

# THE INVISIBLES:

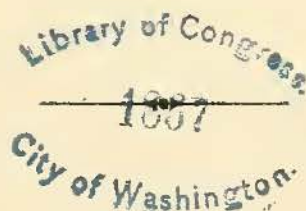
AN

EXPLANATION OF PHENOMENA

COMMONLY CALLED

SPIRITUAL.

*by M. J. Williamson*



PHILADELPHIA

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## P R E F A C E.

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SPIRITUALISM, or the doctrine designated by that title, has been prominently before the public for the past fifteen years, or more, during which time it has attracted much attention, and has gained thousands of converts from all classes, the educated and uneducated, Christians and unbelievers in Christianity.

It is a fact, admitted even by many Spiritualists, that very little—beyond the important truth that we continue to exist after the death of the present body, and that those who have departed into another world can still communicate with us—has been learned or demonstrated by this intercourse with the other world—or what is believed to be such. Not even the laws governing the intercourse have been fully or rationally explained; and most of the communications purporting to come from the other world, are false, as well as illiterate and unmeaning.

The silliness of the communications, and the trifling character of other phenomena—performed usually under a table, or in a darkened room—have induced many—probably a majority of the most intelligent—who have investigated the subject, to come to the conclusion that what are called “disembodied spirits” can have no agency in the matter; although it is now generally conceded that all other explanations which have been given are unsatisfactory.

To explain the laws governing this intercourse, and the several phenomena commonly called spiritual, or supernatural, and thus to show why it is that the communications, and the performances in the presence of “mediums,” are of so silly and trifling a nature, and why so little has been learned by the intercourse, is the main object of this work.

Extraordinary and improbable as the contents of the volume may seem to those not previously convinced of the ultramundane nature of the phenomena described, the writer would ask the reader to lay aside all prejudices, or pre-conceived notions as to the other world and our future condition, so far as he is aware that they are merely the effects of education, or association, and are unsupported by any known facts; and to weigh the theories set forth, with an unbiassed mind, precisely as he would those relating to any other subject.

And the writer would especially ask the literary reader, who is competent to discriminate between a narrative of facts and a work of fiction, to consider whether it is probable, or even *possible*, that this work can be entirely the product of the writer's own brain.

The word "*spirit*" is not used in the work, because there is no more propriety in applying it to those of the other world than to the men and women of our own. Webster's definition of the word is, "*Literally*, breath; hence an immaterial intelligent being, as the soul of man, &c." The definition is somewhat vague, but as the inhabitants of the other world have bodies composed of the same matter, and as substantial as our own, the word, if used, would convey a false idea to the mind of the reader.

The words "*death*" and "*died*," are retained, as every one understands that what is meant by the use of them when applied to a human being, is simply the death of the present body. The expression "*Left the form*," which Spiritualists have substituted, has no meaning whatever as applied to the phenomenon.

The initials of individuals, given in the work, are, for obvious reasons, mostly fictitious.

NEW YORK, *March*, 1867.



# THE INVISIBLES.

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## CHAPTER I.

### NARRATIVE OF THE AUTHOR'S EXPERIENCE.

MY first visit to a "*spiritual medium*"—or to a person that pretended to be such—was made about thirteen years ago, when visiting New York. Passing along Broadway one evening, I noticed an illuminated sign, indicating that spiritual *séances* were held in an upper room of the building. Paying *twenty-five cents* for admittance, I entered the room, and saw a girl about fifteen years of age, sitting at a small table, which she was tipping to and from her; while a sedate, clerical-looking gentleman, was sitting at the opposite side of the table, writing questions, in the gravest manner possible. Three tips, as I understood, were an affirmative reply; and one tip, a negative.

I inferred from the gentleman's remarks, that the answers were—as might be expected—correct about as often as erroneous; in the latter case, the mother of the girl, who was present, would tell the gentleman that the answer was from a "*lying spirit*," which seemed to me quite probable.

After witnessing the gentleman's "investigations" about five minutes, I left, not caring to wait for my turn. The impression I then had, I am still satisfied was the correct one; namely, that a girl tipping the table in the ordinary way, was all there was of the "phenomena."

Some three or four years later—now residing in New York—I was invited to accompany a party of acquaintances, to a *séance* with a celebrated medium—one of the well-known Fox family.

At this time I had heard little about spiritualism, except in the way of ridicule. I was convinced, however, so large a number of intelligent persons as believed in it, could not be entirely deceived; that it was not all jugglery; but I thought it probable—as is usual in such cases—that more or less of trickery was mingled with physical phenomena, not yet understood. As to disembodied spirits having any connection with the phenomena, I had seen no reason for such a belief.

This first *séance* did not change my opinion. That some of the manifestations were not jugglery, was perfectly evident; but as to others—those which I had not so good an opportunity of examining—I was far from being satisfied. They were altogether too astounding upon any other hypothesis than that of jugglery. Besides, I had—or thought I had—cause for suspicion. Part of the manifestations were touches—always under the table—by what were stated to be "spirit hands." When I was touched, I hastily put my own hand under the table, and felt what purported to be the spirit hand. It was a bare touch that I obtained, as the pretended hand was instantly withdrawn; but that momentary touch showed me that it was nothing like a hand; there



were no *fingers* at all; it felt more like a foot covered with a stocking, than a hand; and although it did not feel precisely like the first, I suspected it was the medium's foot; as she had changed her seat, taking one directly opposite me before I felt these touches.

I subsequently visited this medium several times—sometimes with the same party—once alone, there being no person in the room but the medium and myself—and became perfectly satisfied that with this lady there was no trickery or deception of any kind whatever; that she was perfectly honest and sincere in the matter; and willing to give me all the information and light in her power, which however was very little. I was convinced she did not understand the subject herself.

I also visited other persons claiming to be mediums of various kinds; some of whom were such, others I concluded were impostors; but as these *séances* and manifestations have been described so often, I will not detain the reader with a repetition.

I have never conversed with any person upon this subject, who professed to have given it a full and candid investigation with one generally recognized by spiritualists as a medium, who was not convinced the phenomena were not jugglery, though they may not believe it to be of spiritual origin.

As for myself, I was unable to arrive at a definite conclusion. I was unable to conceive of any physical laws which could cause the phenomena; but at the same time there were strong, if not overwhelming reasons—which have often been stated by others—for doubting the spiritual hypothesis.

My investigations were mostly made within a few

months, when finding I made no progress, and that those who had investigated for years, knew no more about the subject than myself, I discontinued my visits.

Others who commenced their investigations at the same time with myself, were fully satisfied that they received communications from departed friends. I received the same kind of communications and "tests" of identity, but they failed to satisfy me. They were astounding and unaccountable, but bore what may be called *internal evidence* that they were not from the parties whose names were given. And the very fact that every one visiting these mediums could receive what purported to be communications from their friends, or from almost any one they wished to hear from, seemed to me strong evidence that the communications did not come from the other world.

Visitors would not only receive communications from any friend, but also from George Washington, Benjamin Franklin, or almost any one called for.

In the year 1863, I was residing at T——, about two hours' ride by railroad from New York; and came to the latter city in the fall to pass the winter.

Having now plenty of leisure time, I determined to make another effort to at least satisfy myself as to whether these so called spiritual manifestations were such or not.

Since my former investigations I had read considerable upon the subject, and although it was as dark and unintelligible as ever, I was inclined to the belief that disembodied spirits did visit and communicate with our world.

Shortly after my arrival in New York, I called on



Miss Fox, and made an engagement for a subsequent day.

On the day fixed she was unwell, and being disappointed the second time, I abandoned the idea of a *séance* with her.

I visited two, not very well-known, "*impressible*" mediums—at least they pretended to be such—but the interviews were not very satisfactory.

These mediums both told me that I was myself a medium, and that I could get more satisfactory communications from my departed friends, by sitting alone, than through any other person.

I had been told the same during my former investigations, and had then made the experiment without any success.

I now renewed the experiment; and I found that while holding a pencil on paper, as in the act of writing, there was a slight foreign influence guiding my hand. It was *very* slight, almost imperceptible; and required the nicest observation to determine in which direction my hand was inclined to move; but that there was an influence outside of myself, was sufficiently evident.

From this time I devoted about an hour each day to sitting and writing in this way. For a long time—nearly a month—nothing but proper names were written, and even these with great difficulty. Frequently during a whole hour's sitting not even a name would be written; merely crooked lines, circles, etc., executed.

I was born, and passed the most of my life at C——, Ohio. The names written were—with very few exceptions—those of persons who had resided there; some were

intimate acquaintances, others were not, and I had entirely forgotten them; and of these latter, I have since learned some are still living in our world.

Some names were incorrectly spelled, appearing to be written in accordance with the sound.

The first name written was that of a very intimate friend who died at C—— the preceding year.

When the first name of a sister of mine, who had died more than twenty years previously, was attempted to be given, it was written partly according to sound. It was a name of four syllables, only two of which were given, these two forming a name somewhat common. Of course I did not suppose that the person writing claimed to be my sister until so informed.

I continued this practice in New York until May in the succeeding year, (1864,) when I returned to T——.

Even up to this time, the writing of a short sentence was a very tedious process.

The two longest sentences written were—one from a female who said she had lived in Albany, N. Y.; had been seduced by a man who was then at one of the large hotels in New York; (which she named), and that her body was in the cemetery at Albany, without any tombstone. She wished me to see the man, and induce him to erect a tombstone. I think she did not give his name, and I did not ask for it.

The other communication was from an author, who said he had written a book called, "*All round the world*;" that the manuscript was left with a publisher in New York; and he wished me to have it published. On asking for the name of the publisher, he gave that of



*Howard.* I think there is no publisher of that name in New York.

The communications at this time were very ungrammatical; "*Be we*," for example, would be written instead of *are we*.

Before leaving New York, one of the other world, giving the name of an intimate acquaintance of mine; a member of one of the most respectable families in C——; himself well educated; and who had died about twenty years previously—appeared to have got control of the writing, to the exclusion of all others.

This person also spelt the first name of the gentleman apparently according to the sound, and not as it should be written.

He was very vulgar, as well as illiterate. I endeavored to revive some feeling of manhood in him, but it was of no avail. He said he knew he was a miserable degraded creature, but he had no expectation, and no *desire* to be any better. I then tried to induce him to leave, and let some one of my relatives, or some other person write, but without success.

He would personate my sister; but his style was so coarse that I detected the imposition; then he would admit it; but in a short time repeat the attempt. No reasoning, coaxing, or appeals to his pride and self-respect would induce him to leave.

So far there was nothing materially different from what I had witnessed at other mediums. But on the main point, that of communication with persons formerly inhabitants of our world, I was satisfied. At a later period, the idea occurred to me, whether these

might not be a different species of beings from ourselves, who from being constantly with us, and able to read our minds, had become familiar with our language, and acquired sufficient knowledge of individuals to be able to personate them. And if it might not be possible these beings had originated the belief in "*demons*" and "*devils*."

But very slight reflection convinced me this theory was inadmissible.

I determined to continue my practice until the writing could be executed with more facility.

On resuming at T——, there was a change of characters. The names given purported to be those of soldiers who had lived in that vicinity, and who had been killed in battle, or died while connected with the army. They wished to communicate with their friends in our world through me. I did not intend acting as a public medium, and took no steps towards ascertaining the accuracy of these communications.

I left New York on Monday, and the writing purported to be mostly by these soldiers until the succeeding Friday. On that day the name of a Mr. B——, who had boarded at the same hotel as myself, the past winter, was written.

As I had seen the gentleman on the preceding Sunday, this would appear to be a very sudden death. Still there had occurred at the same hotel during the past winter, two deaths about as sudden; one of them more so; and as Mr. B——, had met with a severe accident from which he had not entirely recovered when I last saw him, his death did not seem so very improbable. The statement was that he had taken a severe cold, from



the effect of which, in connection with his injury, he had died the day after I left New York.

This was in the evening. The next day I found New York papers, and examined the obituary notices of each day since that on which it was stated he died; but found no notice of his death.

Mr. B——, (for brevity I will designate the personator by this name), came again in the evening when I sat down to write. I told him I had examined the New York newspapers, and found no notice of his death. He insisted on the identity, and I made such tests as I was able. The questions I asked were answered correctly, but I did not know enough about him or his affairs and connections to make a very thorough test; besides, I was aware that these inhabitants of the other world could to some extent read my mind, and might thus get the answer; so that the tests were not entirely convincing.

A day or two after the first visit of Mr. B——, I was visited by one of the other world, giving the name of Ellen ——. The surname I could not read, and as she did not profess to have been an acquaintance of mine, I did not ask it to be written a second time.

Ellen said she was born at Unadilla, New York; (a place I never visited), and that she died there; but that she had passed part of her life at Albany, New York.

She was very illiterate and vulgar: she acknowledged she had lived a depraved life at Albany; but felt no remorse or shame on account of it; said she was just the same now, and had no desire to reform.

