not cast him out?" the answer is as of old, "Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. How be it, this kind goeth not out but by prayer and fasting."

J. W. EDMONDS.

New York, April 18, 1859.

No. IV.

PHYSICAL MANIFESTATIONS.

To the Editor of the New York Tribune :

SIR : By this term, which has acquired a sort of technical meaning among Spiritualists, I mean those things in connection with spiritual-intercourse, which are addressed to our senses, irrespective of what is addressed to our mental or moral consciousness.

I have known all the senses to be thus addressed, and I will relate in detail, in this and the ensuing paper, incidents calculated to show that.

1. *Smelling.*—Once, after midnight, when I was in bed, sick, I perceived an odor of a peculiar kind, such as I had never smelled before, pungent, but not ungrateful. It was not diffused through the room, but was presented to my nostrils at intervals, as if from a smelling-bottle. Lying on my side, I fancied it might come from the bed-clothes. I accordingly changed my position to lying on the other side, and on my back, and sat up in bed, throwing off the clothes. But in every situation, it continued to come with the same smell and with similar intermissions. In a short time, it operated both as a cathartic and emetic, and I was speedily relieved of my illness.

Once afterward, when I was again sick, I had the same odor presented to me, but less pungently, and without the like effect.

I never, at any other time, smelled that peculiar scent.

I was once present, when a vial containing water, which had been purified by distillation, was passed

from hand to hand, at one of our circles, until the water became medicated and emitted a very perceptible odor.

I had read of a vial of water being prepared, and used as a magic mirror, and I was inclined to try the experiment. Distilled water, in a vial, was allowed to stand for some time on the table, around which the circle were assembled, and it was then put away in a closet. After remaining there a few days, it was found to be medicated, and also emitted a very perceptible odor.

In both instances, we were told that the medication was for curative purposes, and I know that the contents of one of the vials was used with that object, and apparently with effect. I cannot speak certainly of the effect, because I know only the means used and the result. What produced that result, I cannot, of course, know. I can only judge.

2. *Tasting*.—In the earlier stages of my investigations, I was in bad health, which had been increasing on me for some years, and I am fain to believe, that I have been materially aided from this unseen source in my recovery. Of that I shall have occasion to speak more hereafter; now I have only to remark, that several times when at circles, and when the presence of the influence was very palpable—and experience enables one to know that quite unmistakably—I have felt a peculiar taste, as of medicine, not as food or drink, but as gas or vapor.

I have heard of similar instances from others; but neither in their cases nor my own, can I do otherwise than speak hesitatingly, for I cannot be sure that spirit influence had anything to do with it.

The medicated water, of which I have spoken, had a peculiar taste as well as odor, and several instances of the same kind have been related to me.

Feeling.—Touching the person has been much more common than either of the other two.

The first time I experienced this, was at a dark circle. Ten or a dozen persons were present, sitting around a table. Two of the company were directed to pass behind the rest of us. As they did so slowly, each one seemed to be touched. Sometimes I could only judge from their exclamations, but sometimes I could hear the slap of a hand very distinctly. The manifestation was rather rude, and was offensive to me ; and as I was approached, I was apprehensive of a similar display with me ; but on the contrary, all I felt was a hand gently laid on my head, and moved around a few times, and then two or three soft touches on my side. The room being dark, I could not, of course, know that it was not done by one of the two persons who were behind me. But it was not a little remarkable that it should have been made to conform to a thought which I had not uttered and so unlike all the others, both before and afterward, during the evening, and that it should be a touch with which I was familiar ; for it was the gesture with which my wife was wont to pass my chair, as she would enter my library of an afternoon, and find me at work at my law cases. No one then present, I think, could have known that, and it was too peculiar to be deemed accidental.

My doubts, however, were soon removed, for not long afterward, at a circle, my arm was seized above the elbow, as by an iron hand. I felt distinctly the palm of the hand, the ball of the thumb, and each finger, and I was held fast, with a force far superior to any that a mortal hand could exert. I was powerless in its grasp. I tried to shake it off, but could not. I tried to move my arm, but in vain. There was none of the softness or elasticity of human flesh in the touch, but it

was hard and inflexible, like metal, and my arm was pressed to the verge of pain. Yet it did not hurt, but simply held me fast. It could be no human hand, and, beside, I knew it was not, for I put my other hand on the affected part, and all around it so as to be certain. I became uneasy, and importuned it to leave me, but it continued long enough to show me it was independent of my will, and then it left.

Beside these instances, my person has been frequently touched, and sometimes under circumstances that precluded the idea of its being done by mortal hand. It would extend this paper too much, to enter into a detail of the circumstances, out of which this preclusion springs, but at that time I was alike astute and skeptical, and labored, like some others of later periods, under the fear that my credulity might be imposed upon, and I made ridiculous by some whom I considered my inferiors in standing, if not intellect. I was, therefore, on a constant lookout for trickery. Sometimes the events would occur in such manner that they might be done by mortal means, though the fair conclusion was that they were not, but it was sometimes that all doubt was cut off. Thus I have been touched, when no person was near enough to do it; sometimes in the light, when my eyesight told me that none of those present did it; sometimes in the dark, when no one knew where I was, or even that I was present; sometimes my foot has been patted as with a hand; sometimes my clothes pulled as by a child; sometimes a push in my side, as by a dull and non-elastic force, and twice I have felt a human hand on my skin. On one of these occasions the touch was cold, but not clammy, and on the other, it was soft, warm, and flesh-like.

I have been present on numerous occasions when others have said they were touched, and have acted as

if they were, and when it was evidently no fabrication of theirs, for they were too really frightened themselves. Once I recollect my niece, who was standing by my side, had her feet so pulled from under her, that she came near falling ; and once a young man who stood near me was seized and pulled from me. I caught hold of him, but our joint resistance was overpowered, and he was fairly lifted from the floor, and taken from me.

These things occurred in the earlier period of my inquiries. Their work having been done with me, I have witnessed little or nothing of them of late. But I was then in a peculiar state of mind. At one moment it would seem from the nature of the incidents that it was not possible there could be any deception, but subsequent reflection would suggest that there might be, and I was therefore not yet a full believer. While in this mood of mind, this intelligence urged me to publish to the world what I have witnessed. I refused, and demanded more evidence. They answered they would give it to me, and they did in good earnest.

It would take more than a column of your paper to relate the events of that memorable evening. It must now suffice for me to say, that five mediums were brought together, without my intervention, and that for three hours and a half I was in the hands of this unseen intelligence, and was operated upon by it in a great variety of ways.

I had no fear during the operation, but for several evenings afterward I confess that when I retired to bed I was frightened at what had been done to me, and to this day the incidents live very vividly in my memory.

The object seemed to be to convince me, by a resort to my senses, that there was a power at work, not of mere mortal origin, and that object was attained.

Perhaps I may, in my next paper, detail the events

of that meeting ; but now I have filled my column, without yet even alluding to the more numerous manifestations that are addressed to the senses of sight and hearing. I must defer that topic to another occasion, and close this paper by remarking :

First : That which struck me most, amid all the wonders I beheld, was the intelligence that was displayed in it all. They were not only guided by intelligence, but they had an intelligent object, and held an intelligent conversation with me.

Second : Others may ask, as a very clever correspondent did in a recent letter, Why use such "low and vulgar modes" of communication ? I answer, They are not more inconsiderable than opening the door of a prison, or telling a woman where to find water. But, characterize them as we may, they have this object in view—and they are attaining it with marvellous celerity—to convince man of his immortality by appeals to his senses. The effort to convince him by appealing to nature, to reason, and to revelation, has been vain with the great mass of mankind. The argument now comes in this form—the block letters in an infant school—and it comes with such force that he who will place himself in its way, cannot escape conviction.

J. W. EDMONDS.

New York, May 7, 1859.

PHYSICAL MANIFESTATIONS.

To the Editor of the New York Tribune :

SIR : I now proceed to consider the manifestations of this character which are addressed to the senses of hearing and seeing, and I must of necessity be brief and general.

1. *Hearing.*—It was to this sense that the first manifestations which I witnessed were addressed. I was then so situated that the thought uppermost in my mind was in regard to the dead, "Shall we ever meet again?" I am bound to confess that all I had heard of religious teachings, for some fifty years, had engendered in me doubts if there was a future beyond the grave. It was not my fault that this was so. I did not want to be an infidel, but they who were my theological teachers were so full of absurdities and contradictions that in spite of myself, I could not believe. The future they taught was revolting alike to my judgment and my instincts, and, unable to conceive of any other, I was led to doubt whether there was any; yet the idea of an eternal separation from the departed was exquisitely painful to me.

It was in this mood of mind, and while I was searching for the truth on this topic, that one evening, when alone in my library, a voice spoke to me in tones which I feared had been silenced forever, and answered the question, Shall we meet again?

The voice was soft and gentle, but distinctly audible, and, oh, how familiar to my ear!

I was startled, and of course the first thought was,

What an hallucination ! I could not conceive it to be anything else. Yet, as I knew whether I could hear or not, I could not get rid of the idea that it was a reality. I never dreamed then of such a thing as the spirit of the dead's being able thus to speak, and for several weeks I debated the matter in my mind, trying to convince myself of the falsity of what I was obliged to know was a fact.

Then it was I heard the "Rochester knockings," at a *seance* or interview, lasting only ten or fifteen minutes, but crowded full of interest. In that interval, it appeared that the sounds were not made by mortals, but by some unknown power that was intelligent enough to spell and to write, to hold conversation, to read thoughts and answer questions not uttered, to know what minute I was making of the occurrence, to display the characteristics of the person professing to be present, and to show emotions of joy and affection.

Here was enough to awaken my curiosity, and I entered upon a course of investigation. For several months I heard the sounds in a great variety of forms.

I heard them on a railroad car while travelling ; on the floor in an eating-house by the wayside ; on the ground, when standing outside the car ; on a door high above our reach ; on a floor, following two or three feet behind the medium when walking ; alone in my bedroom, in different places ; on a door standing open, so that both sides of it could be seen ; on a window and a looking-glass ; on my person and that of others ; on the chords of a piano ; on the strings of a violin ; besides the oft-repeated displays on the floor and the table. I have known the sounds made with the hand, a hair-brush, a fiddle-bow and a chair ; and I have heard them imitate the whistling of the wind, the creaking of a ship laboring in a heavy sea, sawing and planing

boards, the falling of sods on a coffin, the sound of an æolian harp, of soft and distant music, and once a scream, as of persons in agony.

And in all these forms conveying intelligence, not merely that of the peculiar sounds made, but spelling out words and sentences, letter by letter.

This spelling out words was done by some one calling over the alphabet, and the sounds being made at the proper letter, with certain sounds to designate an idea. To facilitate the work, this unseen intelligence devised a set of signals, by the aid of which my earlier conversations with them were had.

I annex hereto their scheme, premising that each dot in it stands for a sound, and made more or less heavy, or more or less near to each other, as indicated by the size or position of the dots :

.—No	.—.—.—We.
·.—End of a word.	..—.—.—You.
·.—Colon.	..—.—.—And.
..—End of sentence.	5—Alphabet.
··—Semi-colon.	6—Qualification.
...—Yes.	7—Disapprobation.
·!—·!—·! Emphasis.	8—Sit close.
·.—Comma.	Succession of raps—Go
...—Done.	back.

It has been supposed by many that the sounds were such as mortals could not make. So far as my experience goes, this is a mistake ; for I have never heard one that I could not imitate, and I have known that mediums, failing to get the sounds, would make them. But the fact was clearly demonstrated, that most frequently they were not made by mortals, nor merely fortuitous, but by an intelligence which had will and purpose, and could express them, and which, when asked, "Who and

what are you who do this?" could answer to the satisfaction of any rational mind, and establish identity.

2. *Seeing*.—It was not long after the mode of communicating by raps had been discovered, that table tippings came into vogue. I do not know where or how they originated. They seem to have grown up from circumstances. Half a dozen persons sitting round a table with their hands upon it, was the method most commonly used to obtain the rappings or any other physical manifestations. Moving the table was often one of these, and it was soon found to be even easier to do that than to make the sounds, and signals were concerted in like manner, whereby different motions of the table were used to convey ideas. Thus, as with the rappings, words were spelled out. Some one would call the alphabet, and the table would give the concerted signal at the proper letter.

In Spain a different mode of using the table was devised. The alphabet was reduced to 24 letters, and each letter was numbered. The corners of the table were numbered 1, 2, 3, 4, and the corners would move to indicate the letter. Thus, if corners No. 1 and 4 were moved, it was their fifth letter, and so on.

In this simple manner, though awkward and tedious, did the intercourse begin with hundreds and thousands of people, who thus learned the great truths which it teaches. It was our primary school, and we began with our alphabet.

There were embarrassments about it. Sometimes, when the spirit had not learned to read, it could not spell out words. Sometimes, when its education had been poor, it would spell wrong; and sometimes, when unacquainted with our language, it could not frame a sentence in English.

Still, this mode of communication was used, and became the most common of all.

The sense of seeing was appealed to mostly in the moving of ponderable matter, and it was not always for the purpose of spelling out words. Occasionally it was chiefly with the view of showing the presence of the power.

I have seen a chair run across a room, backward and forward, with no mortal hand touching it. I have seen tables rise from the floor and suspended in the air. I have seen them move when not touched. I have known a small bell fly around the room over our heads. I have known a table, at which I was sitting, turned upside down, then carried over my head, and put against the back of the sofa, and then replaced. I have seen a table lifted from the floor, when four able-bodied men were exerting their strength to hold it down. I have heard, well-vouched for, of a young man carried through the air several feet from the floor, through a suite of parlors. I have seen small articles in the room fly through the air, and fall at the place designed for them, and sometimes so rapidly, that the motion was invisible, and all we could see was, that the object had changed its location.

This is a very meager account of what only I have witnessed, aside from the countless incidents witnessed by others in different parts of the world. But here is enough to show that these manifestations were not made by mortals, but by a power which had all the attributes of the human mind and heart. To repeat a remark I have more than once made, here was an intelligence that could read and write and cipher, divine our secret thoughts, and speak in many languages. Whence came it? Not from electricity or magnetism, as said by many, for intelligence is no attribute of theirs. Not from mortal action, for here was inanimate matter moving without mortal contact, and sounds made

without human intervention. Whence, then, but from that source which appeared to Hagar in the wilderness, which opened the prison-door to Peter, and which caught up Philip, that the eunuch saw him no more?

But, be it what it may—a delusion, deception, or satanic—from this much-contemned source, the physical manifestations, came the proof of intercourse with the spirits—the answer to the question, “Shall we meet again?” and the demonstration of man’s immortality.

Yet, this is but the beginning. There are higher and holier truths than even these, that are revealed to us, and other means that are used, far more important and effective, and to them I shall next address myself.

J. W. EDMONDS.

New York, May 23, 1859.

No. VI.

TEST MEDIUMSHIP.

To the Editor of the New York Tribune :

SIR : Lord Bacon, in speaking of Jesus of Nazareth, says : "All his miracles were consummate about man's body, as his doctrine respected the soul of man." "No miracle of his is to be found to have been of judgment or revenge, but all of goodness and mercy, and respecting man's body."

These remarks are equally true of the manifestations of to-day. No harm is done, though the power to do it is present ; for it is restrained by an overruling intelligence and directed for our welfare ; and that welfare the elevation of our moral nature.

One portion, however, of Bacon's remarks is not strictly true of what is before us. The marvels of the present day are not "consummate about man's body." Aiming still at his moral elevation, they go farther than a mere appeal to his senses. They address his emotions and his reason as means of his regeneration, and this may properly be termed mental proof of Spiritual Intercourse.

Foremost in this class is Test-Mediumship, showing at once the presence of the power, and the identity of the communing intelligence.

It must not, however, be understood that this testing process is confined to the mental manifestations, for it is apparent in all kinds of mediumship. And there has sprung up among us a class known as Test-Mediums—a class *sui generis*—and I have frequently heard it said,

“We cannot answer that question through this instrument ; you must go to a test medium.”

I do not understand and cannot explain why this is so. I only know the fact that, through some mediums, tests are easily given, while through some they are given only incidentally.

It is through this testing process that the objections to the reality of intercourse between us and the spirits of the departed have been met and overcome. And it has come to us in such a variety of forms, that it will be difficult to give anything like an enumeration. The utmost of my effort must be to give a general idea.