For several days Ellen and Mr. B—— did most, if not all—the writing. A few days after Ellen's first

visit, Mr. B—— informed me that a young lady with whom he had been acquainted in New York, and who was the daughter of a New York banker, had come with him, and would like to write.

Mr. B—— also advised me to have no further communication with Ellen, as she was a very low, vile person.

The individual that Mr. B—— brought, gave the name of *Miss Annie Allen*. She said her family resided at No. — East 22d Street, New York; that her father was a banker, dealing in foreign exchange, but she could not give the name of the firm.

Her family, she stated, were intimately acquainted with Mr. and Mrs. B——; and she had died about four years previous.

Two or three days after Miss Allen's visit, I received a visit from a young girl—about twelve years of age—who said she had lived in Marion, Ohio; and she asked if we were then in Marion. I believe she gave no name.

As I was not aware that any other persons of the other world were present, I asked her how she had found me; as she did not seem to know even where I was.

She replied that she had heard of me at a meeting in her world, and that a very old man had brought her.

The man, she said, had died so long since, that he could not write. In reply to my question as to the length of time he had been in the other world; she stated, about *five hundred years*.

The object of this girl's visit—according to my recollection—was to inquire about her mother. As I was not in Marion, I could give her no information, and she did not repeat her visit.



Shortly after the visit of the young girl, a *Mrs. Arnold* came. She had lived, as she stated, at South Bend, Ohio, and had died young. I don't recollect, if she stated, how long previous.

I told her I was a native of Ohio, and that I was quite confident there was no such place as South Bend in the state.

She then at first said she might be mistaken *as to the state*, but was positive as to the name of the village; but finally insisted she was correct as to its being South Bend, Ohio.

She could not tell in what county it was situated, but said it was on the Ohio River.

Neither she, Miss Allen, or Ellen, appeared to have any particular object in coming, other than the amusement of writing; but these three continued their visits. Others made single visits, or came two or three times, but the names have no particular connection with the narrative.

I wished to get rid of Ellen, she was so excessively vulgar and ignorant; and would not knowingly, (and I could usually detect her style), allow her to write. This of course made her very angry.

As I was passing along the street one day, soon after forming this determination—and which was shortly after Mr. B—— advised me to take that course, which probably had some influence—I felt what appeared to be a slight blow, in the region of the stomach; and later in the same day, while standing on the piazza of the hotel, I received two more in the same locality, delivered in quick succession, and rather more severe than the first.

Suspecting these to be caused in some way by Ellen,

I took pencil and note book in my hand, to allow her to write.

She wrote, "*I did it with my foot;*" and she proceeded to state that she meant to kill me.

I felt that it would be a very serious matter if those shocks were continued, but she was so ignorant I thought I might possibly deceive her as to the effect. So I told her she could not injure any one in our world; and holding the pencil in the palm of my hand, I said she could not move that. She expressed surprise that she could not, and I felt no more of the shocks.

Both Mr. B—— and Miss Allen urged me to call on Mrs. B——, so that the former could communicate with her through me, or at least write to her. The former gave me incidents which he said would satisfy her that the communication was from him. They were some of them of a private nature, and I told him I should not write matter of that kind, if certain that he was Mr. B——.

He replied, "For God's sake write just what I tell you, and then she will know it is me; and she will not be at all offended."

It finally occurred to me that there was an acquaintance of Mr. B—— at T——, who would be likely to know if he was dead. I mentioned this to Mr. B——, and he requested me to see the gentleman, as he would undoubtedly have heard of his death.

I decided to do so, but as I had frequently met him in the street and at my hotel, in the expectation of soon seeing him in this way again, I postponed calling on him for this special purpose.

It was several days before we happened to meet;



when we did, I mentioned having heard of the death of Mr. B——.

The gentleman said it must be a mistake, as he had not heard of it, and he had seen him quite recently—naming the day, which was subsequent to that on which I had been told he died.

The gentleman added that he was going to New York that day, and should probably learn as to the death.

On stating—later in the day in my room—this conversation to the person professing to be Mr. B——, he insisted that the gentleman was mistaken as to the date, and requested me to see him again when he returned from New York.

Miss Allen said she had been acquainted with this gentleman, and the next day she informed me that she had just seen him in the street, not far from my hotel, and requested me to go out and see him. Mr. B—— was not at this time with me.

I should have stated before, that by this time these persons were able to write nearly as rapidly as I could myself in the ordinary way; and they sometimes wished to communicate when I had not sat down in my room for that purpose.

Shortly before leaving New York, I had been told by them that a great change was to take place in myself, and that I would know when they wished to write.

This signal now was, feeling one of them clasp my hand; at least this was the sensation.

On going into the street to see Mr. B——'s friend, Miss Allen informed me he had gone into a certain bank, and I waited two or three minutes for him to come out, as he would have to pass where I was standing.

When the person came out that Miss Allen indicated as being the gentleman referred to, I told her there was some resemblance, but that the latter was several years older; that it was several years since she had seen him, according to her own statement, and the gentleman had changed some in the mean time.

Later in the day, when again at my hotel, as Miss Allen continued urging me to see the gentleman, I told her that if she would go to the gentleman's hotel, and ascertain that he was in, I would call on him and make the inquiry.

Whether she could do this or not, I did not know. I was led to make the proposition from her having said she had seen him in the street, and to enter the bank.

She said she would do it, and in a few minutes informed me that she had been to the hotel, and found the gentleman in. I asked her what he was doing. She replied that he was sitting at a small form, but that she did not notice—or could not see—(I am not certain which of these expressions was used), what he was doing.

This hotel was situated in a street crossing at right angles that in which mine was located, and the distance between the hotels—following the streets—was about two hundred yards.

I went to the gentleman's hotel, and looked in the two principal rooms, without seeing him; then took pencil and note book, when Miss Allen wrote that he was in a small room, back of the one last entered. Looking in the small room, I saw a gentleman—the only person in the room—*sitting at a small form*, reading a newspaper.



But this person was as much older than the one I was looking for, as the first was younger; and there was no striking resemblance between either of them, and Mr. B——'s acquaintance. All three had full beards; the first not changed at all, and I told Miss Allen, on seeing this gentleman that the beard of the person we were looking for, was slightly changed—or grayish; that of the gentleman found at the hotel, was *quite* gray.

Shortly afterwards, I saw Mr. B——'s acquaintance, and he informed me that when in New York, he called at Mr. B——'s office and was told that he had just gone out.

The invisible person claiming to be him still insisted that there was some strange mistake, and gave another incident to identify himself; he gave the substance of a conversation I had with his wife, which he said the latter had repeated to him. He did not give it precisely correct, yet, if not Mr. B——, I could not perceive how he should know anything about it.

I inquired if he had a brother, thinking the mistake might have occurred in that way.

He then wrote that he now perceived how the mistake occurred; that he had a cousin of the same name (surname) as himself, who was connected with him in business; that when his friend inquired at the office for Mr. B——, the person of whom he inquired, supposed that he knew of his (the Mr. B—— present) death, and that he inquired for his cousin.

He said I ought to take the slight trouble of either going or writing to New York, and I felt that he was right; especially as if not Mr. B——, I could perceive

no motive for his requesting me to do what would expose the deception.

In the latter part of May—two weeks or more after the first visit of this person—I wrote to the proprietor of the hotel in which Mr. B—— had boarded; stating that I had heard of the death of the latter, and requesting to be informed as to the fact; also requesting that if not correct the proprietor would not mention my inquiry, as some persons were very sensitive about such matters. There was another reason for the latter request, which I did not state; which was, that as Mr. B—— was not, what might be called an intimate acquaintance, I had no good reason to give for making the inquiry.

The reply of the proprietor was, that Mr. B—— was living, and still boarding at that hotel.

This ended that personation, and also for awhile, the visits of Miss Allen.

But Mrs. Arnold and Ellen continued to visit me. I asked the former why she had suffered me to be deceived. She replied that she was deceived herself; that it was a man who personated Mr. B——, and she supposed it was the latter person; and she now gave what she said she had ascertained were the motives for the deception; which were briefly as follows:—Ellen had been acquainted with Mr. B——, when the latter resided at A——, New York;\* she had cause (which need not be stated), for hating him: at a recent visit of his to A——, she (now in the other world), also visiting there, had seen him, and followed him to New York; there she had seen me at the same hotel, and followed me to T——, : her scheme

\* Mr. B——'s former place of residence, but not Albany.



was by personating Mr. B——, to induce me to write to his wife, when an explanation would of course be necessary, and she would have an opportunity of upbraiding Mr. B——, and stating her case to his wife, which would further mortify him. Miss Allen having been acquainted with Mr. B—— in New York, was persuaded by Ellen to assist in the personation.

This explanation I understood Ellen to assent to at the time, but she afterwards contradicted it. I did not like to let her write, and therefore received no other explanation.

I had understood that Mr. B—— formerly resided at A——; but if Ellen lived at Unadilla, I could not see how Mr. B—— should happen to have been acquainted with her; for although I did not know in precisely what part of the State Unadilla was, I knew it was not near A——. Besides, it did not appear probable that Mr. B—— would have been very intimately acquainted with such a low creature as Ellen.

Mrs. Arnold said she understood Ellen had not lived in Unadilla, but in S——, New York. This village I had heard of, and my impression was that it also was at a considerable distance from A——. I had no map at the time to examine, but have since found that I was under an erroneous impression; S—— is an adjoining village of the city of A——.

But if this explanation was correct, I could not understand why I had been advised by one personating Mr. B—— not to let Ellen write; nor why I had been urged to take steps, such as calling on Mr. B——'s acquaintance, and writing to the hotel proprietor—for

the latter had been assented to when I proposed it—which would show me the deception.

Mrs. Arnold stated in explanation of the latter point, that Miss Allen regretted having suffered herself to be drawn into the deception by Ellen, and fearing that the latter would induce me to write to Mrs. B——, she had taken the above course to prevent this; and the inference was, that it was Miss Allen who had advised me not to let Ellen write.

About the last of May I became quite unwell. Mrs. Arnold was at this time my most constant visitor, though my sister came frequently, and others occasionally. Mrs. Arnold appeared to be very kind, and to have had—as she professed—considerable experience with invalids. She advised me to live mostly on tea and toast, which diet I had adopted, having very little appetite.

She brought one day an individual of her world to see me, who stated that she was the daughter of a physician of whom I had heard, and that she had herself studied medicine. This female stated that there were alarming symptoms in my case, and that she should bring a male physician of her world; and she immediately left—as represented—for that purpose.

In a short time she returned with the physician, who gave the name of "*Professor Arbuckle, late of the Royal College of Surgeons, Dublin, Ireland.*"

He told me to sit up straight, so that he could make an examination, and that I must be prepared to learn the truth about my situation, for if my illness was a dangerous one, he should tell me so.

After an examination of two or three minutes, he



wrote, "Nothing the matter, sir; nothing at all the matter. Take an *arsenical decoction* and you will be all right."

Presuming the prescription was some kind of a preparation of arsenic,\* I thought it was rather too strong a dose, especially if there was "nothing at all the matter" with me; and I told him I thought the prescription was never given in this country, as I had not heard of it.

"Then," he wrote, "take senna—take four doses of senna;—good bye."

"He is gone," the female physician then wrote; "he has an immense practice in our world, and could only stay a few minutes."

I asked why she had not brought an American physician, instead of one from Dublin, of whom I had never heard.

She replied that he had been very celebrated, and expressed surprise that I had not heard of him; and she added that he was now considered one of the best in their world. In reply to my question, she stated that he died about twelve years previous.

Although senna is a well known drug, I had never taken or seen it, and knew nothing of its properties; and I told the female physician I did not like to take a prescription coming from her world. She explained its properties—as I have since ascertained correctly—but I did not take it. On sending for a physician of T——, he gave a very similar prescription.

The T—— physician, however said that I needed a

\* Mrs. Arnold afterward informed me that it was a vegetable preparation, known by the above name.

more generous diet than tea and toast. Of course I said nothing to him about his rival practitioners.

I have never been across the Atlantic, and never before heard of *Prof. Arbuckle*. I subsequently inquired of a gentleman somewhat acquainted in Ireland, and he informed me there was such a person in Dublin—an Englishman—of considerable celebrity; and he thought he had died about the time stated. As to his connection with the institution named, the gentleman was not informed, and I neglected to ask him if there was an institution in Dublin of that name.

During this illness I acquired the faculty of hearing those of the other world speak. I had become able to understand them, by their merely *imitating* writing. By moving my finger on a table, or anything—in the dark—imitating writing, I understood what they wished to communicate. This was a mystery to me, and they said it was also to them.

One day during my illness, Mrs. Arnold placed her lips to mine,—(at least she so stated, and I could feel a magnetic touch), and I understood perfectly her communications, although I heard no sound. She and others continued this practice, until finally I distinguished faint sounds, which increased in distinctness until they could talk through my ear in the ordinary way.

At least they said they did, and I so supposed.