First—Even in the sounds and the table-tippings, irrespective of the words spelled out, there will often be observed the characteristics of the individual. Thus, a strong man will be loud and vehement ; a child, soft and light—a calm man will be slow and deliberate ; an impatient one, quick and hurried. Sometimes the manifestations will be bold and dashing, and sometimes sorrowful or joyous, in accordance with the emotions of the moment.

The feeling against this subject is so strong in many minds, that I cannot give names without inflicting pain. If it were otherwise, I could mention several persons, well known in this vicinity, whose manifestations would be recognized at once as characteristic. Two I can mention without danger of wounding any one, and that will illustrate my meaning. My wife comes gentle and joyous ; Isaac T. Hopper, prompt, clear, and decided.

Second—Names, ages, dates, and places, are given ; sometimes by writing several words on slips of paper, and so folding them as to hide the writing, and the right one be picked out ; sometimes by pointing in succession to several names, and receiving the mani-

festation at the right word ; sometimes by speaking or writing the word ; and sometimes symbolically.

Occasionally, however, mistakes are made, and it may be a mere reflex of the mind, or the product of clairvoyance. But it is most frequently correct, and often the word given is unknown to the medium, and not recognized by the inquirer. One instance of this is where the inquirer, at the moment, insists the word is wrong, but afterward finds it to be right. Another is when the word given is unknown to any one present.

Third—Letters, carefully sealed and enclosed in envelopes, are returned unopened and correctly answered. A medium in Boston, by the name of Mansfield, has answered hundreds of such letters, thus showing that there is a power at work which can read what is inside the sealed envelope, and, by the character of the answer, that it must be the spirit it professes to be. Sometimes this is tested by the answers also containing a copy of the letter thus concealed.

Fourth—Another phase is exemplified in *The Banner of Light*, a newspaper of Boston. For many months there have appeared in its columns communications from spirits, whose existence and names were alike unknown to the medium, but who have been recognized, not merely by the names, but also by incidents told, and traits of character displayed.

Fifth—Seeing mediums have described the spirits present, so that they have been recognized. This has been common at my house for several years, and hundreds have witnessed it. I have myself occasionally that power, and I mention, as an illustration, that a young man, unknown to me, was once at my house, and I saw the spirits present, and from my description he recognized one whom I had never seen or heard of before.

Sixth—Through speaking and writing mediums, the characteristics of the spirit are at times unmistakably displayed. Sometimes this will be in the language used, being in a brogue or broken English, or some peculiar idiom; sometimes by peculiarity of thought, and sometimes by the tone of feeling.

Seventh—Incidents are related or alluded to, which are known only to the inquirer and some one who has died. For instance, not long since I received a letter from Maine, purporting to be a communication from Professor Hare. It referred to interviews between us, only known to us.

Eighth—Another instance, which is a test rather of the presence of the power than of individuality, is where thoughts concealed from every one are openly revealed. Often have I beheld this, and observed how the inquirer has been startled at thus realizing the truth—often proclaimed, but seldom believed—that every thought is indeed known to the intelligence which is ever around us, and carried—where?

I have not space to enter into the details of these things. They would fill many pages of your paper. I must content myself with appealing to the experience of the many who have availed themselves, as I have, of the opportunities afforded them, and with adding, that all may witness them if they wish. They have but to seek and they will find.

If they so seek, one thing will strike them as it has me, and that is, that while all history, sacred and profane, is full of the evidence of spiritual intercourse in all ages and conditions of mankind, it has not been till now that it has come in the definite form of identifying the spirit.

There is surpassing wisdom in this, come from what source it may.

If the spirit that comes is one whom I have never known, how can I be certain that it is ~~him~~? But if he comes as one whom I have known intimately when on earth, whose form and features appear to me as of old, or are accurately described to me, who speaks of incidents known only to us, who displays his peculiarities of character, who gives correctly names, dates, ages, and places connected with his earth-life, who evinces the emotions natural to him, and all this unknown to the instrument through whom it comes, how can the sane mind resist the conclusion that it is a departed friend who is thus communing with me? and the still weightier conclusion that, if he thus lives beyond the grave, I must too?

Already have many inveterate disbelievers in a future life been convinced by this argument. And yet we are told it is all devilish!

Will it be thought strange that this feature should now be first known? Such are not uncommon occurrences in the history of man. We are in the habit of speaking of the art of printing as being discovered within the last few centuries. Yet we read that among the ancient Greeks and Romans they knew the art of stamping letters on their medals and vases, and at other periods the ancients practised the art. But they were not sufficiently advanced to appreciate the value of their discovery, and it slumbered for ages. So the leading principle of the Copernican system of the planetary world was announced two thousand years before it was finally demonstrated by Galileo and Tycho Brahe, and received by mankind.

And now, with this feature of spiritual intercourse—it is but the legitimate result of human progress. Instead of worshipping the spirits, as did the Pagans of old and calling them our Gods; instead of saying,

as did the Pharisees, it is of Beelzebub ; instead of being frightened at it, as the world was in the days of witchcraft, we in this day have had the good sense to inquire what it is ; and we have learned that, like everything connected with humanity, it is capable of improvement by cultivation, and of contributing to our advancement.

And thus, out of apparently incongruous elements, has grown up a system of Test-Mediumship, by which the long-mooted question of our immortality is settled, and is demonstrated to the simplest, as well as the brightest mind, by irresistible appeals to the senses, to the emotions, and to the reason. Yet with many it is true now, as it was of old—they will not believe, though one rise from the dead.

J. W. EDMONDS.

New York, June 13, 1859.

No. VII.

HEALING MEDIUMS.

To the Editor of the New York Tribune :

SIR : " Now, when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see : the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear."

But not alone by Him were these things done. He ordained twelve and "gave them power against unclean spirits to cast them out, and to heal all manner of sickness." He chose seventy, and sent them forth, saying, "Heal the sick and say unto them, The Kingdom of God is come nigh unto you."

And when it was reported to Him that others, not his followers, were casting out devils in His name, he said, "Forbid them not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

Now mark the parallel :

I. *Casting out Devils.*—I take this phrase as I find it in Scripture, as indicating that the subject is possessed by an influence which produces violent throes, or, as is said in Scripture, "Straightway the spirits tare him, and he fell on the ground and wallowed, foaming."

I have witnessed many instances of this, when the subject was relieved simply by laying on of hands, and sometimes by a mere command to the spirit to depart.

I was once at a circle in Troy, some twenty persons present, when a strong man became unconscious and violently convulsed. He beat the table with great force with both his fists. I put my hand on his head, against vehement struggles on his part to prevent it, and in a few moments he was restored to quiet and consciousness. I once had a man similarly affected in my own room, who beat his head violently on a marble-top table, and fell on the floor in convulsions. He was recovered by the same means, though more slowly. A man from Chicago waited on me, afflicted with continuous convulsions of his arms and legs. He was restored by the mere exercise of the will. Last year, at my house, I found a man lying on the floor, distorted and convulsed. I lifted him up, compelled him to sit up in a chair, and then with a few words, addressed, not to him but to the spirit that was influencing him, he was at once restored to composure.

These instances are enough for illustrations. They may be startling to one not acquainted with the subject, but it is ignorance alone that makes them so. It is not difficult to understand it, and easy to learn how to control it. Good sense, firmness, and unselfishness afford always, first or last, an adequate remedy, for what often, from the ignorance of friends, consigns the subject to a lunatic asylum, or condemns him to a course of injurious medical treatment.

II. *Insanity*.—This is a frequent charge against Spiritualism; and it is not long since that a newspaper in this city, in support of the charge, cited from the reports of several asylums, proof that one out of fifty cases was produced by this cause. But it had not the candor to say that three or four times as many were produced by religious excitement, and a greater proportion by disappointed love and pecuniary difficulties; and while it

was earnest in insisting that therefore Spiritualism should be put down, it failed to draw the still stronger inference against falling in love, pursuing wealth, or seeking religion.

It is true that Spiritualism, like every other exciting cause, has sometimes unsettled a weak mind ; but it is also true that it can often discover the cause of insanity, and thus indicate the remedy. I will mention an instance :

We once received a letter, telling us of a female who was occasionally seized with attacks of mania. Physicians had tried her cure in vain, and her friends were about sending her to an asylum. We replied that she was at those times influenced by the spirit of a relative who had died insane, and we pointed out a course to be pursued. The parties were all strangers to us, and we afterward learned that her father, in a fit of insanity, had committed suicide, and that the course we advised being pursued, she was cured.

What did Scripture mean when it said, "There came to him a certain man, kneeling down to him and saying, Lord have mercy on my son, for he is lunatic and sore vexed, for oftentimes he falleth into the fire and oft into the water." "And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour?"

I know the symptoms of the disease of insanity. My professional and judicial life has compelled me to study it, and I have communed with several who died insane ; and I am convinced that there are no means known among men that can do so much to cure and eradicate the disease as spiritual intercourse, well understood and wisely guided. How long it will be before those whose specialty the disease is, will have the good sense to look into it, instead of condemning it without inquiry and without knowledge, time must determine.

III. *Healing the Sick.*—This is a chapter full of interest, yet I must of necessity be so brief that I know I can give nothing like an adequate idea of the vast amount of good to mankind that has flowed and is flowing from this source.

There are two modes in which this work is done. One is by discovering what the disease is, and prescribing the remedy. My own case is an illustration of this. For over thirty years I was an invalid, varying the scene only by occasional attacks of long and severe illness. During this time I was treated for various diseases. My last severe illness was in 1854, when I was sick for about four months. A part of the time I was so ill that death was hourly expected. Then it was that the spirits came to my aid. They discovered that my disease was what no physician had suspected; but, through the mediums then around me, they could not prescribe the remedy. I sent over two hundred miles for one through whom they could, and whom they named to me. I followed their prescriptions from that day, and I am now in the possession of better health than I have had for forty years, or than I ever expected to enjoy.

There are very many mediums in this country through whom disease is discovered and cured in this manner. But there is a more remarkable, though less frequent mode, and that is by simply laying on of hands.

The following is a brief summary of some instances of this :

J. Loewendahl, of No. 201 Atlantic street, Brooklyn, has cured in a few minutes "A violent pain in the side," "general debility, accompanied by a most trying and nearly constant headache," and in a few sittings has cured neuralgia of four and five months' duration, and bronchitis, and affection of the kidneys.

William O. Page, No. 47 West Twenty-seventh street, New York, cured in a few minutes, a female who had had dyspepsia and chronic diarrhea for years, and was at the time given up by her physician, as she had also inflammation of the womb and bowels. He has cured rheumatism by once laying on his hand; and a long-seated dyspepsia and neuralgia, and a child severely afflicted with rheumatic fever.

Dr. C. D. Griswold, of Buffalo, thus cured a case of shaking palsy, from which the patient had been suffering some seven weeks.

Rufus B. Newton, of Saratoga Springs, has cured "consumption and spinal disease of eight years' standing;" "heart disease and paralysis of the left side;" "dyspepsia, female weakness, and spinal disease;" "abscess on the right jaw, hip-disease, and fever-sore;" "heart-disease, pressure on the brain, and nervous derangement;" "an acute lung difficulty," "cancer," "blindness of one eye and partial blindness of the other," "bronchitis and catarrh."

C. C. York, of Boston, has cured rheumatism of four years' standing, when one of the legs was drawn up, and the hands drawn out of shape; deafness, headache, and vomiting; a person who for two years had lost her speech; an external tumor, which had been growing two years; rheumatic fever; toothache; a scrofulous tumor and cancer.

John Scott, of No. 36 Bond street, New York, was originally a pilot on a Mississippi steamer, but for now over five years has been used as a healing medium in St. Louis, Louisville, Cincinnati, Columbus, and Cleveland, and in this city since February, 1858. He is now receiving at his house from 40 to 100 patients a day, and is working many strange cures, principally by imposition of hands.

In this way he has cured an arm of a physician, poisoned in a dissecting-room ; rheumatism, inflammatory and chronic, even where the limbs were drawn up and distorted ; total blindness ; a club-foot from birth ; fevers, particularly scarlet and yellow fever ; small-pox, even after breaking out ; cholera, of which he has cured hundreds and never failed ; paralysis, where, owing to age, the cure was slow and hard ; neuralgia ; displaced and broken bones ; insanity ; children dumb from birth ; epileptic fits ; issue of blood from nose, mouth, and womb ; ruptures ; falling of the womb ; piles ; dyspepsia ; scrofula ; cancers, sometimes by absorption, sometimes by removing them from the body, and restored withered limbs.

And all this, I repeat, by simply laying on his hands.

These are a few of the many cases of healing by laying on of hands, which are known among us. To detail more, or to spread out the evidence which I have in my possession, would exceed my limits. But this is enough to show the existence of the phenomenon now as of old.

Now, what is the inference to be drawn from these things ?

I prefer answering the question in the language of the earlier, as well as of the later fathers of the Christian Church :

Tertullian appeals to the power of the Christians over those possessed of devils, as a matter of fact and a proof of the truth of Christianity.

Origen claims that the signs, wonders, and various miraculous powers which followed Christ, were all "confirmations of His dignity," and he says : "None can doubt that the Apostles performed miracles, and that God gave testimony to their discourses by signs,

wonders, and various powers. Our blessed Saviour abundantly discovered that His power was nothing less than of God, by the frequent and incontestable miracles which He wrought, even in the presence of the Jews, but which they tried to evade on the plea that they were done by the aid of the devil." He says: "Christianity is not indebted, either for its origin or progress, to human influence, but to God, who has manifested Himself by means of various miracles, founding His religion thereon."

Arnobius asks, "Was He a mortal, and one of us, at whose voice sickness and disease fled away? whose presence the race of demons, hid in the bodies of men, could not endure? who caused the lame to run? whose light touch stayed the issue of blood, restored the withered hand, and gave eyes even to those born blind? * * * Who healed hundreds vexed with divers diseases?"

Eusebius says, "Observe his knowledge, his wisdom, his miraculous works! Surely the matter is divine, and such as exceeds all human endeavors."

Chrysostom says, "The Apostles did not introduce or spread the gospel by force of arms or wealth, but their words, simple in themselves, were sustained by miracles. In proclaiming a crucified Redeemer, they produced miraculous works, and so subjugated all the earth."

Augustine adduces the miracles of Jesus, as being more than unusual events, and he enumerates among them, the sick were healed, strength restored to the lame, sight to the blind, hearing to the deaf, &c.

Paley, in his Evidences of Christianity, appeals to the miracles for proof; and Bolton, in his work on the same subject, says, "All parties agree in allowing that a miracle, if it can be proved authentic, is one of the strongest evidences any cause can possess."le

Now, when we reflect that healing the sick is one of the miracles referred to by all these champions of Christianity, may we not ask what there is to change the character of the evidence when applied to Spiritualism?

J. W. EDMONDS,

New York, June 27, 1859.

No. VIII.

SPEAKING IN MANY TONGUES.

To the Editor of the New York Tribune :

SIR : Some time since I published a tract, in which I mentioned several instances of speaking in many tongues, some of them within my own knowledge. And when I accepted the invitation to write these papers, I inserted a request in *The Banner of Light*, for similar cases, elsewhere, and in answer I received a large number of letters. From these two sources I compile the ensuing very general statement. I can do no more now, but will at some future day give them to the world in detail. It is enough now to say that those letters give names, dates, and places, so that the statements can be verified, and some of them are attested by several signatures ; and in some instances they record the speaking in what seemed to be a well-organized language, but it was unknown to the hearers, and might be merely unmeaning gibberish, which some has been that I have heard. I exclude from this statement all cases where the language was unknown, and I give only instances in which the mediums have spoken languages with which they were previously unacquainted. I mention names wherever I am permitted to, and I hold the evidence subject to the inspection of any who may desire it.

My daughter who knows only English and French, has spoken in French, Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several dialects of the Indian, and sometimes not understanding what she

said, though it was understood by the auditor to whom it was addressed.

My niece has sung in Italian and spoken in Spanish.

Mr. Finney, of Cleveland, Ohio, has spoken in Greek, and interpreted it.

Mrs. H. Leeds, of Boston, has spoken in Chinese.

Mrs. Shephard, of Albany, N. Y., has spoken in Italian, Spanish, and Portuguese.