I had received no further annoyance from Ellen since the pencil experiment—which I have described—until after I had written to New York, and ascertained the deception relative to Mr. B——.

Shortly after that, I was awoke in the middle of the night by what felt precisely like a hand grasping my



throat, and trying to choke me. Ellen informed me that it was her, and that she meant to choke me to death.\*

I again told her—as in reference to the blows—that she could not injure me; but this time without the same effect; she continued her efforts to choke me.

I soon perceived, however, that she could not compress the windpipe at all, or in the least affect my breathing; and therefore cared little about it.

She continued this several nights in succession. It was very disagreeable—slightly painful—and disturbed my sleep considerably. I could prevent it almost entirely, by putting my hands around my neck—no other covering had any effect—but trying to sleep with my hands around my neck, was rather inconvenient; and I thought the best course was to let her work until she became tired of it.

After this had continued several nights, I again awoke, finding that my lower limbs were nearly paralyzed, and I had violent palpitation of the heart.

Ellen now informed me that she had changed her tactics, and had been operating by her magnetism on my heart during the night; and she said that if she had had one hour longer, she "*would have stopped its beating.*"

This, I confess, did frighten me, and as it was nearly morning, I slept no more that night.

The attempt to affect the action of my heart by her magnetic power, was now renewed by Ellen every night.

My sister, Mrs. Arnold, and sometimes other friends,

\* At this time I could hear them talk.

came and stayed with me all night, to counteract as far as they could her magnetism; but they stated that they were unable to entirely prevent her influence, as her magnetic power was tremendous. The latter fact I was well aware of; none of the others seemed to have half her power.

My condition was now a very distressing one. I *must* sleep, and yet the idea of sleeping, with this creature constantly attempting to affect the action of my heart—the palpitations of which were excessive—was horrible; and sound, refreshing sleep, was out of the question. I began to feel that I should ultimately be worn out.

What I am now about to narrate, will doubtless to the reader appear very silly; as it did afterward to myself. But at the time, I was mentally and physically exhausted from want of sleep. Another great cause of my credulity at this time was, the direct influence these persons were able to exercise upon my mind, which I did not discover until long afterward.

After Ellen had continued her magnetic efforts several nights, Mrs. Arnold said one evening that she would go for my father; that he was strongly *en rapport*\* with me, and would be able to protect me.

In a short time she returned with my father, and another person, formerly a very intimate acquaintance of mine.

These now stated that if Ellen did not leave me, they would kill her.

I was instructed to sit up, and fix my mind intently on my father.

\* I give the term she used.



My father died when I was young, and had been more or less of an invalid for a long time. I therefore now naturally thought of him as such. But I was told that would not do; that I must think of him as being powerful, and that in fact he was now powerful.

I supposed I would have to sit up only a short time; but by telling me occasionally that she was dead, then that it was a mistake—she had revived—they kept me sitting up thinking until daylight; then they said she was really dead, and I laid down to sleep.

I did not sleep very soundly, however, and in about three hours, I was told that another fiend about as bad as Ellen was operating on my heart; that my friends were so much exhausted they were unable to protect me; and I was advised to leave my room and walk in the open air.

Feeling the palpitation of my heart again increasing, I took their advice and went out. My father then said that if I would again think of him as before, he would try to kill this fiend also.

I walked about a mile and a half, when I was told that this one was dead.

While thinking as described, I had not so much noticed my fatigue, but I now found myself thoroughly exhausted.

I rested awhile at a house in the vicinity, and then rode back to my hotel and laid down.

But I was in such a nervous condition that I could not sleep. The succeeding night was one of horror. My friends of the other world told me that I was so exhausted that I must die.

When sleep did steal over me for a few minutes at a

time, it seemed unnatural, and I would be told it was the approach of death. To add to the horror, the palpitation of my heart continued violent, and I was told it was caused by other fiends like Ellen, who were now surrounding me, and that my friends were so exhausted they could no longer protect me. These fiends would by their magnetic power, cause my lower jaw to drop, in imitation of death. This however I could, and did, by slight effort stop. But altogether the scene was so horrible, that my mother (also in the other world) who was present, said that she could scarcely bear to witness it.

Towards morning, my friends told me that I *might possibly live* after all; and I had arrived at the same conclusion. The succeeding night, I slept tolerably sound, and next morning felt comparatively well. I did not entirely recover from this, however, for several months.

About a week after the above "killing" affair, I was visited by one of the other world giving the name of "Mr. N——," and who stated that he was formerly president of one of the Wall Street Banks, in New York.

I had been for a short time engaged in business in Wall Street, but had no acquaintance with the officers of the Bank he named. I now thought however, that I recollected the name he gave, as connected with that institution; but whether as president or cashier, I had no distinct recollection; and had not heard of the death of either officer.

In reply to my question, he stated that he had died in the year 1860 or 1861:—I am not certain which date he gave.



I asked him how he happened to find me ; as he said nothing about there being any one with him. He replied that he had heard of me from my sister.

He proceeded to state, that when in our world, he had been interested in the subject of "spiritualism ;" had to a slight extent investigated it ; and that since his death he had visited mediums, but had not before found one with whom he could communicate ; that he was satisfied I differed from all other mediums, and he felt very much interested in me. He requested me to cease intercourse with the trifling females that visited me merely for amusement, and to let him take charge of communications from his world.

On subsequently examining a bank-note reporter, I found that a Mr. N—— was now president of the bank ; and at his next visit, I mentioned this.\* He understood me to refer to reports of the bank, and replied that the Directors had said they would continue him president, whether alive or dead ; and that perhaps they were continuing to use his name.

I explained that I referred to what are commonly called "*counterfeit detectors*."

He then, after a little hesitation, said it must be his son that was now president ; that he had a son who was a director, but he had not supposed he would be made president ; and he wished me to make the inquiry.

As I had given him the initials† of the present president, this was all rather strange : that he should first

\* I believe I have not before stated—thinking it unnecessary—that in conversing, it is not necessary that I speak *aloud*—merely forming the words in my mind, is sufficient.

† I believe he had only given his surname.

think his name was used, and then be in doubt as to whether it was his son or not.

Although Mrs. Arnold appeared to be very kind, I had ascertained she was a great liar; this and her silliness had caused me to become very tired of her company before the visit of the President.

When she came, she would ask me to place a chair for her to sit on. During the trouble with Ellen, after watching all night, she would profess to be exhausted in the morning, and request me to pour a little Cologne water in the palm of my hand, and hold it for her to inhale. She said that revived her very much. Sometimes she would ask me to open the window in the morning that she might pass out; as she was so exhausted by the contest with Ellen, that she could not pass out unless there was an opening.

She would personate my sister, and when I detected the fraud, would frankly confess that it was her; but in a short time repeat the personation; so that although I believed my sister had visited me—the acquaintance manifested with C—— and our family satisfied me of that—yet I did not feel certain at all times when she was stated to be present, whether it was her or not.

Mrs. Arnold once brought, as she stated, two or three relatives of hers from her world, who wished to write letters to their friends in this. I wrote for each at their dictation a short letter, and when I asked for the address they gave for one, Pittsburg, Pennsylvania; but for the others the only address they could give was, "*Ellensville, near South Bend, Ohio;*" so I destroyed them all.

At another time she told me that her husband was still living in our world; that a gentleman was now,



or had been courting her; but he had become suspicious that she had been a widow; and unless she could satisfy him on that point, she said, the gentleman would not marry her. "*For as a general rule,*" she said, "*gentlemen in our world don't like to marry females who have been young widows in yours.*" And she stated the reason, which I must omit.

She wished me, therefore, to ascertain that her husband was still in our world, that she might bring the gentleman who had been courting her to see me, and become satisfied that she had not been a widow.

I thought it hardly worth while to make the search.

She came to me one evening, before I had learned that she was such a trifler, and told me that an acquaintance of mine at C——, a married lady, had just died.

Next morning she came again, and informed me that she had been mistaken as to the person; and gave the name of an unmarried lady—of the same place—also an acquaintance of mine.

I wrote to my brother at C——, inquiring if this lady had died. He replied that she was still living, and appeared to be enjoying very good health.

Mrs. Arnold professed to be surprised at the answer; she said there was a death that night at C——, and that she had been told the name of the lady was the one she had given me; she said she would examine into the matter herself, and give me the correct name.

At her next visit she said she had ascertained the lady's name.

When she gave the name, I recollected there was such a family at C—— when I left—which was nine years previous—and that there were two young ladies

in the family. I had seen them in the street, but had no acquaintance with them, and had therefore not thought of them since leaving.

I could not perceive how Mrs. Arnold got this name, unless in the way she stated. At all events, to test her accuracy, I decided to write again to my brother, inquiring if a lady of that name had died at the date which I gave; telling him I would explain my motive for the inquiry at some future time.

He replied that there was a lady of that name now residing there, but that no one of the name had died at the date referred to.

This reply I received about the time of the Bank President's visit; and this deception, with that relative to Mr. B—— and the personations of my sister, showed me how liable I was to be deceived, and the inclination of these beings for deception. For the personation of Mr. B—— a motive had been given; but I could perceive none whatever for the deceptions of Mrs. Arnold, other than the love of it.

To guard against these deceptions in future, the President, (for brevity I will call him such), informed me that he had engaged Miss Allen to remain with me. He said that she was a very amiable person; that she had been drawn into the deception relative to Mr. B—— by Ellen, and was very penitent on account of it. As she was *en rapport* with me, he said it would be better to employ her, than one that was not.

The night after the "killing" affair, when told that I was dying, I was informed that Miss Allen was present, and deeply regretted the part she had taken in the personation of Mr. B——. She said nothing herself,



and that was the only time I had heard of her since receiving the letter from New York relative to Mr. B——.

She now came and informed me that she had been engaged by the President to remain with me day and night, to guard me against the deceptions of others of her world. When I retired at night, she said she should, as a matter of propriety, leave my room, but would remain in the vicinity, so as to be able to observe if others came.

The President made frequent visits, sometimes alone, sometimes with others. Among those accompanying him one day, he gave the names of Howard, the English philanthropist—Daboll, the arithmetician—and a former resident of one of the Southern states, who was a person of some notoriety, but I had not heard of his death. He said he had died recently at Paris. There was also another New York bank president, who died the preceding winter or spring, while I was in New York, and a New York stock broker, with whom I had been acquainted, and of whose death I had first heard the preceding winter; though he died before my arrival in New York. As this broker has considerable connection with my narrative, I will call him Mr. J——.

The visit—or pretended visit—of Howard and Daboll, excited my suspicions. I remarked to Mr. Howard that I had read of his frequent visits to mediums. He replied that this was his first visit to any since his death. But neither himself, Daboll, or the Southern gentleman, ever called on me again.

There happened to be at the hotel where I was boarding, at this time, a gentleman recently returned from

Paris, and I asked him if he had heard of the death of the latter person.

He said that the person I referred to was not dead, but that his son—whose first name was the same as the father's—was lying quite sick in Paris when he left.

I had not heard that the father was in Paris, nor that he had a son. The President at a subsequent visit said that it was the son that came with him; but I have made no effort to learn as to his death.

When Mr. J—— the stock broker, inquired if I had heard of his death, I told him that I had not seen any published notice of it, but that I had heard he had committed suicide. I added, however, that my informant was not an acquaintance of his, and did not profess to know much about the circumstances.

On being told this, Mr. J—— appeared to be very indignant; saying the report was false, and that his death was accidental. But after the President had finished what he wished to say, he informed me that Mr. J—— wished some private conversation, and that the rest of the party would retire for a short time to the farther part of the room.

Mr. J—— then told me that what I had heard as to his death was true; that he did commit suicide in consequence of pecuniary embarrassments. But as I had seen no one that knew much about it, nor any notice of it in newspapers, he requested that I would, when next in New York, make inquiries of his acquaintances, as to whether it was generally thought that he had committed suicide.

Being in New York shortly afterward, I made the



inquiry of an acquaintance of his, and was told that it was supposed he had committed suicide in a fit of temporary derangement. I did not at the time, nor have I since, inquired whether he was pecuniarily embarrassed or not. I told Mr. J—— what I had learned, at his next visit.

The object of the President's repeated visits was, to induce me to go at once to New York; take rooms and act as a public medium. He said I was the only one with whom the better class of his world could communicate, and therefore I ought to do it. Besides, he said it would be pecuniarily more remunerative than the business I was then engaged in, for wealthy people would be willing to pay very liberally, if they could hold undoubted and satisfactory intercourse with their departed friends; as they could through me.

This idea he urged with great persistence; but I told him I could not conveniently go to New York then, and did not wish to until fall; that I was then going there to pass the winter, and would occasionally evenings serve as a medium without charge, but would not devote my whole time to it, nor become a public medium.

With this proposition he finally professed to be contented; but he said he wished to be making arrangements prior to my going to New York; and wanted to write to a gentleman living there.