Mrs. Dr. Metler, of Hartford, Conn., German and Indian.

Mrs. Gilbert Sweet, of New York, French, Italian, and Hebrew.

Gov. Tallmadge's daughter, in German.

Dr. John F. Gray, of New York, has witnessed it through the rappings and table-tippings, in Malay, Hebrew, and Spanish.

Miss Inman, of New York, has spoken in Spanish.

Mrs. Tucker, of New York, in Danish.

And Mrs. French, of New York, in nine different languages.

Thus far the extent of my tract. The following is a compilation from my letters :

B. S. Hoxie, of Cooksville, Rock Co., Wisconsin, relates several instances of two young men speaking Chinese.

Wm. R. Prince, of Flushing, N. Y., relates instances, one of Miss Susan Hoyt, and one a Mr. Smith, near Newtown, who spoke Italian.

Seth Whitmore, of Lockport, N. Y., states that his son, about 17 years old, spoke Indian, and at one of his circles, several of those present spoke in that language and in Italian, the mediums being Dr. G. C. Eton, Mrs. Heath, and Mrs. Scott, the mother of Cora L. V. Hatch.

Mrs. Mary H. Underhill, of South Malden, Mass., relates the instance of a medium's speaking Chinese.

Through A. D. Ruggles, of New York, French has been written, and that in answer to a sealed letter in French, where the French and the translation were both given in the reply; has written also in German, Armenian, Greek, and Latin.

Robert Wilson, of Keene, N. H., relates the instance of a medium's speaking in Italian.

From Braintree, Vermont, I am informed of a medium who has conversed in French, and of a medium in Barnard, Vermont, by the name of Frederick Davis, who "speaks almost (and I do not know but) all languages that are spoken in this age of the world."

John Ally, of Lynn, Mass., certifies that Mrs. John Hardy has spoken in the Indian and French.

Through J. B. Mansfield, of Boston, communications have been given in the Chinese, Greek, Latin, Italian, German, Gælic, Hebrew, French, and Spanish languages.

Benjamin Dean, of Lee, Mass., states that his daughter, aged 11, has spoken and sung in Italian.

E. Warner, of Milan, Ohio, states that Mrs. Warner has spoken German and Indian.

Dr. James Cooper, of Belfontaine, Ohio, relates that his step-daughter, aged 14, has spoken or sung in the Seminole, Gælic, German, Welch, Greek, Hebrew, Nantah, and others, amounting to nine in all.

Mr. J. G. Stearns writes me from Battle Creek, Mich., that he has spoken in Indian, Japanese, and French.

John B. Young, of Chicago, relates that his wife has spoken Italian. She and two others, one of them a boy, spoke fluently in Spanish to each other, and she and a young lady spoke and sang in German.

Mrs. Sarah M. Thompson, of Toledo, Ohio, has spoken in the Pawnee tongue.

Here, then, are scores of instances, occurring in the presence of hundreds of witnesses, testified to under circumstances which preclude all idea of collusion, and establishing the fact as conclusively as human testimony can do so. What are we to do with it?

It is recorded in Scripture that when the Apostles were assembled on the day of Pentecost, they "began to speak with other tongues, as the Spirit gave them utterance;" that there were then in Jerusalem "men out of every nation under heaven," and "every man heard them speak in his own language," and "they were all amazed, and were in doubt, saying, one to another, What meaneth this? Others, mocking, said, These men are full of new wine."

Paul, in his Epistle to the Corinthians, recognized among the spiritual gifts whereof he would not have them ignorant, "divers kinds of tongues" and "the interpretation of tongues." And the parallel between the past and the present will be complete when I add a fact mentioned, in some of these letters, that it has not been unfrequent that the unknown language, spoken by one medium has been interpreted by another, or by the same medium, the intelligence that is working this wonder realizing the difficulty experienced by Paul, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret, for if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."

I repeat, What shall we do with this? We cannot deny the fact, for human testimony cannot thus be disregarded, and the question will be asked, Wherein has man's nature so changed since the days of old, that what he was once capable of he cannot do again? To regard it as a deception would demand a degree of credulity far surpassing that which we demand for the

testimony. To repeat that these people were "full of new wine," would be mocked at now, as it has been by all of Christendom for 1800 years.

It was regarded then, and has been ever since, that this manifestation of the "spiritual gifts" was evidence of the divine nature of the mission with which the Apostles were charged. And why, I would ask, is not the argument as good now as it was then, and why not as applicable to the new facts as to the old?

For my part, when I behold performed at this day, in our very midst, nearly all the wonders recorded in the New Testament, on which the Christian religion has justly reposed its claim to a divine origin; when I see even "mightier things" done now, as was then promised should be; and when I contemplate the sublime and beautiful truths which these wonders are the instruments of bringing to the attention of man,—I pause in breathless awe, and reverently acknowledge that

"The hand that made them is Divine."

Of those truths, I shall yet have occasion to speak in these papers. Now I will close this article by noticing a manifestation in some degree cognate with its subject, of which I have frequently heard, though I have never personally witnessed it.

Mr. A. O. Millington, of Springfield, Illinois, writes that "The Circle of Hope having taken their places at the table, there being visitors present, according to custom, the medium requested all to examine her arms, and all said they were free from any kind of unusual marks. Then, in a few moments, her arm became as cold as if it were dead, and my first wife's name came out in raised letters of about an eighth of an inch broad and high (all saw this plainly, a fluid lamp of two burners being on the table), and then went away or

disappeared. And, by request, the initials A. M. came back on her arm, and they also disappeared in a few moments. The name wrote was A. Millington, making eleven letters; A. for Almirah, the Millington being my own name. Now for the testimony, nine adults being present: A. H. Worthen, Illinois State Geologist; Sarah B. Worthen, wife of above, address, Springfield, Ill.; George Bond, provision dealer, Quincy, Ill. (is not a spiritualist, and permits me to use his name); B. A. Richards, book and job printer, Springfield, Ill., and Matilda Richards, his wife; Thomas Worthen; Molly Booth, the medium; Harriet Millington; A. O. Millington."

J. W. EDMONDS.*

Lake George, July 1, 1859.

* When I obtained permission to insert these articles in the *New York Tribune*, I was restricted to some ten numbers, of about a column each, and to the phenomena, rather than to the doctrines or philosophy, of Spiritualism. It was therefore quite out of the question to give in them a detail of the evidence in my possession, for I filled all my allotted space merely with results.

Republishing the articles in this form, I can now give that detail; and I do so in an appendix hereto, in which I insert the letters I received on the subject of this paper. And I do this the more readily, because I know of no other form in which there has been such a concentration of the evidence as is here displayed.

It will be perceived that some of the letters are not confined solely to the topic of "Speaking in Many Tongues." They were, however, so interesting in other respects, that I did not deem it worth my while to limit myself merely to extracts.

No. IX.

SPEAKING AND WRITING MEDIUMS.

To the Editor of the New York Tribune :

SIR : All the kinds of mediumship, except speaking and writing, are necessarily slow in the process of communicating thought, for the reason that they convey it either by symbols, or by spelling out words and sentences, letter by letter. Hence it was, that as soon as the fact of spiritual intercourse was established, speaking and writing mediums began to be developed, that thought might be more rapidly conveyed.

This kind of mediumship, like all the others, is marked with a great variety of feature, and like the others, is capable of improvement by proper cultivation. In this connection I can speak only of the general characteristics, and chiefly of the mediumship after it has gone somewhat through the process of cultivation.

Those general characteristics are, that words and sentences are written or spoken, and thoughts uttered, which are not the product of either the mind or the will of the medium.

It is not always easy to ascertain that this is so. A medium is in your presence writing with ease, or speaking with fluency, and the natural inference is that it is of his own mind that he is doing so, and the evidence must, of necessity, be strong to establish that it is otherwise. That evidence will, however, be furnished to any one who will patiently investigate to the end. I have endeavored to do so, and I will mention some of the prominent evidences, to show that it is some other mind than the medium's that is at work.

1. One is that of the medium's speaking in a language unknown to him, in which, however, he conveys distinct thought and utters proper sentences, which are understood by those who are acquainted with the language.

2. Another is, that sometimes the medium knows, and sometimes he does not know, the thought he is thus uttering in a strange language, and that not at all at his option or under his control.

3. The medium frequently refers to events, and relates incidents unknown to him, but recognized by others present at the time as the truth.

4. He not unfrequently speaks of events and incidents unknown alike to him and to those present, but which are afterward ascertained to be facts.

5. He prophesies events which are to happen, and which do happen, and that sometimes in regard to matters with which he has no connection, and of which he has no knowledge.

6. He often describes persons, gives names, and delineates characteristics, which are recognized by others as correct, but of which he is previously ignorant.

7. He utters thoughts in conflict with his own sentiments, which he does not receive, and which he repudiates.

8. He writes and utters things of which he is ignorant at the time of their utterance. Such is the case with all the trance mediums. They do not know what they write or say; and I once had the services of a writing medium who was not entranced, but who frequently wrote of matters of which I *know* he is, even to this day, ignorant.

9. He displays knowledge of science and arts, which it is well known he does not himself possess, and uses

words and technical terms, the meaning of which he does not know.

10. He delivers discourses, marked by close argument and profound thought, far beyond his capacity. I have, for instance, witnessed a little girl, some ten years old, a foundling, with scarcely a knowledge of her alphabet, discourse with gentlemen of advanced age and of accomplished education, on topics, and in a manner that confounded them, realizing the account of Jesus at twelve years old, "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard him were astonished at his understanding and answers."

11. And to add to it all, the medium is unable to do this at his pleasure, but only when under the influence of this unseen intelligence. I have often seen mediums try in vain to recall the power under circumstances when they had every inducement to success; and I have known the exhibition arrested midway, when the medium was mortified at the failure.

These and sundry other evidences which I have not now the space to enumerate, but which the candid investigator can readily observe for himself, will enable him to be certain that there are times and occasions when the medium is writing and speaking thoughts not his own, but flowing from a mind and a will outside of and beyond himself.

This is no impossibility, though it may seem so to some. The power is recognized by the learned, independent of Spiritualism. Wilkinson, in his treatise, "The Human Body, and its Connection with Man," speaks thus of it: "And so, too, if the soul or spirit, or any other spirit or influence, can make the imaginations or the thought-movements in the cerebral substance, these will seem as much our own thoughts as though no such influence

had been exerted. But in both cases, be it remembered, there is an object out of the faculty excited ; though, in the one case, the object is out of the organism externally ; in the other case, out of it internally."

There are, however, some considerations affecting each of these kinds of mediumship.

I. As to *Writing Mediumship*: Sometimes the writing is merely mechanical, the arm of the medium being moved by some other power than his ; sometimes he is unconscious even that he is writing ; sometimes he is aware that he is writing, but is unconscious of what letters or words he is forming ; and sometimes he is conscious of all he is doing, but is aware of the extraneous impulse ; sometimes he writes by impression, the thoughts being given to him, but the language used being his own ; sometimes he is aware of each word as he writes it, but is unconscious of what is the sentence that he forms ; sometimes he is conscious of the sentence, but is not aware of its connection with what has gone before, or of what is to follow ; sometimes he writes in his native language, sometimes in a foreign one, unknown to him ; sometimes he writes in characters apparently unmeaning, and seemingly mere "pot-hooks and hangers," like a child learning to write, and sometimes in well-formed hieroglyphics, which are interpreted and understood ; sometimes the distinctive hand-writing of the medium is preserved throughout ; at other times, through the same medium, a different hand-writing is carefully preserved for each spirit communing ; and sometimes the hand-writing of the communing spirit, which distinguished him in life, is closely imitated.

II. As to *Speaking Mediumship*: Here, too, there is great variety in the manifestation, and it is only of general features that I can speak—the principal difference

in the kinds being when the medium is entranced or in a normal condition. Between these two extremes there is every conceivable shade of condition.

I have known the mediums, when speaking, to have all consciousness suspended, so as not to see any object, or to hear any sound, or to feel any wound of the flesh. So I have seen them when only one of the senses would be suspended, as, for instance, to be unable to see, though hearing and feeling were acute. I have seen them when fully conscious of all that was going on, and yet without the power of exercising any control over their own organs, and I have seen when the medium was in the full possession of consciousness and volition, and yet was uttering the thoughts of an intelligence not his own.

I deem the latter the most perfected species of mediumship—for the supremacy of one's own individuality is left unimpaired. The trance and semi-trance state is resorted to only because the medium is so undisciplined that unless his consciousness and volition are suspended, his own thoughts and will color, interfere with, and sometimes interrupt the manifestation. And I have observed that mediums, originally used only in a state of trance, have gradually, as they have permitted themselves to be improved, been more and more in their normal condition when used.

This, however, is comparatively rare, and requires an uncommon degree of mental culture and self-discipline. I do not know that I have ever yet seen a medium improved to the condition of which it seems to me they are yet capable.

Under this state of things, there is one serious difficulty, too often overlooked: namely, that the mind of the medium will affect the communication.

Such has been the case with revelation in all ages of

the world. It is not, and cannot be, perfect, until man himself—the channel through which it is necessarily made—is perfect.

In the meantime, however, amid all these discouragements, at times it does come pure and undefiled, and there come to us, as of old, revelations of the greatest moment to man.

What they are, I shall have occasion briefly to relate in the next and last paper of the series.

J. W. EDMONDS.

Lake George, Aug. 15, 1859.

THE END AND AIM OF SPIRITUAL INTERCOURSE.

To the Editor of the New York Tribune :

SIR: There is no topic connected with this subject less thoroughly understood than this, even by firm believers in the Intercourse, and even my conceptions of it, imperfect as they must necessarily be, can hardly be detailed within the limits of this, the last of my papers. I can attempt only to refer briefly to a few of the more important considerations.

1. No man or woman has probably ever lived who has not at some time felt a yearning yet once again to hold communion with some loved one whom death has removed from sight, and this prayer, so instinctive and so universal with the whole family of man, is now, in the beneficence of a Divine Providence, answered more specifically and more generally than ever before known. And the first thing demonstrated to us is, that we can commune with the spirits of the departed ; that such communion is through the instrumentality of persons yet living ; that the fact of mediumship is the result of physical organization ; that the kind of communion is affected by moral causes ; and that the power, like all our other faculties, is possessed in different degrees, and is capable of improvement by cultivation.

2. It is also demonstrated that that which has been believed in all ages of the world, and in all religions, namely : intercourse between man in the mortal life and an intelligence in the unscen world beyond the grave—after having passed through the phases of reve-

lation, inspiration, oracles, magic, incantation, witchcraft, clairvoyance, and animal magnetism, has, in this age, culminated in a manifestation which can be proved and understood ; and, like every other gift bestowed upon man, is capable of being wielded by him for good or perverted to evil.

3. That which has thus dealt with man in all time is not, as some have supposed, the direct voice of the Creator, nor of the devil, as a being having an independent existence and a sovereignty in the universe of God, nor of angels, as a class of beings having a distinct creation from the human family, but of the spirits of those who have, like us, lived upon earth in the mortal form.

4. These things being established, by means which show a settled purpose and intelligent design, they demonstrate man's immortality, and that in the simplest way, by appeals alike to his reason, to his affections, and to his senses. They thus show that they whom we once knew as living on earth, do yet live after having passed the gates of death, and leaving in our minds the irresistible conclusion that, if they thus live, we shall. This task Spiritualism has already performed on its thousands and its tens of thousands—more, indeed, in the last ten years, than by all the pulpits in the land—and still the work goes bravely on. God speed it ! for it is doing what man's unaided reason has for ages tried in vain to do, and what, in this age of infidelity, seemed impossible to accomplish.

5. Thus, too, is confirmed to us the Christian religion, which so many have questioned or denied. Not, indeed, that which sectarianism gives us, nor that which descends to us from the dark ages, corrupted by selfishness or distorted by ignorance, but that which was proclaimed through the Spiritualism of Jesus of Nazareth, in the simple injunction : "Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

6. As by the inspiration through a foundling of the Nile, there was revealed to man the existence of one God over all, instead of the many deities he was then worshipping; and as, by the inspiration of Him who was born in a manger, there was next revealed man's immortal existence beyond the grave, of which even the most enlightened had then but a faint idea, so now, through the lowly of the earth, comes a further revelation, confirmatory of those, and adding the mighty truth what is the existence in which that immortality is to be spent.

Throughout all the manifestations—in every form and in every language—whatever the discrepancies, uncertainties, and contradictions on other topics, on this of the nature of man's future existence, all coincide and harmonize. It comes in broken fragments of scattered revelations, here a little and there a little, part through one and part through another, but forming, when gathered together, a sublime whole, from which we can surely learn the nature and condition of the life on which we shall enter after this shall have ended.

This, as I understand it, is the great end and object of the movement, all else being merely incidental to it. But it has only begun, and its progress is slow; not from want of power to communicate, but from want of capacity to comprehend. Much that has already been revealed, has not from this cause been received, even by the most advanced Spiritualists, and, of course, not given to the world. But the work is going on. More is added day by day. And it will not be long before

enough will be received by all to open to their conception a knowledge of our future existence, whose value no man can calculate—whose effects no man can imagine.

7. Enough, however, has already been given to show that man's destiny is PROGRESS, onward, upward, from his birth to eternity. Circumstances may retard, but cannot interrupt this destiny, and man's freedom is that he may accelerate or retard, but he cannot prevent. He may hasten, as did one whose life on earth had been devoted to doing good to his fellows, and who said to me that he had passed away in the full consciousness of the change, had found himself surrounded and welcomed by those whom he had aided while on earth, and had paused not one moment in the sphere of Remorse; or he may by a life of sin and selfishness, retard it for a period long enough to satisfy the vengeance even of an angry Deity—if such a thing can be.

8. Our progress is to be alike in knowledge, in love, and in purity. Alike in all it must be. And any circumstance which causes us in any one of these elements to lag behind the advance in the others, is sure to bring unfortunate consequences in its train, though not always unhappiness. So clear, so universal is this injunction to progress in all three of these elements, that the heresies which spring up among us from our imperfect knowledge of them, need give us no alarm. Even the doctrine of Free Love, revolting as it is, but which some misguided ones have attempted to foist upon our beautiful faith, need cause no anxiety; for profligacy in love is incompatible with progress in purity. And while the command is, "Love ye one another," so ever attendant upon it is that other, "Be ye pure, even as your Father in heaven is pure."

Incidental to these more important points are many

minor considerations, on which I cannot now dwell. By a careful attention, they will all be found consistent with these weightier matters. Distorted sometimes by the imperfection of the mediums through which the intercourse comes, and sometimes perverted by the passions of those who receive it, yet, carefully considered and patiently studied until understood, I can safely assert, after nearly nine years' earnest attention to the subject, that there is nothing in it that does not directly tend to the most exalted private worth and public virtue.

True, to some it is a mere matter of curiosity, and to others a philosophy, but to many it is now, and to all in the end will be, a religion ; because all religion is the science of the future life, and because it never fails to awaken in the heart that devotion which is at once a badge and an attribute of our immortality.

J. W. EDMONDS.

APPENDIX.

SPEAKING IN MANY TONGUES.

Extracts from Spiritual Tract No. 6.

"She was next developed to speak different languages. She knows no language but her own, and a little smattering of boarding-school French ; yet she has spoken in nine or ten different tongues, sometimes for an hour at a time, with the ease and fluency of a native. It is not unfrequent that foreigners converse with their Spirit friends, through her, in their own language. A recent instance occurred, where a Greek gentleman had several interviews, and for several hours at a time carried on the conversation on his part in Greek, and received his answers sometimes in that language and sometimes in English. Yet, until then, she had never heard a word of modern Greek spoken."—*Extract from Vol. ii., Spiritualism, p. 45.*

The foregoing is my account, in very general terms, of my daughter's mediumship. Let me here specify some of the instances more particularly :

One evening there came to my house a young girl from one of the Eastern States. She had come to New York to seek her fortune. Her education was that which can be obtained at a common country school. She was a medium, and was accompanied by the spirit of a Frenchman, who was very troublesome to her. He could speak through her, but only in French. For more than an hour a conversation went on between my daughter and the Spirit, speaking through Miss Dowd. They both conducted the conversation entirely in French, and both spoke with the rapidity and fluency

of native Frenchmen. Miss Dowd's French was a *wretched patois* of some of the southern provinces of France, while Laura's was pure Parisian.

This occurred in my library, where some five or six persons were present ; and Miss Dowd is still living in this city.

On another occasion, some Polish gentlemen, entire strangers to her, sought an interview with Laura, and during it, she several times spoke in their language words and sentences which she did not understand, but they did, and a good deal of the conversation on their part was in Polish, and they received answers, sometimes in English and sometimes in Polish. The English she understood, but the other she did not, though they seemed to perfectly.

This can be verified only by Laura's statement, for no one was present but her and the two gentlemen, and they did not give their names.

The incident with the Greek gentleman was this : One evening, when some twelve or fifteen persons were in my parlor, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Evangelides, of Greece. He spoke broken English, and Greek fluently. Ere long, a Spirit spoke to him through Laura, in English, and said so many things to him, that he identified him as a friend who had died at his house a few years before, but of whom none of us had ever heard.

Occasionally, through Laura, the Spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood if he spoke in Greek ? The residue of the conversation, for more than an hour, was, on his part, entirely in Greek, and on hers, sometimes in Greek and sometimes in English. At times, Laura would not understand what was the idea conveyed

either by her or him. At other times she would understand him, though he spoke in Greek, and herself when uttering Greek words.

He was sometimes very much affected, so much so as to attract the attention of the company, some of whom begged to know what it was that caused so much emotion. He declined to tell, but after the conversation ended, he told us that he had never before witnessed any Spirit manifestations, and that he had, during the conversation, tried experiments to test that which was so novel to him. Those experiments were in speaking of subjects which he knew Laura must be ignorant of, and in frequently and suddenly changing the topic from domestic to political affairs, from philosophy to theology, and so on. In answer to our inquiries—for none of us knew Greek—he assured us that his Greek must have been understood, and her Greek was correct.

He afterward had many other interviews, in which Greek conversations occurred.

At this interview, which I have described, there were present Mr. Green, Mr. Evangelides, Mr. Allen, President of a Boston bank, and two gentlemen whose names I forget, but can easily ascertain, who were large railroad contractors in one of the Western States, my daughter Laura, my niece Jennie Keyes, myself, and several others whom I do not remember.*

My niece, of whom I have spoken, has often sung Italian, improvising both words and tune, yet she is entirely unacquainted with the language. Of this, I suppose, there are a hundred instances.

One day my daughter and niece came into my library, and began a conversation with me in Spanish,

* I have since been reminded that Governor Tallmadge, Mr. Flagg, former Mayor of New Haven, and a friend of his, were among those who were present.

one speaking a part of a sentence, and the other the residue. They were influenced, as I found, by the Spirit of a person whom I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish.

To this only we three can testify.

Laura has spoken to me in Indian, in the Chippewa and Mononomie tongues. I knew the language, because I had been two years in the Indian country.

I have thus enumerated Indian, Spanish, French, Greek, and English, that she has spoken. I have also heard her in Italian, Portuguese, Latin, and Hungarian, and in some that I did not know.

The instances are too numerous for me to recall the names of the persons present.

I will now mention instances through others than her.

A man by the name of Finney, a carpenter, of very limited education, living near Cleveland, Ohio, was once giving me a communication, for he was a speaking medium. The subject was self-knowledge, and while I was writing it down, I spoke (*sotto voce*) *Gnothi Seauton*. He paused, repeated the Greek, and added, "Yes, know thyself."

Mrs. Helen Leeds, of 45 Carver street, Boston, a medium of some note in those parts, has very often spoken Chinese. She is of very limited education, and never heard a word of that language spoken.

This occurred so often with her in a former stage of her mediumship, that I suppose I may say that there are thousands who have witnessed it. I have myself witnessed it at least a hundred times.

In the early stages of my investigations I kept very full minutes of all that occurred. From my records I make this extract :

"ONE HUNDRED AND TWENTY-EIGHTH INTERVIEW.

"Nov. 3, 1852.

"There was a special meeting of the Circle of Hope last evening, to meet some of our friends from Albany. Besides the members of the circle (the circle consisted of Mr. Sweet and wife, Mr. Wood and wife, Mr. Ira Hutchinson, Mr. Comes, and myself), there were present, Mrs. Shepherd and Mrs. Haight, of Albany; Mr. and Mrs. J. K. Mettler, of Hartford, Conn.; Mrs. J. B. Mettler, of New York, and Mrs. Heath, sister of Mrs. Ambler.

"Mr. Ambler was soon thrown into the magnetic state, etc. * *

"After he came out of the trance-state, Mrs. Shepherd was affected, and spoke in several languages. She occasionally spoke English. * * * * * And she continued

for an hour or two thus to speak in some foreign language. It seemed to us to be Italian, Spanish, and Portuguese. * *

"Mrs. Mettler was then thrown into a trance-state, and she was developed for the first time in her life to speak in diverse tongues. She spoke in German and what seemed to be Indian.

"And they two, *i. e.*, Mrs. Shepherd and Mrs. Mettler, then for some time conversed together in these foreign languages.

"Occasionally they spoke in English and sometimes in broken English."

I have looked in my records, but do not find it, though I very well remember the fact, that Mrs. Sweet, of this city, another of our mediums, of very little education, has often spoken French.

[Since writing the above, I learn that she has also spoken Italian and Hebrew.]

I have a number of times, witnessed a cognate manifestation, when the communication was through the rappings, and was given in a foreign language, though the medium knew only the English.

P. S.—I now add to the foregoing :

November 1.—To-day, at our Conference, I mentioned this subject, and asked if any of those present could give me any further information. The attendance was

unusually small, there not being over a hundred present, but I received the following reply to my inquiry :

Dr. John F. Gray mentioned having had communications through the rappings and table-tippings, in the Malay, Hebrew, and Spanish languages. The communications were spelled out, letter by letter, and written down. He obtained translations of all of these from persons versed in the different languages. He has records of it all, specifying where it occurred, and who were present. He will probably give me an extract from them. If he does, I will send it to you.

He mentioned one instance, where Professor Bush, who is a Hebrew scholar, was present, and he called the Hebrew Alphabet, and wrote the communication down at the time, and afterward translated it, no one present but himself being acquainted with that alphabet.

Dr. Abraham D. Wilson, another physician of high standing, stated that the late Mr. Henry Inman, the *artist*, told him that when his daughter was developed as a medium, she repeatedly spoke Spanish, of which she had no knowledge.

Mr. David Bryson stated that at a recent circle, where Mrs. Tucker was the medium, and Mr. and Mrs. Daniel G. Taylor and others were present, the medium spoke fluently an unknown tongue, and conversed with a Dane, who was present, in the Danish language.

Mr. Taylor was at the Conference, and confirmed Mr. Bryson's account.

Mrs. Richardson relates a recent incident of a woman named Greenleaf, who spoke French. And Mrs. French, the medium, well known here and at Pittsburgh, stated that through her the Spirits had spoken nine different languages.

She relates a recent instance, where Mr. Henry C.

Vail being present, she was addressed by an Italian female, and led by her to a part of the town where some fourteen Italians were huddled together in one room, in a great state of destitution and sickness, and where Italian was spoken through her to them with entire ease. And she mentioned an occasion at Washington, where, in the presence of Governor Tallmadge, and Mr. Giddings, M. C. from Ohio, she spoke French fluently.

All these are cases where the parties speaking knew only one language—the English.

This is the gathering of one afternoon only. I can form no idea of the extent of the evidence that might be gathered by a more extended inquiry.

But is it not enough for all, except those who would not believe, though one arose from the dead?

The following are the letters I received, in answer to my call in *The Banner of Light* :

Cooksville, April 9th, 1859.

Messrs. Editors :

Seeing a call in the *Banner*, from Judge Edmonds, for facts in the phase of Spiritualism—speaking with tongues, I thought I would write an account of what transpired at our circle about two years ago, and you can make such use of it as you may see fit, to advance the cause of *truth*. We had continued our sittings about three months, every Sunday evening. Two young men, one a brother-in-law of the writer, and the other a personal friend, were mediums, who had been controlled by spirits speaking through them, showing very clearly the different condition of minds in the other state of existence. About this time, at a sitting, only one of the mediums being present, he was controlled in a manner very strange to us, but after a

short time began to speak in a language that we could not understand, but was recognized by my father and brother as the Chinese, they having been acquainted with many of them in California, but could not speak the language. At the next meeting of the circle, both mediums were controlled to speak in the same language, and, after talking a few moments, appeared to recognize each other as mutual friends, and, indeed, were so boisterous in their greetings that a man living in the other part of the house, who was not a believer, came in to see if we had not some Chinamen for guests, as he had traded with them in California, and knew something of their customs. They were controlled frequently after this ; one of them would sometimes sing in the same language and talk, while the others would interpret. None present could speak Chinese, and the mediums never saw a Chinaman. Our circles were free to all who chose to come, and oftentimes the room was full. All were ready to admit that they had heard a foreign language spoken, neither could they doubt the mediums, as they were both worthy young men, or solve the mystery ; but the saying of Christ, in the parable, proved true—"They will not believe, though one should rise from the dead."

* * * * *

You must excuse this long letter, and use as much or little of it as you think best.

Yours, for truth,

B. S. HOXIE.

N. B.—For reference to the above facts, I will give the following names, residents of Cooksville, Rock Co., Wis.: Allen Hoxie, Earle Woodbury, C. A. Howard, I. Woodbury, I. Baker, G. A. Backenstoll, S. P. Hoxie,

and many others who were present could witness to the same.

B. S. HOXIE.

PRINCE'S LINNÆAN BOTANIC GARDENS AND NURSERIES, }
Flushing, L. I., near New York, April 16, 1859. }

JUDGE EDMONDS :

Dear Sir : I noticed your desire to be advised of persons speaking in a language they are unacquainted with. I have heard Susan Hoyt *once* deliver an Italian patriotic oration, which was translated, as she proceeded, by an American who understood the Italian. I have studied the Italian, and realized fully that she spoke in that language, and her gestures were very vehement, and appropriate, as representing that nation.

There is a man, about 35 years of age, residing near Hempstead swamp, one and a half miles below Newtown—I think his name is Smith, but the Hoyts can tell you—whom I have several times heard deliver Italian orations in the most declamatory style, and with whom it is very common to do so. He was frequently at Hoyt's, and the first time I heard him, I asked some person whether he could speak English at all. When he came to himself, he told me who he was, and that he never had read a word of any language but English. He was so under the control of these Italian spirits, that he would sometimes be influenced for several miles, when walking to Williamsburgh, and his friends were afraid to have him go there alone.

I am, very respectfully,

WM. R. PRINCE.

Lockport, March 28, 1859.