So one day—it was now about the first of July—I held the pencil for him to write. He preferred this course to dictating and letting me write, that he might state in his letter—as he did—that it was written by him.

He had not told me who he intended writing to, but



when he wrote the name I thought I had heard it. I am not now certain that I ever had.

The letter reminded the gentleman—whom I will call Mr. K——, of their having investigated spiritualism in company about four years since; stated that the writer had now found the right kind of a medium, and asking if he would not now co-operate with the writer in the matter.

It was signed, "*Jos. N——, late of the old —— Bank.*" What kind of co-operation was desired, the writer did not state, either in the letter or to me; and I thought the letter was not very explicit, or one exactly calculated to inspire confidence.

This letter the writer wished me to enclose in one of my own, requesting an answer sent to me.

I refused to do this, or to make myself known in the matter at all, until satisfied of his identity; but finally consented to give a fictitious name, and to call for the answer at the New York Post Office. For I had so much doubt as to its being the President, that I did not like to even give my residence.

The letter was written in the evening; next day I took it to my office, and enclosed it with a copy—for I feared Mr. K—— would not be able to read it—in one of my own, stating the circumstances. I intended stating in my letter that the name I gave was fictitious, and it would then be optional with Mr. K——, whether to answer or not; but that if he chose to reply, and I learned that he had ever investigated spiritualism with Mr. N——, and the latter had died, I would then give my true name and address.

I had actually commenced the sentence to this effect,

when to my surprise—for I was not aware that any of the other world were present—I was interrupted by the President, who requested me not to state that the name was fictitious. I therefore turned the sentence into something else, and let the letter go without saying anything about the name.

Having occasion to send that day a package to a correspondent in New York, I enclosed my letter containing the other, directing it to be dropped in the Post Office.

A day or two after the President had written, Miss Allen said she would like to write a letter to a friend, and I held the pencil for her.

Soon after commencing it she stopped, and said the President had just come into the room, and prohibited her writing. After a little delay, however, it was agreed that she might finish the letter, but the President advised that no more should be written until I went to New York.

Miss Allen's letter was addressed to "*Dear Molly;*" it referred particularly to their having worked together in water-color drawing; as a test of identity the writer reminded "*Molly,*" that she once offered to sell the writer's drawings to some person that called, for much less than what she (the writer) thought them worth; and I inferred from the letter that Miss Allen had come in before the bargain was completed, and stopped the sale.

The writer stated that she was still engaged in the same employment, "only with different materials."

Miss Allen told me to direct the letter to "*Mary Morford, care of Morford Milbank, New York,*" and to take



it with me when I went to New York, and drop it in the Post Office.

She did not know Mr. Milbank's present residence in the city; but stated that Miss Morford, whose parents were dead, was a relative of his, and lived with him.

I suggested that if she had not seen the lady recently, she might be married.

"Oh no," she replied, "she will never marry; she is one of those kind of girls that never have an offer."

My sister, although she supposed the person professing to be the President was that individual, yet disapproved of my having any connection with him. She said he was an irreligious man; besides, he would want me to act as medium so much that it would injure my health.

I told her that I would be careful my health was not injured; and—after the letter to Mr. K—— told her that he had written to—and proposed having associated with me—a well-known, religious gentleman of New York.\*

She replied that perhaps then he was a better man than she had supposed.

The President on his part said, that although my sister was one of the best beings in their world, she was not a person by whose advice I ought to be guided; "for," he said, "she saw but little of your world before her death; and soon after entering ours, she unfortunately became connected with a small and narrow-

\* I was in error however as to the identity of this person; I had in my mind a person of the same surname, but first name different; whose name I had seen with the title Rev. prefixed.

mind ed sect, who still hold pretty much the same opinion relative to Jesus Christ—except of course as to the resurrection—which they did when in your world.”

My sister never happened to come at the same time as the President; and I concluded I would not question her about her religious belief at present.

When I went to New York for Mr. K——’s reply, having Miss Allen’s letter with me, I stopped before reaching the Post Office, to look in the directory for the name of “Morford Milbank;” but did not find it.

The President and Miss Allen were with me; and the latter said she must have forgotten the name.

I then went to the Post Office, but there was no letter from Mr. K——, which the President thought very strange.

At this time I could hear those of the other world about as well as people of our own—perhaps better; for my natural sense of hearing is defective.

On entering the city I observed—as I had before in the case of others—that the President saw very imperfectly. He wished me to advise him when we got into Broadway, and when in it, said it appeared comparatively deserted. I told him it was about as thronged as usual as that season of the year; and asked him how far he could see; if he could see the buildings on the opposite side of the street. He replied that he saw them, and that was about as far as he could see.

After visiting the Post Office the President requested me to go into Wall street.

I entered the United States Assistant Treasurer’s office,—formerly Custom House; next the Bank of which



he had been president; then the present Custom House, —formerly Merchants' Exchange.

On coming out of the latter, the President asked me what bankers and brokers I was acquainted with.

I mentioned several, one of which was a prominent firm in Exchange Place.

He requested me to call on this firm and engage in conversation with the senior member on business topics, as he wanted to hear him talk.

I did so; and after conversing a few minutes the President asked me to inquire if his son was President of the Bank. Rather thoughtlessly, I asked the banker if the present president of the — Bank, was a son of Mr. N——, the former president.

The banker replied that it was the same man—that there had been no change.

I supposed this would end the personation, but on going out, the personator of the President said Mr. — had given a very strange reply; that he knew better; and requested me to inquire again.

In Wall street I met another banker, that I thought would be likely to know. Putting my question properly this time, I was told that Mr. G—— was the former president; that he had died, and Mr. N——, the former cashier, had succeeded him.

On hearing this the person pretending to have been the President, seemed really confused. He said, "*We will have to give it up, won't we, sir?*"

If he had said that *he* would "have to give it up," I should have thought the remark more appropriate.

I replied that "I did not intend to give it up;" that I had met only deception so far in my intercourse with

those of his world, but that I meant to persevere, and endeavor to get some truth.

He said he was so "overcome," that he must go home at once.

I determined to take these deceptions as coolly and philosophically as possible; but it was a mystery to me as to what great amusement there could be in them.

In the personation of Mr. B——, the reported deaths at C——, and this personation, each had been persisted in as long as possible; and in each case I had been urged to take such course as would inform me of the deception.

In this last personation, it would seem the personator knew a president of the bank had died, and as I had not learned this fact on my first inquiry, urged me to inquire again that I might do so.

These were my reflections at the time; but the motive inducing them to take all this trouble, and spend so much time in this kind of trifling, was beyond my comprehension.

The same evening, while sitting on the hotel piazza at T——, the person claiming to be the late bank president came again, and still insisted that he was that person.

This surprised me, for I supposed I had heard the last of that individual.

He now said that he had been "home" and learned that his name when in our world was G——.

Strange as it might seem he said, he had forgotten what his name was; and when I was told that his name was G——, "*I felt,*" he said, "*as if I was not myself but some other man.*"



At that time I had nothing upon which to base an opinion on this subject, and could conceive it possible that after death some persons might forget what their names had been; though the supposition seemed very improbable.

But I now recollected—what did not occur to me when he asked me to make the inquiries in New York—that on coming out of the Bank, I asked him if he saw his son there, and he replied that he did; leaving me to infer that his son was acting as president.

I now reminded him of this.

“Well,” he replied, “I suppose I must have been mistaken about that too.”

He said he was glad to find me so calm—that if he had been in my position, he should have been in a terrible passion; and all he asked was, that I would suspend my opinion until I went to New York in the fall, when he would satisfy me that he was Mr. G——.

I hardly knew now, what to think of this; evidently this person had not—as I had supposed—asked me to make the inquiries in New York that I might learn the deception; but was himself mistaken as to the name of the former president.

As he did not expect me to take any further trouble, it made little difference whether I suspended my opinion, or not; and I told him I would do so.

But I afterward told Miss Allen—who continued with me—that whether he was, or was not, the late president, if they could not recollect their former lives better than that—if they forgot even their names—there would be no use in trying to satisfy others of their

identity; and that I was not disposed to make the attempt.

She replied that Mr. G—— was a very singular man in that respect—an exception to the general rule; that she could recollect her whole former life—every incident—as distinctly as she ever could. But she added that as they had now learned how forgetful some persons were, when I acted as medium, every one who came to communicate would be cautioned before coming to refresh their memory; and there would be no further mistakes of that kind.

The President continued to visit me, but nothing further was done in reference to my acting as medium.

He had brought Mr. J—— the stock broker to see me, and the latter had come several times. The President had heretofore manifested no antipathy towards him.

But one day, not long after the last named visit to New York, the President wanted to know what it was that Mr. J—— wished to converse about so privately, at the time the rest of the party had retired to the farther part of the room; and also questioned me about my acquaintance with Mr. J——. He said the latter had informed him that I was an old, and intimate acquaintance of his—that we had been acquainted before going to New York to reside; and that the private conversation had reference to old affairs.

I told the President that I first saw Mr. J—— in New York, and what the private conversation was.

He said he had known Mr. J—— in New York, and that he was a great "*rascal*;" and that he was now "*a poor miserable devil*."



I replied that I had considered Mr. J—— to be about as honest as the average of stock brokers; that I had given him some business, and thought it had been transacted fairly.

He said stock brokers had a way of making their transactions appear all right; that he understood the whole business; and repeated his assertion, that Mr. J—— was a rascal.

He had intended, he said, in consequence of Mr. J——'s assertion that he was an old acquaintance of mine, to have him associated in this business; but as I now contradicted his assertion, and he was "*such a poor miserable creature*," he would have no connection.

Miss Allen subsequently spoke of Mr. J—— in about the same terms; and I received no more visits from him.

On the 18th of July, I went to Long Branch, New Jersey. The day previous to leaving T——, Miss Allen informed me that she should not go with me, but would meet me at Long Branch on the evening of my arrival.

Shortly before leaving T——, Mrs. Arnold came again—the first visit of hers for some time. She stated that she had also been recently engaged by the President to assist Miss Allen, and that she was going with me to Long Branch.

When on making my inquiries in New York, I was told that Mr. G—— was the former president of the Bank, concluding this was simply another deception, and that that would terminate it, I had made no inquiry as to the date of the president's death.

But on the way to Long Branch, when in New York, I made this inquiry of a bank cashier. The cashier was

not positive as to the precise date, but I learned that the person claiming to have been president, had been substantially correct in this particular. I also learned that a Mr. G—— was a Director of the Bank, but whether a son of the late president or not, I did not learn, and have not since inquired.

The first evening after my arrival at Long Branch, I was visited by three male persons of the other world—as represented—who wished me to agree to serve as a medium for them instead of the President, when I went to New York; and made very brilliant promises of what they would do for me if I would consent. One of them I was told had been a New York broker, and knew me there, but the name given I did not recollect.

I believe I was not told the names of the other two, and did not inquire. They appeared to me rather a low set, and I declined having anything to do with them.

They soon became very abusive, and, using vulgar language, threatened to kill me. I had been frightened at the idea of Ellen's magnetizing, and affecting the action of my heart; but these threats of killing me, without giving any plausible idea as to how it was to be done—especially as I was now in a less nervous condition—made no very great impression.

What had alarmed me before was being told by my friends that I was in danger. These persons now personated my friends, and told the same story as to my danger, but the personations were poorly executed, and I detected them. They contrived however by their talking and magnetizing operations, to keep me awake a great portion of the night.

Miss Allen was not present this night; and I don't



recollect what part Mrs. Arnold took, or what she said. I was so sleepy, that in the morning my recollection of the incidents of the night was not very distinct.

In the morning Miss Allen came, and accounted for her absence the preceding night, by saying that she thought I was going to *Newport, Rhode Island*; and that she had gone there. She said I ought to have known better than to believe that Mrs. Arnold was employed by the President, and intimated that the former was in collusion with the three male persons.

These three persons were around me all this day, and as soon as I had gone to bed the succeeding night, they again commenced their disturbances.

After this had continued some time, Miss Allen said that if I would go out and walk, *thinking* of her as being powerful—as formerly of my father—she would *kill these three individuals*.

The former "*killing*" affair had never been explained. When I inquired about it, the reply had been that Ellen was literally killed. At all events, I felt satisfied that by the operation—whatever it was—I had got rid of Ellen, for I had not heard from her since. I was therefore willing to go out and walk, if that would rid me of these; but it seemed rather hopeless for Miss Allen to undertake the task—one female against three men; and her magnetic power was so much less than Ellen's, that I had always thought of her as being comparatively feeble.

She now told me that although her power with myself was weak, in her own world she was powerful, and she would therefore be so in a contest with these per-

sons; and if I would *think* of her as such she could kill them.

I thought that at all events a walk would enable me to sleep better, and went out and walked on the bluff. It was a fine moonlight night, and I walked nearly an hour, when Miss Allen said one of the three was dead, and another had left.

On returning to my room, I was informed that Miss Allen was so exhausted that she was dying. I supposed that it was herself that so told me; but in a few minutes she informed me that another person had temporarily got the control, and tried to make me believe she was dying. She said she was not injured at all.

Next morning Mrs. Arnold told me that she had been acting with the party opposed to the President, but she was satisfied they could not succeed, and was going to leave them; and she took, as I supposed, her final leave.

But from this time there was always one, or more,\* of the other world constantly with me, who appeared to be opposed to Miss Allen and her party. I was told there was an opposition party organized to prevent the success of the President's party, and that they had now employed females in place of the males, as the former had more power with me—to stay constantly with me, and do all they could to prevent the President's party having free communication with me, and in every way possible to embarrass them.

But few of the other world visited me at Long

\* It is impossible for me to distinguish whether there are more than two present or not; but of course if there is opposition in writing I know there are at least two; and I was now advised to rely mainly on writing, as my *thinking* gave in this the control.



Branch; there were however two or three. Among them was a Mr. R——, formerly of New York, with whom I had a very slight acquaintance.

Shortly before going to Long Branch, Miss Allen had informed me that Mr. R—— was associated with the President in this matter; that he had left his family in rather needy circumstances; and that he, as well as the President, wished his daughter (a young lady whom I had met, but with whom I had no particular acquaintance), to be associated with me. .

Their idea appeared to be this; that I would yet be induced to take rooms and act as a public medium; that I would be visited by a great many ladies, and it was proper there should be a lady to receive them.

I could see no propriety in this suggestion, as I stated to Miss Allen; but she continued to urge it; and Mr. R—— came to Long Branch to see me upon the subject.

I made some tests to ascertain how well those of the other world see objects in ours. I found that although they could write, they could not read writing; nor even the title page of a book. One day at Long Branch I requested Miss Allen to go and count a party of ladies and gentlemen; from my position I could not see how many there were. She gave me the number—six I think—and I then went and counted them, and found her correct. I have however made but few tests of this kind.

On the 15th of August I returned to T——. Soon after arriving there I received a visit from one of the other world representing herself to be the daughter of a well-known citizen of the place.

I was but little acquainted in T——; I had heard of

the gentleman, but never seen him that I was aware of, and did not know where he resided.

This person stated that his residence was opposite certain public grounds, in which, she said, she used to play when a child. She requested the privilege of accompanying me when I took a walk—as I was in the habit of doing every evening—and asked me if I would not walk in those grounds. I complied with her request, as in fact I was accustomed to walk in that direction.

On inquiring next day, I learned that the gentleman resided where she stated, but that he had not lost any daughter.

On telling the personator at her next visit what I had learned, she said she was the daughter of poor people of the place; and told me where they lived, but would not give the name. The locality she named was near the public grounds, but in an inferior street.

Her reason for giving the name she did was, she said, that she feared if she told who she was, I would take no interest in her.

About this time the "opposition" commenced the annoyance of frequently touching my lips. I did not mind it for awhile, but it was so frequent that it became at length excessively provoking.

The President had not visited me at Long Branch, but now came again. He said he did not wish to do anything until I went to New York; but that as soon as I went there the individuals who were annoying me would be removed by legal measures, if that course became necessary.

On the 3d of September I went to New York,



expecting to remain there during the fall and winter. I had been told that I would be relieved of the annoying individuals immediately upon my arrival. But under various pretexts, this was delayed from day to day, until, on the 14th of September, I was unexpectedly obliged to return to T—— and remain there until the close of the month.

I was now told by the President, that I would certainly be relieved on my return to New York.

One night, after my return to T——, I had a slight attack, somewhat similar to that experienced in the spring.

Some one of the other world that I supposed was the “opposition” tried to alarm me, and another to calm me. For some reason I had an impression—I hardly knew why—that the latter was not Miss Allen; and on inquiring, was told that Miss Allen was not present, but that another female had temporarily taken her place.

This person refused to give her name. She said she had seen me at C——, Ohio, but that we had not been acquainted.

I returned to New York the 29th of September. Again there was procrastination in relieving me of the annoying individuals, the period for doing so being fixed several times a few days in advance, and various excuses given for the delay.

At one of the President’s visits, I asked him for the number of his former residence; the street I had accidentally learned. The answer was, I found—although nearly correct—not entirely so. He then said the answer was not given by him, but by one of the opposing individuals.

The power of the opposing party appeared to have increased so much, that it was now with difficulty that the President or Miss Allen could write, even with the aid of my *thinking*; and I could not place any reliance as to identity upon hearing, not being able to distinguish voices. I wished therefore that the "opposition" should be removed before they undertook to satisfy me as to their identity.

I soon became convinced however that Miss Allen had never lived in New York. Until this time I had great confidence in her.

Nothing being done towards "relieving" me, or in reference to the great *scheme* they had talked about, I became convinced that the pretended President and Miss Allen were impostors; and this being the case, it was a reasonable inference, that all other names given, had been personations.

I now doubted if I had ever received a communication from any relative or friend in the other world.

As my *thinking* appeared to have so much effect, I determined to sit and write for a short time every day; fixing my mind first upon one, then another of my friends, until I got a satisfactory communication.

When I commenced this practice, my father came—as represented—to identify himself. I had never at T—— made any "tests;" having at the time no doubt as to my relatives visiting me.

My father, as I have stated, died when I was young. The person professing to be him, now narrated several incidents of my boyhood, all of which had been known by my father.

They were all incidents which I had not entirely for-



gotten. I had thought of them many times since their occurrence; but was not aware that I had thought of them since either of these beings of the other world had been with me.

The test therefore was satisfactory. I was satisfied at the time that it was my father. He advised me not to sit and write when none of my friends—which included the President and Miss Allen—had anything to say, as it was injurious to my health to write so much; and besides it increased the power of the opposing party, unless Miss Allen constantly labored to prevent it.

When writing in this way, there were always two hands grasping mine—at least this was the sensation; one, the “opposition,” trying to write; the other, Miss Allen, trying to prevent it.

The opposition would sometimes try to personate my friends, but always unsuccessfully.

The President had stated as the cause of the delay, that they were expecting to get a *Charter* from their world; or rather from their “*Department*,” giving them exclusive control of communications through any medium they might find or develope; the idea being still advanced that there was no other than myself with whom the better class could communicate. He had not anticipated any trouble in obtaining this, he said, but it was a *new idea* in their world, and they had met unexpected difficulties. He did not wish to take any steps to remove the opposing party, until this charter was obtained.

This statement was now confirmed by my father. He said that the charter would soon be granted, and ad-

vised me to let the President have the management, as this would be for my interest.

I requested that a definite time should be named, when I might expect to be relieved; which was done.

It afterwards occurred to me as being very strange that my father should have happened to narrate *only* incidents which I had not forgotten; especially as they were trivial; and when the time fixed for relieving me had elapsed, I concluded he had been personated, and the incidents obtained in some way from my mind. I therefore resumed the practice of writing as before.

A person professing to be Mr. R——, whose visit at Long Branch I have named, now came to identify himself.

I felt that if I could be certain any one whom I had known, and who was a respectable person, confirmed the story of these individuals claiming to be the President and Miss Allen, I could then have faith. But it was not solely or mainly the annoyance of the others that now made me discontented; it was the doubt as to my having heard from my friends at all, and anxiety to hear from them.

The person claiming to be Mr. R——, said he had heard I was becoming uneasy, and that he had come to identify himself. As a proof of his identity, he mentioned his visit to me at Long Branch.

I replied that I thought it very probable he was the person who had visited me there, but that was no evidence he was Mr. R——.

“Oh well, I will satisfy you of that,” he said; and he then narrated an incident which did satisfy me.

I had been out one evening, and on the way to my



hotel, stopped at a saloon for a glass of ale. And in the saloon I saw Mr. R——. The fact of stopping at the saloon, and seeing him, had made no impression on my mind, and I had entirely forgotten the circumstance.

But Mr. R—— now not only mentioned my calling at the saloon ; he also stated where I had been, with full particulars, which he said I had told him at the time.

I could not recollect having had any conversation with Mr. R——, or any other person in the saloon ; my impression was that I had taken a glass of ale, and left at once ; but I concluded the statement must be correct, and my memory defective.

Another period was now named—the time I don't recollect—within which their charter would be obtained.

That period also elapsed, and although Miss Allen endeavored to explain the delay, the more I reflected upon the incident purporting to be given by Mr. R——, the more convinced I became that I had no conversation whatever with him in the saloon.

I concluded that either I must for many years have been followed by one of these beings ; or else that everything of which we have ever been conscious, made an impression on our memory which they were able to read.

I again resumed writing, and continued it for some time without any special result : Miss Allen constantly "holding on," to prevent, and the other party trying to write.

This made it mostly "scribbling ;" occasionally Miss Allen would write a little, to induce me to stop ; and sometimes the opposing party would succeed in writing a few words ; but the latter were always of a trifling

nature, and I gave them no attention, continuing to *think* of some friend.

About the middle of November, my father—as represented—came again. He now stated that the President's party had failed to get the *Charter*, but that they had obtained a "*Decree of the Court*," authorizing him (my father), to appoint a certain number of persons, who should have the management in my individual case; and he said he should appoint the President and his associates, as they would be of more benefit to me than any other party.

He stated that he was to render his decision to the court on the first Monday in December: and that I might expect to be "relieved," and free communication opened with his world in about a week from that date—or, by the second Monday in December.

I made no further tests of identity, but concluded to wait patiently until the time named.

Several days prior to the expiration of the time above named, the President said they would like to have me go to England soon after being "relieved;" and a day or two after mentioning this, he came again, and advised me that a certain person, whom I will call the Duke, (though that was not the title), and who died in England in the year 1861, was coming to see me that evening at an hour named.

He said the Duke wished me to go to England as soon as possible; and it was desired that Miss R—— should go with me: that as a matter of propriety, a lady must accompany her, and he (the President) would like to have the daughter of an acquaintance of his,—a Mr. M—— go, but would prefer the suggestion should come



from me. Therefore he requested, that when the Duke spoke about Miss R—— going, and asked me who I would like to have accompany her, that I would name the young lady he had designated.

I did not like this proposition, and asked the President what he expected me to say, in case the Duke inquired if she was an acquaintance of mine, and why I proposed her.

“In that case,”—the President replied—“tell him that I suggested her.”

I saw no particular objection to this, and consented to do as requested. The gentleman whose daughter the President named, is a well-known banker in New York, but I have no acquaintance with him—don’t know that I ever saw him—nor whether he has a daughter.

The Duke came at the hour appointed, and at once entered upon the subject of my going to England, and Miss R—— going with me; and asked who I would prefer to accompany her.

As requested by the President, I proposed the daughter of his friend; provided of course I went, as to which I had not decided.

The Duke said he got the impression from my manner of proposing the lady, that there was something wrong, and made inquiries as to my acquaintance with her.

I then told him that I had no acquaintance with her, and that she had been proposed by Mr. G——.

He intimated that he was very much dissatisfied with my course in the matter; and I in turn became vexed; for I could see no propriety in the President’s asking me to propose the lady, nor much in the Duke’s remarks

upon the subject. I told the latter, that if he was dissatisfied, he had better drop the subject of my going to England at once, for that I had no particular desire to go.

After a short interval, he said he had got the impression from my manner that the lady was a bad character, but that the matter had been satisfactorily explained by Mr. G——.

I then wanted to know the object in taking Miss R——, telling him it had not been explained to me, and that I could perceive none.

He said he wished, if possible, to accomplish his object quietly, and without being compelled to resort to legal measures; and the idea conveyed by him was, that Miss R——, aided by the influence and instructions of himself and others of his world, would be able so completely to captivate a certain gentleman in England, (who by the way is a married man), that he would consent to the proposition made him.

This being the scheme, it would seem hardly worth while that the Duke should be so very particular about Miss R——'s companion.

The Duke then narrated a very strange story, and ended by making a proposition, which if carried out would be of great importance to myself, but a direct fraud upon another party.

I told him I was unwilling to enter into the scheme.

He replied that he was very glad I had declined; that he had only made the proposition as a test of my honesty, and that he would now tell me what he did wish to accomplish.

The communication of the Duke was of such a nature



that whether true or untrue it must be omitted. I can only state the purport, which was, that he had connived at a great wrong, and was now anxious to remedy his error. He wished me to go to England to enable him to do this, and proposed that I should remain there four years, though this was not essential. He stated what advantage I might expect to receive by going.

If the statement as to the facts was correct, what he aimed at could undoubtedly be accomplished, and the accruing advantage to myself seemed probable; but I did not feel prepared to at once say I would go.

Of course he did not expect that, even if willing to go, I would take any steps until fully satisfied as to his identity.

The Duke stayed about two hours, and then made an appointment for the next day. As soon as he left Miss Allen expressed great surprise, that I had not at once accepted his proposition.

Next day the Duke came again according to appointment. It was so difficult for him to write, in consequence of the opposing party, that I inquired why, if they had power to remove these at all, they did not bring force enough to keep them away from me while he was writing.