Very dear friend J. W. EDMONDS :

I am an illiterate, in my second childhood, on the commencement, since St. Patric's day in the morning, of my seventy-seventh year, consequently, I hope proper allowance will be made in this communication for bad spelling, bad grammer, and confused ideas in what I shall relate, and that if you should see fit to take notice of any part of it, that you will select such parts as you see fit, and use your own language in order to convey the ideas that I shall try to convey. I saw in the last week's *Banner of Light*, a notice or request of instances, in which a medium has spoken in a language unknown to them at the time. I am inclined to relate to you an exhibition of my son, about three and a half years ago, whose age at the time was about between seventeen and eighteen years. We were having a circle at the house of our medium, Dr. G. C. Eton, of this place. Dr. E. was sick at the time principally confined to his bed, but having been repeatedly controlled by the spirit of the much heard of Wanhas, an Indian Chief so called, who had influenced Dr. E. in nearly every instance in his healing powers. At this time, the Indian W., would not influence Dr. E. much, for fear of injuring his health, but seemed to cause him to assist in controlling my son to speak, being controlled by another spirit by the name of Pickawa (I would here remark, that my son never knew a word of Indian language), but at this time jumped on to his feet very suddenly, and commenced talking with a clear and distinct language, loud and earnest, and went through with all the Indian war evolutions, the manner of using the tomahawk, scalping-knife, bow and arrow, and various tortures and effects of such cruelty. After which his voice seemed to change, become more plaintive, and he seemed to go

on to show the vast difference between war and peace, imitated the smoking the pipe of peace, and the various phases of peace and quietness among men. Another instance, about the same period of time, when the Aborigines seemed to have more controll over our medium, in the begining of our spiritual carear, than any other race : We were at the hall in Lockport, called Taylor's Hall ; had a circle of some thirty or more ; among them was a son and daughter of mine, mediums ; my daughter was at that time quite a developing medium, by some means, and got quite a large share present under Indian influence. They all talked the same language, and went through the war dance ; when through, smoked the pipe of peace, and each one went round and shook hands with all the rest. There were one or two present, that understood some of the Indian language enough to know, that they talked the regular language. After they were through with the Indian pow-wow, another scene was exhibited through the Italian influence. . We learned that by a gentleman present, who understood the Italian language partially, and could ask and answer questions in their dialect (I have forgotten the name of the gentleman), he said he had been in Italy some length of time, and had learned considerable of the language, and knew the mediums spoke the language correctly. The mediums were Dr. G. C. Eton, Mrs. Heath, and Mrs. Scott, the mother of Cora L. V. Hatch, who each took an active part in the tragedy, Eaton, and Mrs. Heath, were the principal speakers, E. commenced with a short sentence, which was replied to by Mrs. H., they spoke back and forward in parliamentary order, several times with considerable length, then Mrs. Scott had something to say, so they went on alternately for a while with beautiful language, and gestures ; they next commenced singing in prose,

long sentences, the tune adapted to the language. The whole being in prose, the tune was sung but once over in each sentence, very solemn and very beautiful, Mrs. H.'s voice was very clear and extensive, she would sing up to the skies, so down to a low base. I think, I never heard so beautiful and sweet singing at any other time. That part of the exhibition was extremely interesting to me; the old ignoramus, who has here tried to describe the, to me interesting exhibitions of that evening. If any part will interest others, I am willing it should be read with proper mending; perhaps those things new, and interesting to me, will not be so to others, who have experienced the like more than I have done, though they ingraft beautiful impressions into my mind. Having the benefit of a ripe old age, I can't but anticipate a spiritual acquaintance ere long, with those spirits, who have in my presence, manifested so much love to us in the form, and so much happiness in their enjoyments in their happy abode in the spirit existence. God bless and prosper the glorious cause.

SETH WHITMORE.

South Malden, Mass., April 2, 1859.

JUDGE EDMONDS :

Dear Sir : Seeing in the *Banner* your request to forward anything in regard to speaking in many tongues, I send you this account :

Hiram Smith was born in Massachusetts, Aug. 26, 1815, of American parents; was brought up in the Unitarian belief; in 1840 read, in Buck's Theological Dictionary, that there were about three hundred sects or creeds in the world, all conflicting with each other; became an unbeliever in revelation and immortality. In 1854, became unsettled in this opinion by witnessing

some physical manifestations ; was told by a medium if he would leave off the practice of smoking tobacco he would become a medium ; Jan. 1, 1858, he resolved to do so ; Feb. 1, his hand was first moved to write (this is enclosed) ; the other was written March 27 (this week), and purports to be addressed to Judge Edmonds (by request). The medium is impressed with the idea that the letter suggests the utility of a convention of mediums who speak in tongues, at some future day, when necessary forces can be brought to bear. The same spirit wrote both, as far as we can judge ; and, what is very remarkable, he says he came from the planet Saturn. No words that I can use would serve to convey an idea of the nicety, refinement, and polish of his feeling and manner ; cannot bear to be approached by any other than a polite address ; in short, his religion seems an impersonation of reverence for the most beautiful in nature and art. Music must be wavy and sound soft to suit him. In dancing, he moves the medium as if on air ; the visions he shows him are of the most beautiful order—flowers (always reminding the possessor of natural flowers there are perennial ones), shells, architecture, and natural scenery, colors—singly, blended, and contrasted (the medium is a dyer by trade) ; has belonged to a circle of ten, four of whom are mediums, for more than a year. This spirit has joined in the dancing, which has been various, but would seem much annoyed when undeveloped spirits were brought to be elevated. To our great surprise, we found he knew nothing of Christ, and said he never inhabited a mortal body on this earth ; always requires water, and drinks standing, apparently wishing our souls' health. I would like to direct your attention very particularly to his great nicety of manner, the least awkwardness or coarseness offending his sensi-

bility—he says he is a teacher on his planet—has imparted his qualities to the medium so fully that he has made him almost a second self, in many things, and, instead of being careless in manner and habit, he desires to surround himself with everything beautiful, morally and physically. These high teachings are not all gained in the circle; the medium lives alone, and when he retires at night he listens to the sweetest flow of language, and while walking in the fields, the spirit addresses the moon and stars, gesticulating appropriately to the impressions given, the pronunciation resembling the Portuguese, as near as we can judge, by the continual roll of the tongue.

He commenced to speak five days after writing; there seems formed the strongest friendship—another David and Jonathan. The medium's gratitude for spiritual light is great; he says he would not return to his former condition for any worldly wealth. His greatest desire is to convey the teachings he receives to others; but for want of a grammatical knowledge of his own language, this spirit says he cannot translate for him suitably—for that purpose; he would take time to prepare himself, if thereby it might be the means of doing good.

He has been influenced by no other spirit, excepting three months after the commencing of his development, a Chinese spoke and sung seven successive nights, in regard to his domestic affairs, always leaving him in a calm and happy condition, and two or three times an English spirit.

The spirit purporting to come from Saturn, has not allowed other spirits to give his medium impressions till since they have become interested apparently in the force and beauty of the Christ principle to keep the soul safe in the midst of what, to the Pharisee, would seem contaminating.

From a conversation lately held with the medium, by one of the circle, there seems to be no doubt that two souls have been born into the brotherhood of the Great Medium, instead of depending upon intellectual refinement as the ultimate of the soul of man. This spirit has shown himself to the medium as a large-sized man, of fair proportions, white hair reaching to his shoulders, a loose upper garment, drapery sleeves, the edges ornamented by points, short breeches without buckles, close stockings in the style of the day of Washington.

I send you, with the consent of Mr. Smith, a daguerreotype and specimen of his hair, to assist in judging of the quality of the manifestations through such a medium. He is conscious and diffident, or we could judge better to what age and people he belonged.

Mr. Smith wishes me to say that any directions that may help to his farther development he will thank you for, but fears asking too much. But let it be as it may, his hope is that this account may benefit those who are in want, as he was, of this great light.

Have seen and heard you at the Melodeon, on your last public visit to Boston, and, looking to you as a defender and loving guardian of Spiritualism, I submit the foregoing to your notice, if you please, and hope you will allow me to express my filial respect now and ever.

In behalf of the medium and circle,

MARY HEALD UNDERHILL.

New York, April 7th, 1859.

JUDGE EDMONDS :

Sir : Knowing that well-authenticated *facts*, bearing on the subject of spiritual intercourse, are interesting and valuable to the earnest seekers after truth of the

present day, I here beg leave to relate the following incidents which lately took place under my immediate notice, at our residence, No. 47 West 13th street, New York. Hardly a day passes, with us, without some remarkable manifestation of spirit power and presence. A short time since, the following *sealed letters*, written in different languages, were most accurately copied out and answered, through the medium, Mr. A. D. Ruggles, who, it will be remembered, was associated with the late Professor Hare, of Philadelphia, in his extensive investigations of Spiritualism.

A Mr. Anderman, a wealthy German farmer, of New Philadelphia, Ohio, brought a sealed letter, in German, to be answered. It was accurately copied by the medium.

Also, a sealed letter was brought by Dr. Johnson, of 73 East 12th street, of this city, and the letter was a complete medley of almost all languages, ancient and modern. This was also copied exactly.

Mr. Audonian, an Armenian gentleman, from Constantinople, attending medical lectures in the Thirteenth street College in this city, wrote a long letter in his native Armenian language, and, carefully sealing it up, requested a copy and answers, both of which were given in the presence of Dr. Orton and Mrs. Cora A. Syme. His spirit father copied the letter, and answered it correctly, besides writing various maxims in Greek, Hebrew, Latin, Phonography, and French.

It is well known Mr. Ruggles has no knowledge of any of these.

Monday, April 4th, 1859.—Mr. Lapham, of 37 Park row, requested the medium to translate some Greek for him, doubting the spirit's ability to do so. Mr. L. retired to the farthest corner of the room, and secretly wrote on a piece of paper a sentence, which the medium was immediately influenced to repeat.

The sentence was in Greek: "Ζοε μου σας αγαπω" (Zoe mou sas agapo); and when requested to translate it, it was immediately rendered, "My life, I love thee," which is correct.

A Mr. B., of Morrisania, wrote some Latin phrases, and having inclosed them in a securely-sealed envelope, requested an answer to his questions. The phrases were copied out correctly, and also *incorrectly*, as Mr. B. had written them, and the translation was given. All of which Mr. B. acknowledged to be correct.

Sunday, April 3d.—Mr. F. A. Goodall, of 47 West Thirteenth street, New York, desirous of "trying the spirits," addressed some lines, in French, to his spirit friends, inclosed them in an envelope, and securely sealed it, using a private stamp for the sealing. To open this letter, or tamper with it in any way, would be impossible, without detection. He then handed it to Mr. A. D. Ruggles, the medium, with a request to copy and answer it. The letter was then left in a desk belonging to a lady in the house, Mrs. Wines. In the evening the medium, in an upper room, and engaged conversing with Mr. Weston and Mr. Goodall, was suddenly influenced to repeat *viva voce*, nearly the whole of the letter, both in English and French. The next evening, at the request of the spirits there assembled, at the medium's room, the following ladies and gentlemen: Mrs. E. B. Wines, Mr. J. W. Weston, Mr. C. E. King, Mr. R. Lapham, Mrs. Cora A. Syme, and Mr. F. A. Goodall. They were requested to form a circle, and sing, which was accordingly done; the singing, however, was not always of a very orderly character, and the medium, seated about ten feet from the circle, would occasionally laugh, and joke, and sing with the rest of them; but, strange to say, his hand was influenced to write, all the time of the sitting, although the mind was apparently on other

subjects. It must be borne in mind, that the medium did not touch the letter the whole time, for it was held by Mr. R. Lapham, one of the circle. Soon the French words inside the letter were given, with an exact translation into English. Then came the answer, as from a spirit friend, in the French language, also very appropriate in its nature, and also correctly translated into English. The medium, it is well known, does not understand that language. Not the least curious feature of this phenomenon was the copying exactly the peculiar signature to the letter. We decided that Judge Edmonds should be requested to open the letter, in the presence of witnesses. The persons composing the circle then went to his house, where the Judge opened it, and the copy was found to be perfect.

The signature of each composing the circle was obtained as testimony to the facts above mentioned.

FREDK. A. GOODALL.

The following was handed to the medium, inclosed in an envelope, sealed with five seals, and addressed :

“Pour mes amis,
dans l'autre monde.

“Es tu heureuse, mon ange que me suit ?
Et veux tu me soulager—
Me communiquer de telles tes belles pensees
Afin que jé sois heureux.

Est ce que tu peux me donner
des nouvelles de mes amis en
Angleterre ?

“FREDERIC
AUGUSTE.”

Without breaking the seal or opening the envelope, he wrote for answer : first, an accurate copy of the note in French, then the following translation of it, and answers to it in French and English :

English of the same.

“ Art thou happy, my angel, who follows me ? And wilt thou comfort me, to communicate to me thy beautiful thoughts, in order that I may be happy ? Canst thou give me news from my friends in England ?

“ FREDERICK
AUGUSTUS.

“ For my friends in the other world.”

“ Je suis heureuse,
Et veut vous soulager,
Et je parlerai encore,
“ On vous a blame plus d'une fois.

“ ELLA.”

“ I am happy,
and will comfort you,
and I will speak again.

“ They have blamed you more than once.

“ ELLA.”

And certified to me by the following signatures :

“ FRED'K A. GOODALL, 47 West 13th street.

“ R. LAPHAM, 37 Park row.

“ C. A. SYME, New York.

“ C. B. WINES, do.

“ CHAS. E. KING, of Waterford, N. Y.

“ J. W. WESTON, 47 West 13th street,

“ A. D. Ruggles, medium.”

Keene, N. H., March 23d, 1859.

J. W. EDMONDS :

Dear Sir: I notice a request from you, in the last *Banner of Light*, for further information in relation to "speaking in unknown tongues."

Doctor Winslow B. Porter, of Paper Mill village, in Cheshire Co., N. H., was present at my house in Keene, N. H., on two evenings in March, A. D. 1858. On each evening he addressed us in Italian—a language *with which he is not acquainted*. Mr. Parker played upon a violin; Mr. Hadley accompanied him upon the Melodeon, such tunes as they themselves selected. After the tune was once played over, the spirit controlling Porter would commence a song, apparently improvised for the tune, as the metre was correct, and occasionally a chorus was introduced, if the tune allowed of the same. The performers were skeptics, and varied the tunes as much as possible, in order to test the power influencing him. In this way, six, eight, or more songs were given each evening. I understood French sufficiently to converse in the language; Spanish, sufficiently to read it easily; Italian, sufficiently to read it, or to understand the general tenor of a conversation carried on in that language. Doctor Porter is a gentleman of high respectability, in a most excellent practice as a physician, and no person who knows him will hesitate to bear witness to his truthfulness as a man, however much he may doubt the manifestations of spirit presence as given through him. Dr. Porter is never entranced, but only lends the use of certain organs, when they, his spirit friends, desire to manifest themselves.

He (Porter) can resume control at any moment, when he sees fit to exert his will power, and it frequently

affords much amusement to witness the mixture of influences ; sometimes a sentence from himself, next a sentence from the invisibles, and so on, alternately. On the two evenings above mentioned, the addresses, and the songs sung after the addresses, were Italian, a language not understood by Dr. Porter. Mr. Newton, of *The Spiritual Age*, is well acquainted with Porter, I believe. He is not a public medium. The persons present on the occasion mentioned, were : Mr. William Everett and Mrs. Everett ; Mr. Jonas Parker ; Mr. Ethan Hadley ; Miss E. Brown and R. Wilson, of Keene ; Mr. P. C. Peters ; Mr. Nales, of Alstead ; Miss L. T. Ballou, of Nashua, and several gentlemen from different parts of the country.

Truly and respectfully yours, &c.,

ROBERT WILSON.

Braintree, Vermont, March 29th, 1859.

Hon. J. W. EDMONDS :

Dear Sir : Pardon me for thus infringing upon your valuable time ; but seeing a notice in *The Banner of Light*, that you can have space in the *Tribune* to discourse upon Spiritualism, and you wish to have friends send you more facts, as respects mediums speaking in various languages, I thought I would write what has transpired under my observation, of this nature.

In the month of February, 1858, I was living at the residence of John Paine, in the town of Leicester, Addison Co., Vermont. Mrs. Sarah P. Paine (a daughter-in-law) lives there. She is a medium. During said month there was a France Frenchman came there to investigate Spiritualism. He had no faith in it, as he was a Catholic, and opposed it very strongly.

In a few minutes, the medium became entranced, and commenced talking to him in his own tongue, so he perfectly understood her. The medium and himself talked a considerable time ; nobody in the room understood them, except said ones. He soon requested her to write his name in French. She did so, and besides, she wrote his father's and mother's name in like manner. He said his father and mother were both dead, and, furthermore, that there was not a person in the United States that knew their names. The medium never saw the man before. She has no knowledge of any other language except her own (the English).

There were numerous persons present. I cannot now recall all their names, but will give the following :

Mr. Joseph Morse, of Leicester.
 " D. S. Smith, " "
 " Isaac Morse, " "
 " John Paine, " "
 " Edward Paine, " "
 " Nathaniel Churchill and lady, of Brandon, and my humble self.

I cannot tell the exact day of the month, but I should think about the 20th inst.

The above-named persons are still living in the respective towns. I lived in the Paine family nine months, and can truly say I never saw anything in the form of tests come through said medium but what was correct. I can supply you with any amount of tests from that family.

There is a gentleman, by the name of Frederick Davis, living in the town of Brainerd, Vt., that I am well acquainted with, that speaks almost all (and I do not know but all) languages that are spoken in this age of

the world. I have known him to stand and speak hours together in different tongues. I can give instances, in any quantity, of his speaking in that manner ; but as I think you will have enough communications of like character, I will rest satisfied with what I have given.

Yours, for the cause of humanity,

NELSON LEARNED.

Lynn, March 24th, 1859.