Miss Allen said, "We don't pull and haul as you do," and the reply was in substance, that they could not be removed until it was done permanently.

The Duke now wished me to go to England, to reside there permanently; and made a magnificent proposition, but one which appeared to me very difficult of accomplishment.

He again stayed about two hours, and then made another appointment for next day.

At his third visit, my father and mother—and I think sister—came with him. Only the two former wrote anything.

The time within which I was to be “relieved”—as formerly stated by my father—expired this day, and he informed me I would be relieved that evening.

The Duke next wrote for some time, and left without contradicting my father's assertion that I would be relieved that evening, or in fact, saying anything about it.

Later in the evening, I was told that a party, including the Duke and my father, had come to remove the opposing party; but that it would take some time to accomplish it; and I went to bed at my usual hour.

And now—for the first time since the Long Branch affair—I experienced another night of disturbance.

They continued talking and magnetizing me all night. It was stated that it was very difficult to remove the opposition; and finally, when I was so nearly asleep as to be incapable of reasoning, I was told that the opposing party, as well as Miss Allen, had become physically attached to me, in such a way that they could only be removed by killing them; Miss Allen, it was stated, had voluntarily attached herself to me in this way, to protect me against the others; knowing that she would have to be killed as well as the others when they undertook to remove the latter.

In my half-sleeping, half-waking state, I had a horrible imagination of invisible ligaments attaching these beings to my person.



In the morning, thinking over the events of the night, in connection with my past experience—the improbable story of the pretended Duke, and his brilliant promises at his second visit—I concluded the devils were all in collusion, and that they were trying to make me crazy.

I told Miss Allen this was my belief. She replied that if I lost confidence in her, I would become deranged.

A little reflection convinced me, that whatever her object might be, it was nothing of that kind; and that there was real opposition among these beings.

The Duke came again in the afternoon, and said he had forgotten when leaving the preceding evening that I expected to be relieved that night, and therefore had said nothing about it. Their arrangements, he said, were not entirely completed. He confirmed the statement Miss Allen had made, that the opposition had taken advantage of my expectancy to create the disturbance. Miss Allen said she had tried during the night to undeceive me, but was unable.

As there had been opposition during the night, I thought this explanation might be correct.

I procured what information I could about the Duke, and found that the statements purporting to come from him were correct so far as they related to that individual, but one or two statements relative to the family were incorrect.\*

\* I could, however, understand—if his other statements were correct—why he should be reluctant to give full particulars as to the family, until I had decided, with the assent of my friends in his world, to go to England.

Evidently, however, the person claiming to be the Duke knew more about him than I did, and more than most persons in this country.

After waiting awhile, finding nothing was done toward relieving me, I again resorted to writing while thinking of my friends; rather irregularly, however, for I was becoming discouraged.

It was about this time that I first discovered the power these beings possessed over my mind.

They not only could influence my mind to believe their assertions; (it seemed to me that I could literally feel this influence), but they also had power to prevent my reasoning, or thinking clearly upon the subject. When I would attempt to reason about the probability of their assertions, or to compare them with their past statements, there would be a pressure, or what felt like such, exerted upon my brain; making it almost impossible to think clearly upon that subject, but the moment my attention was directed to ordinary affairs, my mind would be as clear as usual.

As soon as I noticed this fact, fearing permanent injury to my brain, I adopted the expedient of not thinking at all at the time of the communication, but simply noting it, and reflecting upon it afterward.

Various expedients were now resorted to by Miss Allen to keep me quiet; and sometimes with success for several days at a time. Sometimes a week or two would elapse without my writing at all; and the constant talking of the opposing party had been so annoying, that I had endeavored to extinguish, at least temporarily, the faculty of hearing them. With Miss Allen's assistance, I had as I believed, partially suc-



ceeded in this. Although knowing that Miss Allen was a great liar, I did not at this time think she was disposed to annoy me, or to have me annoyed by others.

She one day—about the 1st of March, 1865—announced a visitor—before giving the name—by saying, “A lady has called to see you, who says you once requested her to purchase a *moire antique* dress for an acquaintance of yours living in the country; and she thinks it very strange, that after asking her to make the purchase, you did not give her money for the purpose.”

This was not precisely correct, though very nearly so.

I had mentioned to the lady—whose acquaintance I had made in New York—that an acquaintance of mine wished me to send her a dress of the kind, and she had offered to make the purchase. The conversation had taken place seven or eight years previous, and I had not seen or heard of the lady in the past five or six years. I may as well mention here, that without taking any particular trouble, I afterward learned she was still living in our world, but not in New York.

I at first thought it must be the lady, notwithstanding my past experience in tests of this kind; but on reflection I was aware that I had thought of the conversation since its occurrence.

Before this, I had come to the conclusion that the only way to test the identity of individuals of the other world, was to have them give some information regarding themselves of which I had never been possessed, and then ascertain its correctness.

Even this I felt would not be infallible, for the person

claiming to be the Duke had done this; but a reasonable amount of this kind of evidence I thought would satisfy me.

The Duke could give no more evidence of this kind, as to which I could ascertain the correctness. Neither the President or my relatives could give any, without rendering it necessary that I should make personal inquiries, or write to C——, Ohio, which I was not inclined to do.

But one day, some time after the first visit of this lady, during a visit of the pretended Duke and Bank President, it was stated that this lady was also present.

It occurred to me that there was one test of her identity I could easily make. She had a brother residing in New York,—a well-known citizen—with whom I was not acquainted. I knew in what avenue he resided, but not the locality.

I now asked the person professing to be the lady, to give the number of the gentleman's residence; or if she could not do that, to state between what cross streets it was situated.

It was then admitted that the lady was not present; and the person claiming to be the Duke, said, that as I was so *very impatient*, he would relinquish the management, and let my father take charge.

He said that I was acting contrary to my own interests; that he was the Duke, and that he could perceive I had doubts myself as to whether he might not be that person.

It had been admitted some time previous to this that the "*Decree of the Court*" was a fiction, that none of my relatives, and in fact none other than the party con-



nected with the Duke and President—aside from the opposing party,—(and I believe the “opposition” was now reduced to a single person), had been to see me. The pretended visits of my father, mother and sister, were admitted to have been personations; but all “*for your own good*,” it was said, a favorite expression of theirs—this and, “*It will all be explained when you are relieved*,” being frequently used.

The difficulty was now stated to be with my father. He knew, they said, that I was a medium, but not where I was, and could not find me. He was selfish, they added, wanting to have the management himself, which would be against my interest.

I had requested that my father and other friends be brought, and I relieved from the other invisible beings, so that I could have free intercourse; then I could decide for myself as to who should have the management.

They had replied to this, that they wished to spare me the pain of deciding against my father; and that if I would give them a little time, they would be able to make some arrangement with him.

When the person claiming to be the Duke, now proposed relinquishing the management, and letting my father take charge, I told him that I did not feel positive as to his not being the Duke; but that if he would bring my father, I would be content to forego any advantage I might otherwise have received; and the understanding was that he should at once be brought.

Miss Allen now requested that I would have my father employ her in the business. In what way she wished to be employed, she did not at this time state,

but some time afterwards she said she wished to be employed as a messenger.

She acknowledged having lied a good deal, and practiced much deception, but, "*only for your good*," she said.

I told her I would give her case as favorable a consideration as possible; but that I could not decide in the matter until I understood all the facts.

That was all she asked, she stated; that she should have a fair hearing.

But my father was not brought, and in a day or two after the agreement to bring him, Miss Allen informed me that the Duke had decided not to relinquish the enterprise.

The annoyances being continued every night, I became suspicious that Miss Allen had something to do with this; although she constantly affirmed that it was the opposing party, and that she did all she could to protect me.

Every night on going to bed, I had to place my hand on my mouth, and hold it there until I fell asleep, to prevent their touching my lips; even then, I could feel the magnetism on my tongue. This was not the worst; my person would frequently be magnetized all night; so that it was almost impossible to sleep; and I again, for the first time since the "*killing*" of Ellen,—began to feel considerable concern; not as to their directly killing me, but lest I should be worn out from loss of sleep.

When Miss Allen informed me that the Duke had changed his mind, deciding not to relinquish the business, she admitted the Bank President was a personation; that Mr. G—— had never visited me; and she



further admitted that the Duke had sometimes been personated when he was not present, but affirmed that he had visited and conversed with me.

I asked her which of the pretended visits she now claimed were real ones; if the first two were the ones; for I thought if he had conversed with me at all, it must have been on those occasions.

This question she declined answering.

No reason was now given for the delay, other than the very stupid one, that an arrangement could not be made with my father. I therefore continued my writing, although having no encouragement to do so, except the fact that Miss Allen tried to prevent it. Her constant and strenuous efforts in this direction, both by holding my hand, and using various expedients to dissuade me, caused me to suspect she had some other reasons for her course, than those she gave.

On Sunday morning, May 21st, Miss Allen informed me that the Duke was coming to see me that afternoon at three o'clock; and she said she would bring Mr. R——, who she still affirmed was connected with them; and that I might test his identity in any way I pleased.

I therefore made a memorandum of several questions—such as I could most easily ascertain the correct answers to. I was aware that Miss Allen would know what questions I had prepared, but it did not occur to me that she could obtain the correct answers.

Before the hour named for the meeting, Miss Allen informed me that Mr. R—— could not be present. She said he thought that he had sufficiently identified himself, and that it was not convenient for him to come that day.

The Duke came at the hour named, and with him a person that had not before visited me, whom I will call Mr. Y——.

This gentleman had been the senior member of a prominent banking-house in Wall street, New York; with whom I had a very slight acquaintance. He had died about four years previous.\*

Mr. Y—— had very little to say; I think it was represented that he was now connected with the Duke; but the ostensible object of this meeting I don't recollect.

After the Duke had finished writing, I was told that Mr. R—— had decided to come; that he was present and I might test his identity as proposed.

Mr. R—— had been in business in Broadway, his store being located about one mile from my hotel.

He had sold out and retired from business some time before his death.

The first two questions on my list were as to the number of the store, and name of his successor.

It was with the greatest difficulty this person could write, and therefore when I had got answers to these two, I decided to postpone the remaining questions.

I knew in what block the store was situated, and on going to the office of the hotel and examining the Directory, I found no such name as that given (only the surname was given), for the successor, in that vicinity; and looking in the street Directory, I found the number given was in the next block south of that in which Mr. R——'s store was situated.

\* I could not conveniently test the identity of this person, but should probably have attempted to do so if I had not been told Mr. R—— had come.



Miss Allen asked how near he had come to the correct number; and when I told her that the number given was not in the same block, she tried to make me believe they could not recollect such things; but without success.

About an hour later she made an effort—without saying anything—to influence my mind. I can't explain the feeling, or how I perceived that a foreign influence was being exerted upon my mind; but I did perceive this, and told her it would be of no avail to make the effort. The influence then *instantly* ceased.

Before retiring for the night, Miss Allen said that she would now tell me the whole truth in reference to my experience with herself and others of her world. Her narrative was as follows:—

“My name was *Annie Morford*. I lived at A——,\* New York, and am an aunt of Mrs. B——. My death occurred about five years since. At a visit of Mr. B—— to A—— since my death, I was there, saw him and followed him to New York, where I saw you. I perceived that you could be made a medium, and for this purpose brought Ellen who had more magnetic power than myself.

“My object was to communicate through you with Mr. and Mrs. B——, but Ellen, who had the control, preferring personations and deception, would not allow me to do so. I then brought Mrs. Arnold to assist me, but she proved as deceptive as Ellen, and sided with her. Finally I entered into the scheme of Mr. Y—— and Mr. M——,† who personated the Bank President, and

\* Mr. B——'s former residence.

† The father of the young lady who was to accompany Miss R—— to England.

the Duke. They first tried to obtain a Charter as stated ; failing in that, they have been trying to effect a negotiation with the Duke, substantially the same as that proposed to you in his name. They hoped the Duke would be able to get the Charter from his Department ; which is not the same as that in which you are now. The Duke has at one time thought favorably of the proposition, but they have not been able to effect any satisfactory arrangement with him."

Such was her story ; no mention was made as to the killing of Ellen, or what had become of her ; and it did not occur to me to inquire.

Miss Allen (I may as well continue this name) now promised to bring my father next morning at nine o'clock, and again requested that she might be employed ; to which I made the same reply as before.

I went to bed in the full belief that the Duke, as well as the Bank President had been personated at each pretended visit. But at the instant of waking next morning, my mind was fixed upon this subject ; and I perceived, as I thought clearly, that it must have been the Duke, himself, that had conversed with me. I was aware that Miss Allen was influencing my mind, but only, I thought, that I might perceive the truth ; and when she asked in a few minutes after I woke—if I would give them three days more ; that is, if I would omit writing, *thinking* of my friends, for three days,—I agreed to do so.

I can't give the reason for my faith in the Duke's visits, without stating the conversation ; but when I reflected upon this, it sometimes seemed to me impossi-



ble that he was personated the first two evenings when he was represented as present.

Miss Allen admitted that Mr. R—— was not present on the preceding day, and that another person had gone to find the store; but again affirmed the fact of the Duke's visits, and that consequently her story of the preceding evening was mainly a fiction.

When passing down Broadway this day, I looked for Mr. R——'s late store, and the number that had been given for it. I found them similarly situated; being on the same side of Broadway, and each situated in about the centre of the block; the number given being in the block next south of his store. And I now perceived the name which had evidently been attempted to be written. It was a name of five letters, the first four of which had been given correctly, but the last letter was incorrect. The name however was not over the number given, but over the adjoining store.

Miss Allen said the mistake in the final letter of the name was caused by the interference of the opposing party, which seemed probable; but the blunder of giving a name that was over one store, and a number that was over the adjoining one, she could only explain as being a mistake of the person that went to find the store. This it was thought could be done, she said, by getting the location from my mind; at another time it was stated that I had noticed the store when passing a short time previous, and one of them being with me at the time, had observed it, and thought he could find it again.

The three days, asked for by Miss Allen, and a week, passed, and nothing was done.

On the evening of the succeeding Sunday, (May 28th), I concluded to see if I could not learn something from the opposing party.

She had occasionally been able to write a sentence or two, but it was never anything sensible; there being a marked difference in this respect between her and Miss Allen.

I now decided however to give her a fair trial.

On getting, for the first time, a description of her person, that I might think of her correctly, I found it was a girl about fifteen years of age.

As soon as I commenced writing, I felt a sort of dread, or horror stealing over me, which I supposed was caused by Miss Allen to make me stop.

The young girl was scarcely able to write at all, but I persevered for more than half an hour.

I had some time previous inquired of the pretended President, or Duke, why—if they really had any such scheme as represented, and my friends did not know where I was—this opposing person did not bring them, and thus secure their favor; and the answer was, that she could not leave; they were keeping her a prisoner near me, this being the most convenient place.

The substance of the girl's communication now was a confirmation of that statement. She said she was kept with me a prisoner; that if I would write, thinking of her, until she became *en rapport* with me, she could free herself, and would then go and bring my friends.

I could see no sense in that, and stopped writing. But the terrible dread continued. It was not fear, for I would have continued the writing if it had appeared to be of any use.



It was entirely an affection of the nerves, which the will had not power to overcome. Probably no other person in our world has ever experienced anything like it; at least not to the same extent. Miss Allen admitted she had caused it, of course for my good. I did not get over this horror until I had gone to bed and fallen asleep.

Two or three days after this, Miss Allen explained—what had always been a mystery to me—the frequent suggestion that Miss R—— was to be in some way connected with me. The explanation was, that they wanted to make a medium of her.

Miss Allen now stated that neither the Duke nor Mr. Y—— had visited me; and again affirmed substantially the narrative she had given in the evening after trying to find Mr. R——'s store; except that she now stated the personators of the Duke and Bank President, were, the first an Englishman, and the latter a person who had lived in New York; but neither of them being Mr. Y——, or the other banker, Mr. M——, whose name she had given that evening.

Her two male associates now came—as represented—to see me, and stated that they had been trying to effect an arrangement with the Duke, which would have been of great advantage to me. But they had failed in their efforts, and would now bring my friends.

They said Miss R—— could be made a medium like myself; one with whom the higher class of their world could communicate; and they requested that I would aid in developing her. She would be under the charge, they said, of Mr. Y——; another gentleman whom they

named, with whom I had been acquainted at C——, Ohio, and her father.

I asked them what course they expected me to take; if they expected I would call on the lady, and propose developing her.

They replied that they did not expect anything of the kind; that soon after I became known as a medium, a respectable gentleman would make the request on her behalf. I inferred the lady would be influenced to make the request.

I then told them that I certainly should never aid in placing any person—and especially a female—in the position in which I was; that the persons named as the ones to have charge, I should have had confidence in, if they were still in our world, but that I could give no decision in a matter of this kind, until after having had for some time free intercourse with my friends and acquaintances in their world.

The truth is, Miss Allen had given me cause for suspicion that Mr. Y—— had been connected with the matter all along, and I had begun to think that some persons underwent a great change for the worse, after death.

When these persons left, they promised that my friends should be brought, and the question of assisting in the development of another medium left to my future decision. But my friends were not brought.

Being convinced that our atmosphere was dark to beings of the other world, it appeared to me quite probable that Miss Allen and her associates told the truth when they stated that I had been seen by very few of their world. And it also seemed probable that as so



many spiritualists had passed into the other world, some of them would occasionally revisit the mediums and "circles" where they had been in the habit of meeting and where they knew their friends of our world still met. I thought they would feel interest enough to come, even if unable to communicate with their friends; and was satisfied they could see well enough to find any familiar locality.

I therefore now determined to commence visiting mediums and circles; hoping that I might thus be seen by some of the better class of the other world, and intelligence of my situation be conveyed to my friends.

I had no acquaintance at present with any spiritualists in New York; the party with whom I had formerly visited mediums having all left the city. So far I had said little about my situation. To the physician, and one or two acquaintances who had visited me the night when I was so ill at T—— after the "*killing*" of Ellen, I had said something upon the subject. The physician informed me, when I had recovered, that I had suffered a slight *sun-stroke* the morning I took a walk, and was a little "*wild*."

I reflected that if our positions were reversed, I should undoubtedly entertain the same opinion in reference to him, and did not think it worth while to contradict him.

The letters to my brother at C——, inquiring about the deaths there, seemed to require explanation, and a short time previous to the date of which I am now writing, having become doubtful if I should ever know any more about the subject until after my own death, I had written him as brief an explanation as possible.

Of course he also, being an utter disbeliever in spiritu-

alism, concluded that I was laboring under some derangement of the physical system.

Besides these parties, I had said nothing whatever to any person about my situation.

It was about the 1st of June, when I came to the determination to visit circles for the purpose named, and I concluded to commence, by visiting on the succeeding Sunday, one of the spiritualists' meetings, which were advertised every Saturday in the newspapers.

I had occasionally visited these meetings several years previous, during the investigations referred to in the commencement of this narrative, but found them neither instructive nor entertaining. The addresses, at least a large portion of them, are stated to be delivered under "*inspiration*;" many of them being by females; and of all the many stupid "lectures" that I have listened to, these "spiritual" ones are the most vapid. It is possible some of them may be inspired by a being about on an intellectual level with Ellen. I determined now however to go simply with the object named, and if I found this of no avail, then to visit circles.

But on the next Sunday morning, I received information which made necessary an immediate return to T——, and I left New York the same day.

Shortly after returning to T——, Miss Allen's male associates again visited me, and renewed the request that I would agree to assist in the development of another medium; to which I made the same reply as before.

Some time after this, I requested Miss Allen to give me an explanation as to how I differed from other mediums; and how she and her associates differed, as she pretended, from those who could communicate with



other mediums. I had asked this before, and she had replied as usual, "It will all be explained when you are relieved." She now said she would explain the matter.

Her explanation was simply that the lower class of the other world were more magnetic than the higher class; therefore the former could communicate with persons whom the latter could not influence.

She had stated formerly—or at least I had so inferred—that the object of herself and male associates, was partly a pecuniary one; that this was their object in wishing to develop another medium. I now asked again, if this was so, why did not the opposing party or some other one, (for she stated I had been seen by many of the lower class), bring my friends, and thus secure some advantage to themselves.

She replied that making money, as we called it, was not what they were aiming at; it was more like what we called *office*, or *distinction*: which the low beings knew they could not possibly attain.

Recollecting Ellen's magnetic power, Miss Allen's explanation relative to other mediums seemed plausible in all but one point: this was relative to reading. I asked her how it was, that while she could not read writing at all, others could read sealed letters;—for example, those sent to mediums from a distance;—was this merely owing to the fact that the lower class were more magnetic? She replied in the affirmative.

After thinking a short time, I told her this could not be the true explanation; that I was satisfied she was lying again; and she admitted she had not given the correct explanation, but declined doing so.

I then asked again, as I had often done before, what

was the use of so much lying ; telling her it appeared to me that it was almost impossible for either her or her associates to tell the truth ; at least lying seemed to be more natural to them than telling the truth, for they would lie when I could see no possible motive for doing so.

She replied "I did it," (*i. e.*, gave a false explanation), "to make you stop writing ; I would do anything to make you stop writing."

While at T—— I wrote out a narrative of my experience with these beings—not for publication, but to preserve for my own future reference. I had however another object. I wished to compare the various incidents and sayings of these persons that I might form an opinion as to whether they really had any scheme, or if it was all merely the trifling of two or three females ; for I could hardly conceive it possible that men, well informed—as these persons evidently were—could be such triflers. I thought that if any men were concerned, and they had any scheme, the matter would some time terminate ; either by their success, or abandonment.

Aside from the occasional persecution—which at this time was intermitted—the constant presence of these beings, day and night, had become extremely irksome ; and if there was no scheme whatever, I saw no certain prospect of being relieved from them until by death.

On reviewing my intercourse with them, I soon became convinced that at least one of the party was a man. The reply of the personator of the Bank President, when I told him a Mr. N—— was now president, was not such as would be made by a female knowing nothing about such matters.



At one of his first visits, I had asked him about their employments; if they were similar to ours. He replied they were not. "For example," he said, "we have no rail-roads or canals; no labor-saving machinery of any kind; and you will see what a difference that fact alone must make in our employments."

These and other remarks which I recalled, were not, I was satisfied, made by a female. I don't mean to say they could not have been; but some of them were made when the speaker was not "*on guard*," as I may express it.

As to there being any scheme, it was difficult to form an opinion. There seemed no reason to doubt that they were at first anxious to have me go as soon as possible to New York, and act as a medium; but when I had gone there, they were equally desirous of preventing my acting as such; and in this latter respect my case differed entirely from that of other mediums, for through the latter some one of the other world was always ready to communicate.

Then as to the Duke, if that was a personation, it differed in manner from the others. The testing my honesty, and apparent hesitation about telling his story, seemed altogether too real to be a personation.

In reviewing the occurrence at Long Branch, I for the first time perceived, that either Miss Allen and Mrs. Arnold were one and the same person, or else they were in collusion. The story the former told about going to Newport, I had now no faith in. I was inclined to the opinion that the two names were given by the same person, although two very different characters were well sustained. Mrs. Arnold was all nonsense and trifling,

while Miss Allen appeared to be a "*strong-minded*" woman, having a definite object in view. As to the object of the Long Branch affair, however I could form no conjecture, and now asked Miss Allen what the object was.

She said the personator of the President wished to test whether I would leave him in case I received such an offer from other parties; he had therefore allowed others to make the offer, and they had got for awhile the control, so that she was unable to prevent the annoyance.

The idea of making a test of that kind seemed to me rather silly.

As to what had become of Ellen, I could get no satisfactory explanation. For some time it had been asserted that she was actually killed; her death being precisely like our own; afterwards, finding I was incredulous upon that point they stated that they had effected a change in her, which they called killing, but that it was not like death with us.

I returned to New York the 3d of October, and shortly afterward had interviews with two of the most prominent spiritualists in the city.

One of these gentlemen believed that lying spirits did sometimes visit us, but had not the slightest doubt as to his having received truthful communications, and from the parties whose names had been given him. When I mentioned the personation of Mr. B—— at T——, he still living in New York, the gentleman said the latter fact was no evidence of deception; that Mr. B——'s spirit might have visited and communicated with me, although he was still in our world. The gentleman



believed that while one Mr. B—— was in New York, engaged in business or conversation, his spiritual body could leave and also engage in conversation with me at T——, then return (why, I could not perceive), and resume its former position; the Mr. B—— that remained in New York knowing nothing about the temporary absence of his spiritual body, and neither the spiritual or the natural body suffering any inconvenience from the temporary separation. This the gentleman stated was of frequent occurrence.

It appears to me this theory supposes there to be in every person two beings, at least partially distinct, both in body and mind. For the Mr. B—— who remained in New York experienced no loss or diminution of his thinking faculties during the absence of his spiritual body, and when I spoke to him of the visit, he was much surprised.

This is certainly a strange theory. According to it there would appear to be no entire identity between the two beings, and the death of one body must, it seems to me, be the annihilation of one existence.

This theory of a spiritual body, within what is called the natural body, is a universal one with spiritualists, and when they receive a communication from the other world, purporting to be from a person who they afterward find is still in our world, this theory satisfactorily accounts for what would otherwise appear to be deception.

Swedenborg probably got the idea from the New Testament and enlarged upon it. He could, as stated, go into the heavens and converse, not only with spirits but with the Lord. Our modern seers, who copy Sweden-

borg even in the peculiar arrangement of his writings, visit, if their statements are to be believed, other planets, and describe minutely their inhabitants.