MESSRS. EDITORS :

Seeing a call in the *Banner* of the present week for evidence on the subject of "Speaking in Tongues," I present the following for the Judge's benefit :

Mrs. John Hardy is an unconscious trance-speaking medium ; knows nothing of the French or Indian languages, having studied neither.

There is an Indian spirit that controls her, by the name of Sachma ; who also has performed many cures through the medium. He talks Indian, and then gives us the English, as nigh as he can. It is a remarkably good test.

There is also a spirit that has controlled her—a young French girl by the name of Louisa Dupont—an actress, I believe. She has spoken before a professor of languages, and her style and speech pronounced correct. The professor put an indecent question (in French) to her, so he admitted, and received a correct answer, which so mortified him that he took his hat and left the house.

She has not spoken through this medium within the last ten months.

The French girl has spoken before the following persons, whose names I take the liberty to send, but not

for public use. The Judge might, if he deemed it proper, address a line to some one or more in regard to the matter.

Yours, for the cause,

JOHN ALLEY 5th,

No. 8 North Common street, Lynn, Mass.

Boston, 25th March, 1859.

HON. JOHN W. EDMONDS :

My Dear Sir: In a late *Banner* I noticed a request of yours, in which you required all such mediums as had written languages foreign to their own, and through *spiritual influence*, to forward you a list of the same, for what purpose you did not state; but presuming you purpose weaving an article for publication (as we notice many from your able pen), I do not hesitate, and by the request of many spiritual friends to us both, to send a list of those languages which have been given through my hand, and all foreign to my own, which any one knows to be very imperfect English.

Many of these languages have been published in the spiritual papers, which you have doubtless *noticed*. Below, will give you a list, and if you see reason or think proper to make any allusion to them in your article, you are at perfect liberty to do so; should you wish farther knowledge respecting them, you may call on the editor of the *Banner*, who will post you satisfactorily, or I will be pleased to communicate anything in my power which may assist you in your noble work.

LIST.

Chinese, Greek, Latin, Italian, German, Gaelic, Hebrew, French, Spanish.

My correspondents from France, Germany, and Scot-

land, are anxious I visit them ; they urge me hard to come, feeling my peculiar phase of mediumship would create an excitement that might prove beneficial in spreading this great truth throughout that region, and I have about made up my mind to go.

I have fought hard for the cause the past four years, though I have been falsely accused, and slandered most shamefully ; yet my tests were never more astonishing than at the present, nor were they ever as frequent as at this time. I seldom ever fail in the presence of the writer of the question.

Make my kindest regards of remembrance to Miss Laura, and accept the same for thyself.

Your most obedient servant,

J. V. MANSFIELD.

P. S.—If you have time to write me, do so. M.

My Hebrew test, Theodore Parker has, and as he is away, I cannot send it you ; the Greek, you will recollect, was to Prof. Felton—rather it was a Greek letter, written in English, by Menander. The Italian was written to an Italian letter held in the hands of one of the most celebrated Italian singers in the world, now living—a lady now in Boston. French, Latin, and Spanish is almost every-day occurrence, and yet I do not know one from the other.

MANSFIELD.

Letter answered in Gaelic by J. V. Mansfield.

A gentleman well acquainted with the Gaelic language, recently wrote a letter, addressed to Donald McBeth, a friend in the land of the departed, sealed it in three envelopes, marked with several private marks, so minute as not to be distinguished by the eye, unassisted by the magnifying glass. This letter was placed in the hands of a second party, who gave it to Wm. A.

Kenrick, of Roxbury, a skeptic as to the phenomena of Spiritualism, and Mr. K. carried it to Mr. Mansfield's office, and left it for answer. The following are copies of correspondence :

LETTER.

A dbomhuill Mhic Beathaig, thee do chairdan aun imehurst mhor bho'n, adk' fhag thee'n saoghal sogun fhios aca, ciods au diol bais a chaidh a chhr ort, a nes ma tha e'en comas dhultse fios a thoirt dhoibh mar a chaidh hbo char as au rathad agus innis dhomhsa troimh'n litir so caite au robh snin cusdeachd ma dheiradh agus thoir dearbh-aidheau dhomsa gor a he do sprordsa a tha doi a thoirt freagraah dhomh, agus matha, e iomechindh dhuit innse innis dhomsa co dhuibh tha thu fein ann au staid shona no mishona, chau eil tuilleadh agams ri radh aua sau so elau leat.

Misido charaide dileas,
ALASTAIR FRISSEL

TRANSLATION.

DONALD MACB :

Your friends are very uneasy about you since you left this world, for they know not what kind of death you died. Now, if it is possible for you to inform me how you was put out of the way, and tell me through this letter, and where we last met, and give me proof that it is your spirit that gives the reply ; and further, let me know if you are in a state of happiness or misery. I have no more to say. Good bye.

Your affectionate friend,
ALEX. FRASER.

To this letter the following answer was written by Mr. Mansfield :

ANSWER.

ALASTAIR FRISEL :

O, thusa air bheag crei-
dimh car son a bha thu
fuidh amhurus.

MACB.

TRANSLATION.

ALEX. FRASER :

O, thou of little faith,
wherefore dost thou doubt?
MACB.

When Mr. Kenrick called for the result, he pronounced the letter to be in the same condition as when left; that it had not been opened, and private marks were correct and undisturbed. He further remarked that it would have made no difference had it been opened, for he was satisfied that Mr. Mansfield did not understand the language employed; and that not one word in the answer had been employed by the writer, so that Mansfield could not have taken his answer from the letter. The answer, though short and not direct, he said was characteristic of the person addressed.

It will be noticed that the signature written by Mansfield—"MacB"—is not in the Gaelic in which this spirit is addressed, so here is at least one test :

Mr. Editor :—You said that one Chinaman got a letter from his father. I that Chinaman.

I went to Mr. Mansfield, your great spirit postmaster. I wrote my father who died twenty years ago in China. I been this country eleven years. I am told write letter to Mr. Mansfield; me send it to him and my father he answer me. I do so All right. He says to me my mother dead. I know not. Very strange!

On Wednesday I go again see that Mr. Mansfield. I write him another letter and seal it up strong. I no think Mr M. do any more letters for me. I have him fastened in two papers—envelopes—hold on him all

time. Mr. Mansfield hand he jump, and his hand go very fast, and I see him writing Chinese, and in one or two minutes my father tells me all about my letter ; tells me about my mother and brother, and says other things to me, and that I don't write Chinese as well as I used to

Answered in my hand.

CHARLES AR SHOWE,
Native Canton Chinese.

Lee, March 26, 1859.

Dear Sir:—I see, by the *Banner of Light*, your call for additional evidence of "Speaking in Tongues."

Some two years ago my daughter (Gertrude), aged eleven years, commenced singing in the Indian dialect, in a tune entirely new to the whole family, consisting of ten persons, which very much surprised us all ; after singing several verses, I exclaimed "*How beautiful!*" when the controlling spirit said in English, "O, I am not much of a singer, but there is a pretty squaw here who will sing to please you." Well, sure enough, the girl immediately commenced singing a different tune in a different voice in the same dialect, but more pleasing than the first, and what is to the family very singular, she has never since that evening been controlled to sing in that or any other dialect but her native tongue. She had never heard or read a syllable in the Indian tongue. These are the simple facts ; but as for the philosophy, I cannot speak—perhaps you have it.

Respectfully, yours,

BENJAMIN DEAN.

JUDGE EDMONDS :

Milan, (Ohio), April 4, 1859.

Hon. J. W. EDMONDS :

I learn from a late number of the *Banner of Light* that you "desire additional evidence on the subject of 'Speaking in Tongues,'" and request "the friends in all parts of the country to transmit to your address an account of any instance in which a medium has spoken in any language not known to her at the time, giving details of time and place of occurrence, and the names of persons present." In compliance with this request, I send you the following :

In the month of February, 1857, in company with Mrs. Warner, I was visiting at the house of Mr. Lewis S. Pope, of Troy, Geauga county, Ohio. One evening, Mrs. Warner, being troubled with a cold and hoarseness, was controlled by what purported to be an Indian spirit, and commenced doctoring her chest and throat. While engaged in this, a young German, whom the family called Milton, came into the room. He was suffering with a severe headache, but made no mention of the matter in Mrs. Warner's hearing. She went to him, and in a few moments, by the simple "laying on of hands," relieved his head. She then told him, in broken English, that a pale spirit was present, one who had left the form "across the big waters," and wished to talk with him. After a pause, she began to *talk in German*, and among other things, repeated to the young man, as he declared, the *last words said to him by his mother on her death-bed*. At this, the young man, who, up to that time, had been skeptical, burst into tears, and said he "gave it up." He was convinced that his spirit mother was there, and had spoken to him in his native tongue. On being questioned by members of Mr. Pope's family, he repeated the German to us, and

then the translation, the last words of which were, "*My dear sons, I can give you no more bread.*"

Mrs. Warner had never heard a word concerning the family of this young man. She did not then, nor does she now understand one word of any language except her native English.

Mr. Pope is among the most respectable citizens of Troy. The various members of his family, including the young German, will endorse the truth of the foregoing statement. Their post-office address is, "*Welchfield*, Geauga county, Ohio."

A few evenings prior to the occurrence related above, we were at the house of Mr. Hiram Lane, in Windham, Portage county. A large number of friends were present from Newton Falls and Braceville. Among those from the latter place, were Mrs. Mercia Lane, Miss Emma D. Rood, now Mrs. Emma D. R. Tuttle, of Berlin; Mr. Hiram Barnum, his son, Sizer, and an aged widow lady, named Davis. In the course of the evening, the younger Mr. Barnum being "controlled," commenced talking in what we call Indian, Mrs. Warner also being controlled at the same time, and conversing with him apparently in the same language. At the close of the talk, Mr. Barnum sung several Indian songs in another dialect—Mrs. Davis calling for them one after another, and declaring that she understood them. She stated that she had lived, when young, near or among a tribe of Indians in the State of New York; that she had often heard an Indian of the same name as that given by Mrs. Sizer Barnum, sing those songs, and that she knew they were given by the latter in a veritable Indian dialect.

Other persons were present who had been familiar with Indian life and customs, and they, as well as Mrs. Davis, averred that the Indian habits and manners, as

delineated by Mrs. Warner and Mr. S. Barnum, were true to the life. Yet neither of these persons ever saw a wild Indian, nor can they, in any manner, delineate the peculiar characteristics of that race without being under what we call "*spirit control*."

Mr. Hiram Barnum's post-office address is, "Braceville, Trumbull Co., Ohio." If written to, he will verify my statement, and also forward the testimony of Mrs. Davis. He is a prominent citizen of Braceville, and was once a practicing lawyer in Akron.

In the month of September, 1857, Mrs. Warner, whose residence was then in Geauga county, visited Milan, for the purpose of delivering a course of lectures. At the close of her last lecture, she gave a short address in Indian, and then proceeded to interpret it; the interpretation being an earnest appeal in behalf of the remaining Indian tribes. A citizen of Milan, named Merrill, at that time a member of good standing in the Presbyterian church, was present, and was so satisfied of the genuineness of the Indian talk, that he expressed himself convinced of the fact. On the following evening a circle was held at the house of Mr. William E. Mann. Mr. Merrill was present by invitation. Indian talk and other manifestations were again given through Mrs. Warner, Mr. Merrill declaring them to be genuine. Mr. M. stated that he had, from his childhood, until he was 18 (eighteen) years or more of age, lived among the Indians; that he could *then* talk their language as fluently as he could his own; and although, from having had no practice in that tongue for many years, he could not *now* converse in it, yet he retained sufficient knowledge of it to know when he heard genuine Indian talk. Below I give his certificate:

I hereby certify that the facts, as related in the foregoing statement of E. Warner, are substantially true ; and also, from having conversed with Mrs. Warner, I am satisfied that she knows nothing of the Indian tongue in her normal state, while I know that when under that influence called Spirit control, she can and does converse in the Indian tongue.

JAMES MERRILL.

Milan, April, 1859.

I send the foregoing to be made use of as your judgment may dictate.

Respectfully yours,

EBENEZER WARNER.

P. S.—I could furnish matter sufficient to fill a good-sized volume, being tests of almost every variety of form given through Mrs. W. In describing spirit friends, and giving their peculiar characteristics, she is very successful. In one instance she described the spirit of a lady so accurately that her husband was completely satisfied ; and, a few days after, she selected his daughter from a public audience, on account of her almost exact resemblance to the mother, whom she had seen in the spirit form. The parties were all strangers to her, having never seen them before.

In healing, although always desirous of avoiding it as a profession, she has had marked success. In two instances she has restored sight to the blind ; and in innumerable cases of scarlet and other fevers, she has broken up the disease in less than half an hour. She claims to be controlled by Priesnitz. Her manner of cure is to pass the hand briskly over the throat and chest, dipping it often in pure soft water. If there is much inflammation, she prescribes wet compresses, the water being cold or warm, according to the nature of

the disease and the constitution of the patient. Never gives any medicine. She has perhaps never read a page in a medical work. In two cases only has she lost patients where she gave encouragement that a cure could be performed—both of them old chronic cases, and one of them B. F. Wade, Jr., nephew of Hon. B. F. Wade. But I am writing more than you asked for, and what perhaps will not interest you.

E. WARNER.

Bellefontaine, Logan county, Ohio, }
April 5th, 1859. }

J. W. EDMONDS, Esq. :

Dear Sir and Brother :—Having noticed a request made by you, that persons who knew of mediums speaking languages not their own, would communicate the facts to you, I now do so, that a little more may be added to the evidence already collected by you :

1. Charlotte A. Moses, now Bogue, a step-daughter of mine, was controlled in Litchfield, Medina Co., Ohio, by a Seminole Indian, who spoke the language so perfectly as to keep up a conversation with a man who had spent several years in Florida, among the Indians, and could speak their language. She was but about 14 years of age then (she is now 18 past), and had never seen an Indian in her life.

2. About the same time, or shortly after, she was controlled by a spirit who claimed to be Burns, the poet, and spoke broken English with a strong Scotch dialect, improvising the most beautiful poetry, frequently for more than an hour at a time. Occasionally she would speak Latin—said to be such by persons who under-

stood it. Hundreds of persons have heard her improvise in Litchfield, Grafton, and other places, and Elijah Woodworth, and some Scotch persons at Elyria, Ohio, understood the *Gaelic*.

3. Here, at Bellefontaine, she has frequently sung beautifully in German, which was understood, or the greater part of it, by Joseph D. Baxter, Esq., and myself. She very frequently spoke what purported to be the language spoken by the Druids, being controlled by a spirit which claimed to have been a young girl who had been sacrificed to their god or gods. There was no one could understand it, but it resembled the Welsh very much—in fact, some of the words were Welsh, I know, for I had some little intercourse with Welsh folks in my younger days, and I noticed that some of the words were the same as those made use of by them. Brother John Miller, of this place, has detected Greek and Hebrew words frequently, in a language which was often spoken through her here; and she often made use of words, when under Indian control, that I was well acquainted with, they belonging to the Nanaṭah tongue, spoken by the Indians of the North-west. I could at one time understand considerable of this language myself, and many of the words, particularly names, are still familiar. Something still more strange happened one morning at Litchfield. She was controlled by an Indian who said he knew me, but I had no recollection of him until he told me that I had once given him a finger-ring. I did not recollect the circumstance until he told me that he came into a grocery at Iowa city, and sat down upon a bench behind the stove, and threw his blanket off, leaving him naked from the waist up; and that I was there, and tried to talk with him as well as I could in his own language; and, also, that I had

given him a ring. I then distinctly recollected the whole circumstance, which had happened more than fourteen years before.

As near as we could ascertain, some nine different languages were spoken through her at different times, and very many persons have heard her both speak and sing in tongues she had never heard. The German singing was most beautiful and perfect, and yet she had scarcely ever heard a German word spoken, having been raised among the Yankees in Northern Ohio.

For confirmation of what I have stated in the first paragraph, apply to Rufus Moses, Samuel Sawyer, Mrs. Quilhot, and others, at Litchfield, Medina Co., Ohio. The second to the above-named persons, Elijah Woodworth, traveling, A. Perry, Mr. Stebbins, and others, at Elyria, Lorain Co., Ohio; and for the third, to Joseph D. Baxter, John Miller, R. B. Pash, and others at this place.

It is scarcely necessary to say that she is quite illiterate when not under influence, being scarcely capable of speaking her own language. The above is but a rough sketch, written hastily, but may be relied upon as the truth. If you wish any other information in regard to this matter, and also another medium (Miss Benedick, of Clyde, Ohio), I will communicate it after hearing from you. Hoping that our good cause may prosper, and that your efforts to enlighten the world may be blessed, I am yours, &c., for the **Truth,**

JAMES COOPER, M. D.

Battle Creek, Mich., March 6, 1859.

JUDGE EDMONDS :

Dear Sir:—Complying with your request, I take the pleasure of giving you a little history of my medium-

ship respecting the gift of tongue. I am a Psychologist by profession, and I challenge the world to produce my equal ; you may think this boasting, but read the notice I send you, and judge accordingly. But to the purpose : In the year 1856, on the 15th of June, at a circle of Mr. Robert Willard's, at Louisville Landing, on the St. Lawrence, N. Y., I was developed to speak Indian, and was told to be a healing medium ; I was controlled by an Indian spirit for more than a year. Since then, I have been rising from one plane to another, until I have become a very powerful developing medium. I speak Japanese, Normandy, French, different Indian tongues, &c., &c. After placing my subjects in a psychological state, the spirits, in different languages, through my organism control my subjects to delineate the manners and customs of different nations. I send you a miniature picture of my new teachers : A Friar and his sister, a Countess, who speak Normandy French through me in my normal state. The lady—Zidia by name—controls me to draw. I have a Count Telasi in my circle, who gave me his history through two different writing mediums. I shall soon wend my way eastward, to meet my old friends at the Great Convention at Watertown, New York. For particulars respecting my education or anything else, I will refer you to my brother, the publisher in N. Y., C. S. Stearns. You can make such use of this as you think best to advance the cause of truth. Please get a history of the Friar and his sister through some good medium. I have very large, beautiful pictures of them through W. Anderson, the spirit artist. I go to Jackson for the next two weeks, where I shall be pleased to hear from Judge Edmonds.

Yours, truly,

J. G. STEARNS.

Chicago, 5th April, 1859.

DEAR JUDGE :

Having seen a notice in the "*Banner of Light*," that you solicited reliable facts from the friends of Spiritualism throughout the country, regarding spirit manifestations, especially that phase of it known as speaking in foreign tongues, I take pleasure in responding. Before proceeding, allow me to congratulate you for the bold and upright manner in which you have entered the field of reform, and for the noble bearing which you have manifested in advocating the glorious truths of the living gospel of to-day.

Maligned, ridiculed, and persecuted by a sectarian press and a tottering priesthood, you have pressed onwards with unflinching steps, neither turning to the right nor the left, carrying peace, joy, and immortality to many a longing soul

Had there been but one lacerated soul soothed and comforted by the tidings imparted by your years of toil in this glorious cause, then you had gained a renown greater and more lasting than the world's hero of a thousand battles ; such laurels belong to eternity, and will grow in beauty and splendor as humanity advances to true nobility and true manhood. Your coronet is one given you by the angels, and will grow in brilliancy as the ages roll on, and unfold the destiny of man ; and when your work is finished below, celestial beings will carry you in triumph to their homes of purity and extatic bliss. Such being the reward in store, be not discouraged with the buffetings of the world or the thunders of old theology, for in due time your harvest will come, and thousands of the redeemed will add to your crown of glory.

Till recently, I have lived in Rockford, where I have

resided for upwards of six years. My wife and family came from Scotland, between six and seven years ago, and we settled on Rock river, in the above city.

Since I became a believer in Spiritualism, I labored with all my might in advocating its claims and defending its principles when assailed, and during the few years of my residence in this country, I have had the following mediums and lecturers staying at my house : Miss Beebe, Mr. Brittan, Mrs. Coan, A. B. Whiting, Henry C. Wright, and others.

Fully four years ago, I commenced having circles in my own family, for the purpose of investigating modern Spiritualism, and very soon found that my wife was a medium for Spirit manifestations. When this truth manifested itself, my wife felt very much grieved and annoyed, and would have given anything had it been otherwise ; for a long time she resisted the influence which put her in a trance, and spoke through her organism, but was finally overcome of her prejudices, and her joy became as unbounded and thrilling as her sorrow before was harassing and almost unbearable. Like most of the working classes in Scotland, she received nothing in the way of education, but what is offered through the common schools of that country.

With this preface, allow me now to give you a few tests received at our circles, which I will relate in as few words as possible, and in the plainest manner ; and should any of them be deemed by you of importance, they are cheerfully at your disposal.

1st. At a Circle held in Dr. George Haskel's, when the following gentlemen were present, viz.: Dr. Budd, Hon. Anson Miller, H. P. Kimball, Benjamin Kilburne, and some dozen more, the following manifestations occurred. My wife having been frequently magnetized, and several skeptics being present on the evening in

question, one of them suggested that the spirit speaking through her might turn out to be nothing more than the mere control of the magnetizer, who was then present. This person proposed that the power now influencing her should be withdrawn, and the mesmerizer should put her under mesmeric influence, and try what he could do in making her speak. At his suggestion, she at once came back to her normal condition—was magnetized, and, through the will power of the magnetizer, commenced singing, with much beauty and pathos, that well-known song, "Annie Laurie." This demonstration, for the time being, gave great satisfaction to the skeptics, and fully proved the correctness of their theory. But their exultation was but short-lived; for as she was singing the last verse of the song, and while in the middle of a line, the previous influence, which purported to be an Italian female by the name of "Leonore," took her out of his hands, so that he could do nothing more with her. He tried hard to get her to finish the song, and failing in that, he did his utmost to throw the influence off; but, for the first time with his subject, he found himself entirely baffled. One of the skeptics, seeing the unexpected change in the programme, made a request that if the medium was now controlled by an Italian, that they would influence her to sing in that language. Wonderful as it may seem, the request was immediately complied with, and all were thrilled with delight with the harmony and beauty of the musical performance. There were no Italians present, yet there were several who understood a good many of the words used, and pronounced it good. This manifestation startled the medium, perhaps more than any one present. On many a subsequent night the medium has been taken in a similar manner out of the hands of the magnetizer, and made to sing for hours in

this foreign tongue, and also to speak both in Italian and English.

Test 2d. At a Circle in Dr. Rudd's where most of the above gentlemen were present, a concert in the Spanish tongue was given, which lasted over two hours. Shortly after joining hands, my wife, a young lady (Miss Scongall), and a boy, a stranger to both, got simultaneously influenced, and commenced speaking fluently in Spanish to one another. After fifteen minutes' spirited conversation, the trio arose to their feet, commenced a difficult piece of music in Spanish, each took part, and sung in perfect harmony; piece after piece was sung, each retaining the part they commenced with, until some dozen pieces were executed with beauty and in perfect harmony. Between each piece they would join in lively conversation, and discuss the next piece they were to sing. After the singing was over, the three personified a death scene, and gave a beautiful representation of the new-born spirit, as it is born at death. The scene was so brilliant and thrilling, although in a foreign tongue, that language fails in giving the slightest idea of its grandeur. After this the three mediums came back into their normal condition at the same time, and when told of what had been done, were surprised and confounded. Shortly after, the young man was influenced by another spirit, and explained what we had witnessed. The spirits who gave us the concert through the mediums were Spaniards, one brother and two sisters, and that while in the body they made their living by professional singing; that to-night they had come not only to gratify and instruct, but to prove that the day of "Pentecost" was not a thing of the past. I may state here that it can be proved beyond a doubt that none of the mediums referred to, could or can,

except under spirit influence, talk in any language except their mother tongue.

Test 3d. Miss Scongall and my wife had been influenced by what purported to be German spirits, to sing and converse in German for several nights, but there were none in the circle could be sure of it being that language. Wishing to "prove all things, and hold fast to that which is good," I called upon a German doctor, by the name of Dr. Ealer, and requested him to visit my house and test the matter fully and dispassionately. He came for two nights at my solicitation, and on these occasions conversed with both mediums for upwards of half an hour in his own native tongue. His *surprise* was great on hearing in his own language "the beautiful things of God;" but his *delight* and *joy* was infinitely greater.

I could easily multiply similar demonstrations, occurring at our circles, where these mediums were influenced to sing and speak in Italian, German, and Spanish; but the three now given are as good as one hundred in proof of their spiritual origin. I have many striking tests, besides the gift of tongues, which I might relate, proving beyond all cavil, the identity of the spirit controlling; but, as I am informed you only want those belonging to this one phase of Spiritualism, I will not farther tax your patience.

Should you wish any farther information upon the above facts, or wish me to relate more of my experience, I will gladly comply with your wishes as soon as made known.

Wishing that God may speed you in the good work, and that angels may bless you with the joys of their pure and elevated station,

I remain, with deep respect,

Your sincere friend in the cause of truth,

JOHN B. YOUNG.

Toledo, April 9th, 1859.

JUDGE EDMONDS :

Sir:—Noticing your request for facts in regard to mediums speaking in different tongues, I will speak for one of the many who, at this time, speak different languages. I am a clairvoyant and trance-speaking medium. I am also controlled by poets to improvise from any subject that may be given in an audience. I am controlled at times by an Indian spirit. I cannot interpret the language, and therefore have not been able to declare it a correct pronunciation ; but meeting with a gentleman, not long since, who declared himself a skeptic, and believed it the result of his own mind, he told me he should set his will-power against me in giving any description of friends in the spirit-world. My Indian spirit began to talk to him in the Indian tongue. I was at once thrown in clairvoyance, and described to him an Indian chief, who, he said, died three weeks previous to his leaving Iowa. My guide recognized the spirit, and gave many grand tests to this gentleman, who understood the language of that nation, of which I am able to report by his authority to be the Pawnee. I will send you a private letter that this gentleman wrote me after his return to Iowa, and you may select such portions of it as you think beneficial to the cause. He did not write this letter for publication, but for the benefit of our circle here in Toledo, and you must arrange it to your own satisfaction.

If it would not be too much trouble, I would like to have it returned. If you wish any other references in regard to my medium powers I can give them.

Yours, with respect,

Mrs. SARAH M. THOMPSON,
Toledo, Ohio.

P. S.—There is an article in the *Sun Beam* in regard to my lectures.

S. M. T.

Vinton, Feb. 17th, 1859.

RESPECTED MISS :

It is with pleasure that I, at this time, write you, informing you that we are all well, hoping you enjoy the same blessing. It was two days after you left Shelby, that I started for Iowa, and I was much amused to hear the gods of war in Shelby speak about Spiritualism, and their opinions about the theory and practice—some believing it to be spirits, and others denounce it as a humbug ; and so I left them to work out their own salvation with fear and hope.

But, as you are aware that I am an unbeliever in the doctrine of spiritual intercourse, my opinion still is, that it is power of mind over mind, and as it is a subject that has not attracted my attention much as yet, I do not know how I would view it, had I a chance to thorough investigate the subject to the satisfaction of my own mind. But one other thing comes up to my mind just now that I cannot reconcile, that is, your speaking the Indian language, and so precise, correct, and characteristic of the language in the wigwam used by them. The last evening that you was in Shelby, I was much amused, and would like to have seen you the next day to interpret some of them noble ideas. At one time, I almost concluded the heavens and earth were coming together, in point of language, and again the war-path was shaken off, and the blue water of the terrible Mississippi were often adverted to it, and I almost concluded that I could see the proud warrior standing before me in that far off country, and again the scene at the warrior's grave, I must acknowledge it to be the very scene in language, and also in justice, as it transpires here where hundreds of them are together and make the woods ring with their voices,

and as they answer back from far off cliffs ; the scene may be more wild and romantic, but not more correct. Again, I must speak of the description that you gave of this country ; the road from Cedar Rapids to Vinton, is 25 miles, and as I came home could but admire the grandeur and beauty, and again to think that you described the scenery that decorates the noble river (Red Cedar), and the beautiful small streams that are to be seen by the travelers, the scenery is enough to enchant and charm the mind of God's noblest workmanship ; and again, when I call to mind the scene at Spirit Lake and my own captivity, I stop, and with astonishment and awe, exclaim how wonderful are the ways of Him who rules the destiny of the sons and daughters of earth, and how high the mind is susceptible to soar ! But Deity alone knows, and as the power of mind over mind has an influence, I anticipate the happy time when we all will understand more about this strange phenomena that I for one don't understand.

I arrived at home on the 6th of this month, and found the family all well. We have beautiful weather here this winter, not very cold but dry ; there has not been an hour's rain here for three months. I found sleighing when I came home. Please excuse haste, mistakes, &c. Write to me on the receipt of this.

Yours, truly,

JACOB WETZ.

Address, Jacob Wetz, *Vinton, Benton county, Iowa.*

Greenbush, April 5, 1859.

BROTHER EDMONDS :

May this be yours to peruse, and also for the cause of a great and a mighty truth. I saw in the last "*Banner of Light*" a request of your Honor to receive evidence from your friends in regard to mediums speaking in different languages, therefore I will address you a few lines in regard to the subject. About five years ago, I heard the rappings in my house then in York State; after a careful investigation, I became satisfied that it was a power beyond mortal man to comprehend, unless attributed to departed friends. After moving west, a young boy that I took out of the Asylum in Buffalo, became a medium, by whom we had a great many proofs of disembodied minds in space, which I will not detail, owing to time and space it might occupy. About two years ago, while on my road to a neighbor's—not to Damascus, as the noble Paul was going, but to meet a few friends—while seated at the table, I felt a strange influence advancing over my system, I looked around to see if my friends discovered the same, and moved back from the table; my limbs raised up very rapidly, I was forced on my feet and spoke some time.

Again time rolled on; I attended a lecture—subject Spiritualism. There I was forced again on my feet by an invisible power, and talked in the Indian language before quite an audience. Since that time I have been influenced by that power or a similar one at my own residence, speaking Indian language, and interpreting the same. I will also say that I do not understand one word of the same while in my normal state. By desire, I can now pass into this state with a passive mind, and speak in Indian, and also interpret the same; also, in my own house I have talked in French and sung the

same, and also interpreted the same. I do not understand the language when in the normal state. There was a number at my residence at that time, and I will obtain some of their names for evidence for you, if by so doing I can benefit my fellow man.

Yours, truly,

GEORGE W. HERSLY, *Medium.*

Augus. Heniman,
Mrs. S. Heniman,

Mrs. M. Hersly,
Charles H. Phillips.

Gorham, April 23, 1859.

HONORED SIR :

I see by a late number of the *Banner of Light*, that you would like forwarded to you *any* case of any medium speaking in any language with which they were unacquainted. I suppose it makes no difference whether that language be *spoken* or *written*, provided the medium is *known* to be *totally unacquainted* with it. I have in my possession one such case, through the hand of a writing medium whom I have known from my youth, and whom I am *positively certain* knows no other language than the English.

A copy of this communication I enclose to you, with the request that you send me the translation (if there be any language to which it belongs), that I may compare with the translation given by the spirits.

COMMUNICATION.

Festo monti duns von This spirit gave his name
Esto funndis mento don and his nation, but as no
Senn non dejuan ji Festo one was present who un-
monti monti me Juan pluto derstood any language oth-
er than English, we of

neros ton Sendevango Sangó me Lonas juan denants je.

course were in the dark as to its truthfulness. If you desire further particulars, please address Otis T. Hall.

SACCARAPPA, *Maine*

P. S.—I would just say that her readiness in writing acrostics was wonderful.

Yours, truly,

OTIS T. HALL.

HON. JOHN W. EDMONDS.

Messrs. EDITORS :

Agreeable to a notice in your paper that Judge Edmonds would like to hear from the mediums in any part of the country that has spoken language not known to them at the time, and feeling it to be a duty to God and the doctrine in general, and believing it to be the work of God that spirits do communicate with the inhabitants of the earth, we the members of the first circle in the town of Cornville, county of Somerset, and State of Maine, do forward to you some of the proceedings of our circle. It is composed of twelve members, and is called by the spirits the enlighteners of the dark spirits ; it was formed on the evening of the 29th of March, 1858 ; the first three evenings we had nothing but writing ; after the third, we had trance speaking through Mrs. Amelia D. Gross. We have met together three times a week, on an average ; there has been eighteen different languages spoken through her in a trance state ; we have six mediums that write different languages, that the writer cannot read Mrs. Gross reads them in the language they are written, then translates them by impression into English. Three are

spoken on the Sandwich Islands, differing ; one from the south of France ; one from the South Sea Islands ; one is written in characters by the spirit of an Indian doctor through William Davis, a boy nine years old. The undersigned are those who write languages they cannot read.

Mr. GEORGE GROSS,	Mr. NATHAN S. DAVIS,
Mr. ALBION NAY,	Mr. M. JONES,
Miss E. WARD.	

We have no knowledge of our own about those languages. What knowledge we have of them comes from the spirits ; they tell us what language it is when spoken. We, the members, do testify, that this has been done every time we met, since the medium commenced to translate, which is about three months.

Mr. ENOCH ROWELL,	Mrs. COMFORT ROWELL,
“ GEORGE ROSS,	“ AMELIA D. GROSS,
“ NATHANIEL S DAVIS,	“ ESTHER C. DAVIS,
“ SAMUEL B JONES,	“ MELISSA JONES,
“ ALBION NAY,	MISS FLAVILLA JONES.

Burlington, Vt., April 4th, 1859.

J. W. EDMONDS :

Dear Sir : Having noticed your call for accounts of any instances where mediums have spoken a language not known to themselves at the time, I cheerfully forward to you the following :

Attended a circle this day at Mr J. Wilkins' house, in Williston. Present, Mr. Wilkins and his wife ; Mr. R. Munson and his wife, and Mr. W. Edwin ; the first of the named persons and the two last, are mediums but

recently being developed ; they were all influenced about the same time, and Mr. Wilkins spoke in a foreign language wholly unknown to himself or any of the persons present. The first sentence spoken was a verse in poetry—the translation of it was written through the hand of Mrs. Munson, and was as follows :

“ Shall priests, whose creeds they can't expound,
Prepare a fancied bliss or woe,
Shall reptiles, grovelling on the ground,
Their great Creator's purpose know ?”

Mr. Edwin, in a trance, said, “ I see thê spirit that spoke through the medium ; he is of small stature, dark complexion, black hair and black eyes ; says he was an officer under King George ; he deserted from the army at Kingston, U. C., went to South America, and died there in 1825, on the River Xaugua ; says he was an Italian, and his name is A. Montes.”

I would here state, that Mr. Wilkins is a respectable mechanic, truthful and honest, and makes no pretensions to literary acquirements ; says he knows nothing of the language spoken through him, and makes no effort of his own at the time his organs are used.

Mr. Edwin is a farmer, strictly honest ; and Mrs. Munson is the wife of a farmer, also truthful, and often talks under influence in circles, with Mr. Wilkins, in the same foreign language.

Should the above facts be considered of any value towards the object in view, or should you desire any further steps to be taken by writing out the words spoken, please address me a line, and the same mediums will sit again.

Fraternally, yours,

R. M. ADAMS.

P. S.—Mr. Wilkins has spoken in one other language not his own, as he informs me.

Box 3359.

Chicago, 20th April, 1859.

J. W. EDMONDS, Esq.

Dear Friend: I received your letter of the 13th inst. on the 16th, and the tracts on the day after, for which accept my thanks. In compliance with your wish, for facts which I have witnessed while investigating spiritualism, I cheerfully comply.

I will relate them as briefly as possible, and should any of them be deemed by you of importance, you can relate them in your language, and with what comment you may deem proper. I assure you that I am really glad that the facts of our beautiful philosophy are going to have such a prominent place as the *New York Tribune*, and that they are committed to such an able advocate. I anticipate much from your letters in that popular and widely circulated newspaper.

Previous to my investigation in spiritualism, which is now fully four years, I, was an inveterate skeptic, and, like the most of Scotchmen, stubborn in the extreme, until convinced beyond a doubt. I am now more than a believer in spirit intercourse. *I know it to be true*, and no bogus mediums or silly recantations can ever shake my knowledge as to the demonstrations I have witnessed.

One evening at our circle, my wife was influenced by the spirit of a Mary Dabiel, of Glasgow, Scotland, and through her communicated her birth into the spirit world. This young lady, whom I knew while living at Glasgow, was, when I left the city, confined in a Lunatic Asylum of that place, and for five years I had not heard a word concerning her; wishing to "prove all things," I wrote to a friend of mine who now lives in New York, and whose father still lives in Glasgow, to

make inquiries concerning this young lady, and let me know the result. In some three months after, I received a note from my friend confirming in every particular the communication given through Mrs. Young ; now no one member of the circle had the slightest idea of her death, consequently the intelligence was beyond our knowledge, and independent of us—besides the characteristics of the young woman were very striking

No. 2. On another occasion, a new influence controlled Mrs. Young, and in the broadest Scotch dialect gave her name as a Mrs.—, of Paisley, Scotland, and said she had died a few days ago in that city. The spirit was that of a young man's grandmother, one of the members of our circle, and but a year or more in this country. Three or four evenings after, the same spirit came through a Miss Scongall, of Rockford, Illinois, a young lady unacquainted with Scotch, and the same broad dialect, peculiar to the spirit, was repeated, and the same history given of her death ; besides, many other details of the house of her former abode, the garden, fruit trees, berry bushes, &c., &c., giving their exact location. This medium was not present at the first manifestation, and none of the circle had informed her of the fact. The young man to whom the communication was addressed, asked many questions regarding the identity of the spirit and his friends in Scotland, and in every instance got satisfactory answers. One of the questions was very significant and satisfactory, as the young man himself could not have answered it ; here it is : Can you inform me what were the last words you uttered as I was bidding you farewell before leaving for America ? The spirit in reply gave the very words which passed between them, and which the young man remembered as soon as he heard

them, besides the particular part of the house where the two stood, was faithfully repeated and admitted. For a number of nights in succession, this spirit, through Miss Scongall (now a public speaker), gave unmistakable proofs of her identity, and left no room for doubt. So sure was the young man of the truth of what he witnessed, he at once wrote home to his friends, informing them of his grandmother's decease, and giving the source from whence he derived the information. Letters subsequent to this *reluctantly* admitted every thing as communicated, and served as another crusher to those believing in mind-reading as the cause of all the knowledge received through mediums. In connection with the same spirit, let me here relate another pleasing incident as establishing her identity.

A gentleman from Quincy, Illinois (Wm. Brown, Esq., baker and candy manufacturer), who has lived in that city about fourteen years, and who carried on the baking business in Paisley, Scotland, was on a visit to my house in Rockford, and while there made a request to have a sitting with Miss Scongall. I accompanied him one evening where they were holding a circle, and introduced Mr. Brown as a friend. As we entered, Miss Scongall was influenced by an Italian spirit, but almost immediately the spirit of the old woman took control, and at once recognized Mr. Brown as an old friend. (Mr. B. used to supply her with bread in Paisley.) He assumed entire ignorance and asked, "Who am I?" At once she answered, "Oh, I ken you brawly; (I know you well) you are the man that supplied the bodies (people) with bread, &c." She farther went on, and described the house he occupied while living in that city, his wife, brother, and other relations. Now be it remembered, the medium was an entire stranger to her and all of his friends, yet in no instance did she make a mistake or deviate from facts.

No. 3. At one of our family circles, and through Mrs. Young, medium, the following demonstration occurred :

A brother of one of the members of the family, endeavored to control the medium's organ of speech, but after many attempts failed in doing more than giving the name. This man had two brothers dead, one dying a natural death, and the other by drowning, and he requested more evidence of his brothers' identity than the mere name. Immediately after, the medium went into a deeper trance, and shortly after went through the painful scene of a person drowning ; the very gurgling of the water was heard in the throat as the medium seemed to expire ; for some time all animation seemed to cease, and when she breathed natural, we all felt much relieved. This so far answered to the name given, but as the person getting the proof was a confirmed skeptic, he still sought for further proof. It was at once given—several secret signs known to Odd Fellows, and known to this man only in the circle, were exhibited and recognized and repeated several times, until the man warmly replied : "I am convinced, I am fully satisfied, it is indeed my brother." Now, this man, while in the body, was an Odd Fellow, in the same secret society with his brother in Edinburgh, Scotland, and while bathing one morning, he took the cramp in his legs and was drowned.

No. 4. At the close of a circle in my house, Miss Scongall became entranced and described the spirit of a young man standing near one of the men present. His dress in every particular was described—the color of his hair, the shape of his forehead and his age. He was at once recognized by his friend, but he said there must be some mistake as he was living with his brother

at St. Charles, Iowa, and that he had received a letter from him a few days ago. We were all put back by this apparent contradiction, but in two days after this same person received a letter from the other brother in St. Charles, stating that on the Saturday (the day previous to the manifestation), he and his brother were out in a small boat fishing, that the boat upset, his brother drowned, and up to that time his body had not been recovered. A few days after this, the spirit appeared to his aunt while in the garden, and made her tremble from head to foot; this lady is a member in one of the orthodox churches of Rockford, and is bitterly opposed to spiritualism.

No. 5. My wife becoming entranced, commenced a beautiful address on the beauties of spirit intercourse, but from some indisposition of the medium the communication stopped as it became very interesting. As the most of the addresses received through our mediums were written down as delivered, we preserved what was spoken on this evening, and hoped to have the same subject resumed on some future meeting. The next circle we held, Miss Scongall, who was absent at the previous sitting, became influenced, and, strange to relate, began at the very place where Mrs. Young left off, and finished the address. In comparing what was spoken by each medium, not a single word was wanting, and not a word too much—it was in fact as complete as it would have been had it come through one medium. Now, as Miss Scongall did not see the par. written, as spoken by my wife, is it unreasonable to conclude that a disembodied spirit spoke through them both?

No. 6. One night, after retiring to bed, I saw the spirit of my grandfather standing by my side. I was

as wide awake as I am now, and as competent of judging of what I saw. I put out my hand at once, as I would do to a near and dear friend, and received his in return. For sometime I questioned him as to his spirit home, and was gratified beyond the power of language to express, in having them all answered.

While talking and exchanging feelings kindred to us both, all at once the objections put by opposers came vividly before my mind, and I at once said, How am I to know that this is my grandfather, how do I know that I am not deceived; cannot you give me some evidence that will appeal to my outward senses? No sooner had this passed through my mind than at once he lifted up his hand to my gaze and requested my particular attention to its formation. I looked steadfastly at it for sometime, and then noticed one of the fingers turned flat down upon the palm of the hand. "Ask your father (he said) concerning this, and you will be satisfied of my presence." Next morning, through consultation with my parents, I found that my grandfather had the same finger as shown to me, and in the same position, resting upon the palm of his hand; the facts are these: when a boy, he had one of his fingers cut with broken glass, it festered and he lost the use of it entirely; the doctor seeing it in the way of the others, had it so fixed as it would lie flat upon his loof, and therefore be out of the way when using the hand.

My grandfather died when I was very young, and this was the first intimation I received of such a finger and in such a position. Thomas, in being permitted to put his hand into the side of our Saviour and feel the print of the nails, exclaimed, "My Lord and my God!" In witnessing the proof of my friend's identity, I felt grateful to "my Lord and my God," that man's immortality could in this age be demonstrated as it was eighteen hundred years ago. Digitized by Google

No. 7, and last for the present.

About six weeks ago, while in Rockford, I was waited upon by a gentleman from Beloit, Wis., and requested to preach a funeral sermon. A Mrs. Williams of that place, a strong and consistent believer in spirit intercourse, and one who died in the smiles and fond embraces of an angel band, as they waited to bear her beyond the troubled Jordan, had made a request previous to her flight, that a spiritualist should officiate at her funeral. Having consented to deliver an appropriate address, I arrived in Beloit about 1 A. M. on the day of the funeral. I put up at the Bushnell House of that city and very soon found myself in a comfortable room, and prepared for a few hours' sleep.

Although very drowsy while on the cars, I now felt so much the opposite that I wondered what it could mean, but I soon got an explanation; a soothing influence came stealing over my whole system. My blood seemed to dance with ecstatic delight, and I felt a stream of baptismal fire pouring through its hallowed spirit into the very depths of my soul. Oh! joy unutterable to thus have a foretaste of Heaven, and feel the electric flash from enfranchised spirits. While in this condition of bliss, I saw the full form of a female spirit, all radiant with smiles, and a bright halo encircling her high and noble brow; the features and the whole expression were as distinct to my vision as the paper on which I now write, yet I could not recognize her—neither derive her mission. As I looked in rapt admiration, she approached my bed-side, and imprinting a kiss on my forehead, thrilled my soul by saying, "I am glad you have come." At this moment she vanished.

After breakfasting, I called upon Mr. Williams, the husband of the departed, and while conversing with

him, a friend called for the purpose of looking upon the face of the dead. Having an impression to look also, I accompanied the friend into the room where the body was laid out. On the sheet being removed, and my gaze meeting the face of the dead, oh! what a surprise awaited me; although I had never seen the departed sister while in the body, yet, blessed truth, there was the form of her whom I saw for the first time, in my room at the tavern, and who was the first to cheer me on my arrival in Beloit, saying, "I am glad you have come." There before me was the same pleasing features, high forehead, and intelligent look; everything, in short, the same so far as the form and the outward expression was concerned; all that was wanting was the spirit that gave vivacity to that body, and spoke such sweet and loving words through her sparkling eyes. To me (who had first seen her in her spiritual form), it was a sight such as I loved to contemplate, and for the first time in my life I felt cheerful in looking upon the cold and lifeless form. The spirit of our sister I felt was near, cognizant of all our movements, and this was a source of strength while delivering the funeral address. Excuse this tedious letter—the theme is grand. If convenient, please send me a copy of the *Tribune* with your letter.

Ever yours, with lasting respect,

JOHN B. YOUNG.

Springfield, Ill., April 10th, 1859.

JUDGE EDMONDS :

Sir:—Feeling that the time has come that we need something more than musty creeds, and cherished dogmas to found life beyond the grave upon, and knowing that I and a host of others, are in possession of

that something, and knowing that you, respected sir, are about becoming the champion of that something, I sit down to respond to a call made by you for authenticated facts.

We have a medium (a young lady of about twenty), in our circle, by the name of Miss Mollie E. Booth, through whom a great many wonderful manifestations have been produced, from which I select one only—that of the writing on the arm—under circumstances where there can be no possible collusion. From several sittings of the circle, I will choose out Tuesday evening for the following reason, that there were visitors from other cities present, who were not believers in spiritualism, who kindly permit me to use their names.

The Circle of Hope, having taken their place at the table, there being visitors present, according to the custom, *the medium* requested *all to examine her arms*, and *all* said that they were free from any kind of unusual marks; then in a few moments her arm became as cold as if it were dead, and my first wife's name came out in *raised* letters of about one eighth of an inch broad and high (all saw this plainly, a fluid lamp of two burners being on the table), and then went away or disappeared, and, by request, the initials *A. M.* came back on her arm and they also disappeared in a few moments; the name was *A. Millington*, making eleven letters—*A.* for *Almirah*, the *Millington* being my own name. Now for the testimony—nine adults being present: *A. H. Warthen*, Illinois State Geologist; *Sarah B. Warthen*, wife of the above—address *Springfield, Illinois*; *George Bond*, provision dealer, *Quincy, Ill.*, (is not a spiritualist, but permits me to use his name).

B. A. Richards, book and job printer, *Springfield, Ill.*, and *Matilda Richards*, his wife.

Thomas Warthen.

Mollie Booth (the medium).

Harriet Millington.

Members of the circle in Springfield, Illinois. Make such selections as seemeth good to you. God bless and guide you in this and all that is right.

A. O. MILLINGTON.

P. S.—I use all these names by special permission of each one present.

A. O. M.

ADVERTISEMENT.

The numerous body of Spiritualists in this vicinity, are invited to co-operate in sustaining "The Williamsburgh Spiritualist Society," which has been re-organized for permanent continuance, to hold Meetings every Wednesday Evening throughout the year, at CONTINENTAL HALL, Fourth Street.

Donations and contributions are solicited, not only from Professed Spiritualists, but also from an intelligent community, of whatever denomination, who love the cause of Truth and Progress. Our devoted object and aim being the Spiritual Enlightenment, Moral Elevation of Character and best interests of our Friends and Fellow-Citizens.

Respectfully submitted on behalf of the Committee.



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