The second gentleman upon whom I called, believed in this theory of a spiritual body, but differed from the first on one important point. The second did not believe that lying communications were ever given by the spirits.

"In an experience of thirteen years," he said, "I have never known an instance of the kind." And he requested that I would not accuse them of lying.

He assumed that not only myself, but the many thousands, who have asserted that they received false communications from the other world were deceived in some other way.

He said that he did not in the least doubt my statements; but when I mentioned being directed to the gentleman in the hotel at T——, and being told of deaths of which I had not otherwise heard, he accounted for the facts by saying that I had remarkable intuitive powers; that there having been such a death, I perceived the fact intuitively.

Of the few persons with whom I have conversed on the subject, this gentleman was the worst deceived. I refer to the conversation to show how the subject has been investigated.

I think, however, that but few spiritualists hold the opinion of this gentleman. Most admit that the spirits do sometimes lie; but all without exception, so far as I have conversed with them, believe that they have received truthful communications from departed friends.

My belief at this time was that—from some cause



which I did not understand—none but lying beings could communicate with us; and my conversation with these two gentlemen, confirmed me in my theory.

My main object in calling on these gentlemen was to learn who they considered the most reliable medium; for I determined now to visit one for the purpose before named. As the first gentleman that I saw was now residing out of the city, I said nothing to him about this.

The other gentleman informed me, that the lady named in the commencement of this narrative, as being the first real medium I had visited, was still considered the best, and I therefore called on her.

The “spirits” were not very communicative through her. In reference to the constant contest of two opposing parties in my case, the oracular communication was given. “This contest will soon cease;” nothing more was given.

How the second spiritualist that I visited would reconcile even this brief communication through his favorite medium with his theory, I am unable to perceive; for if I had direct communication with spirits, they had lied; if I was not a medium at all, as he believed, they lied now. The latter was the fact in either case, for the contest has not yet ceased; it being more than a year since the interview.\*

\* I have stated that spiritualists universally believe that they receive communications from their friends in the other world. I am by no means sure, however, that mediums themselves, through whom messages are delivered for a great variety of persons, have not at least a suspicion as to their genuineness.

During my earlier investigations, I once asked a celebrated medium if he had ever received for himself a message purporting to be from a deceased friend, as to which he had no doubt. He replied frankly,

I next visited a Mr. Conkling; a well-known writing medium; but the "spirits" were not disposed to be more communicative through him. A brief communication, purporting to be from my mother, stated that she was unable to "control." Apparently she *could* "control" without difficulty, to say that she *could not*; but was unable to give any real information.

I had not expected to learn anything through these mediums, having visited them as stated for another purpose.

But no result followed, and I concluded it would be of no use to go any more. I had now done, I thought, all that could be done to solve the mystery that surrounded me, or to bring myself into communication with my friends in the other world.

I now decided to cease entirely all writing or conversation with the "spirits;" and so far as possible divert my mind from the subject, hoping that they would at length conclude to leave me.

After several days' adherence to this purpose, I thought I was going to succeed in getting rid of them. The only annoyance I was subjected to now, was the touching my lips when in bed; and I had so long practiced

that he never had. Yet he was daily delivering messages which satisfied others.

At the interview with the lady above referred to, I asked her the same question, stating my own belief. She said she thought she had received messages from her friends; but spoke with some hesitation, as if having doubts. Her husband, who, though not a medium, must be very familiar with the subject, remarked, that if no medium had as yet got into direct communication with good and truthful spirits, *perhaps some one hereafter would*. A very significant remark, which induced me to think he had a pretty correct understanding of the subject.



placing my hand on my mouth when I went to bed, that it had become a habit. My mind was becoming diverted from the subject so far that it was only occasionally I thought at all of the "spirits."

But on the evening of November 23d, I was subjected to a new, and more terrible trial, than any I had yet experienced. Formerly my person had been frequently magnetized so as to keep me awake most of the night.

This time it was my *brain*. As soon as I laid down in bed, it seemed as though a powerful galvanic battery was placed in communication with my head, and the operation continued without a moment's intermission the whole night. Sleep was altogether impossible.

I had a strong impression during this and subsequent nights, that my relatives were present, but having had the same impression before, did not attach very great importance to it.

Next morning I received a letter from my brother at C——, Ohio, informing me that another brother, who had been sick for some time, was much worse; and it occurred to me, recollecting my strong *impression* during the night, that this letter might have some connection with that affair.

I thought that either my relatives might have been at C—— when the letter was written, and thus found me; or if they had been with me previously, they might have known that I would receive the letter in the morning, and wished during the night to influence me so far, that on reading the letter, I would decide to visit my brother at once; which I did, as the letter conveyed the idea that it was very doubtful if he survived long.

Magnetizing my head was continued every night during my visit at C——, and after my return to New York, only about every alternate night, would I be able to sleep, and then not soundly. I took medicine prescribed to cause sleep, but it had no such effect.

I made no inquiry about the matter of the invisible beings until after it had continued several nights. I then inquired of Miss Allen the cause. She said that when I had given up writing, she had left me for a short time, and thus the "opposition" had been able to get control.

I knew that was false. Her statements sometimes aided me, as I thought, in guessing at the truth, by advising me what was not the truth; for before this period I had become satisfied that it was safe to assume that any statement made by her was not the precise truth.

But her reply on this occasion gave me no light upon the subject.

The operation continued with more or less intensity every night, though not so severely as at first. About the middle of January, (1866), I determined to try other mediums again. I thought it possible to at least learn the cause of this persecution.

I first visited a room in Broadway, where I had learned various mediums assembled; and found there an impressible medium, as they are called. These are a class of mediums whom persons of the other world can only communicate with by producing an impression upon their mind; not being able to write, rap, or tip a table, with them.

My questions were, merely as a matter of form, ad-



dressed to my father. I was satisfied it made no difference who the question was addressed to; it would be answered by the person in control of the medium.

The medium gave the name of my father, but that was all; she could not answer my questions, which, as the reader probably understands, were not shown to her. She said there were disturbing causes present which she did not understand; and—what was very unusual with her—she could get no distinct impressions. But she said if I would give her a sealed letter to take home, she would return me an answer. I gave her the sealed letter, but that she sent, purporting to be an answer, had no pertinency; not even the signature was now correct; initials only were given, and I did not recognize them as being those of any acquaintance.

I next wrote a series of nearly a dozen interrogatories, which I thought it would be impossible to answer without giving some information, and at least a slight clue for the solution of the mystery.

This letter I enclosed in a carefully sealed envelope, and left it with a Mr. Mansfield, a well-known medium for answering sealed letters.

The letter was returned in a day or two, with the seal unbroken, accompanied by what purported to be answers to every interrogatory, written in the order of rotation in which the questions were given. But there was not the slightest information to be obtained from the replies.

As this is a celebrated medium, I will give an extract from the communication.

To the interrogatories as to why the spirits stayed with me, when I did not wish to hold intercourse with

them; and why they annoyed me, the following replies were given.

"Because they find in your magnetism something that attracts them; you do not desire them to come to you, and yet they do; alike attracts alike—be it in that or in this world. You desire not their counsels, and consider them fantastic spirits,—they feel indignant."

All who have visited mediums, or read communications made through them, will recognize the style.

Even when they purport to come from persons the most distinguished for learning and talent when in our world, they are all substantially the same pompous nonsense.

I never received anything quite so stupid even from Ellen; and Miss Allen always gave some plausible reason for her course, as any person of sense in our world would.

The same annoyance continuing to some extent—though now greatly diminished—I determined one night—about the first of February—to make another effort the next day, to learn something from the young girl. It did not happen to be convenient to sit for the purpose until evening.

When I then asked her, she as usual, promised to tell the truth. As I did not like to write much just before going to bed, I only asked her why it was that my friends could not communicate with me.

Her reply, written with considerable difficulty, was, "*Because they are so much better than you.*"

Recollecting Miss Allen's former explanation as to why only the lower class of her world could communicate with other mediums, it struck me that the truth



was contained in this reply; but it was so difficult for her to write, that I did not at the time seek further explanation.

Next day, to test her veracity, I asked her if Miss Allen had been acquainted with Mr. B——, and if so, to give me her true name.

Her reply was, that Miss Allen's true name was Ellen C——; that she had lived in S——, N. Y., which she stated was near the city of A——, where Mr. B—— had formerly resided; and she said that they had been acquainted.

Miss C——, *alias* Miss Allen, she said died about ten years previous.

I now for the first time examined the map, and found she was correct as to the location of the village of S——.

Mr. B—— had, some time previous, learned of my inquiry as to his death, but I had not as yet explained the matter. I now did so, and asked him if he had been acquainted with a person of the name of Ellen C——, residing at S——.

He replied that he had been acquainted with a young lady of that name, who resided near S——, the residence being between that village and the city of A——, where he resided at the time. He had not heard of her death, but did not recollect having heard anything about her within the past ten years. He afterward said that he was not sure the lady's first name was Ellen; that she was usually called *Nell*, and what the first name really was he could not recollect.

I stated the substance of what I had been told about himself, and localities in the vicinity of A——, and al-

though not heretofore a believer in spiritualism, Mr. B—— seemed now to think that the information must have been given me by one who had lived there and known him. At all events, he felt interest enough to write and inquire as to the lady's death.

It was some time before the reply was received, and in the meantime, believing that the young girl had now decided to tell the truth, I sat down nearly every day to get an explanation of my experience.

Her narrative contained some of the facts which will hereafter be given, but there were so many contradictions, and so much nonsense was mingled with plausible statements, that I became satisfied the narrative was mostly fictitious.

For example, she stated that as soon as she saw me, which was shortly after my return to T—— in the spring of 1864, she at once brought my friends; but afterward made a statement which contradicted this assertion. Then again, she repeated the nonsense about the efforts to obtain a "Charter," etc.

And before her narrative was completed, Mr. B—— received the reply to his letter, which stated that Miss C—— had left S——, but that she was living five years since, which was the latest intelligence the writer had of her; and Mr. B—— now informed me that her first name was not Ellen.

I could readily understand that the young girl might be unwilling to give the true name of Miss Allen, for fear that the latter would give her own; but I asked her what motive she had in giving me a fictitious narrative—as she had not represented herself in a very favorable light.



Her reply was to the effect that the Duke had finally succeeded in his scheme, that she wished to be connected with him, and that her object had been to produce as favorable an impression as possible in order to induce me to "kill" the power of Miss Allen. What the "killing" of Ellen was, she had explained in her narrative.

I told her that I did not believe her story about the Duke, but that if she would give me a correct explanation of my experience, as well as of the phenomena called spiritual, I would try to kill the power of Miss Allen, by increasing hers.

I thought this young girl was not quite so much of a devil as Miss Allen, and that if I could get rid of the latter by increasing the power of the former, it would be a gain.

The young girl again promised to tell the truth, and I commenced by endeavoring to get explanations of the phenomena. These were as much of a mystery to me as ever. I could not even understand how they wrote with my hand when they could not with another person's, nor how they talked with me when they could not with others. And I could see no reason why she should not be willing to at least explain the phenomena.

Her explanations of the phenomena were about the same as those generally believed in by spiritualists, so far as the latter have any theory at all upon the subject,\* but when I asked for minute particulars as to each phe-

\* The theory of spiritualists, that we have a spiritual body, which leaves the other body at death, was confirmed both by Miss Allen, formerly, and now by this young girl; but neither of them ever tried to make me believe anything quite so silly as the idea that the spiritual body could leave the other before death.

nomenon, it became evident that she was again lying. Some of her explanations were rather ingenious, others quite absurd.

I asked her if individuals of her world had power to move each other; "for example," I asked, "could my friends by physical force remove Miss Allen from my vicinity?"

She replied that they had such power, but that it would be a very tedious operation. The only operation in our world that she could compare it to, would be, she said, the building a railroad under her and moving her on that.

Finding that no truth was to be obtained from this girl, and the annoyances during the night continuing to some extent, some time in April, 1866, I determined to again try sitting and *thinking* of my relatives, while holding the pencil for writing; for I had a strong impression that they must be present.

I tried by *thinking* of several to ascertain if they were present, and if so, which had most power to write. There appeared to be most power when I thought of my father, and I was told to continue thinking of him.

After my former experience, I did not think it worth while to institute any tests as to his identity, but concluded to rely upon the probability of the narrative which he was to give me.

It took about a week for the person pretending to be my father, to give an explanation of my experience, in the most condensed form possible. It was somewhat similar to the narrative which will be given, and most of it, though not all, seemed highly probable.

In reference to the occurrence on the night of Novem-



ber 23d, 1865, it was stated that my father was first brought to see me at the third visit of the Duke, (who it was again stated had visited me), and that he had found my situation so unpleasant that he concluded to wait until I was relieved of those *en rapport* with me—meaning Miss Allen and the young girl—before bringing my mother, or telling her where I was; but that my mother being with my sick brother at C—— had found me by means of the letter which my other brother had written,\* and which I received on the 24th of November: and that it was her impetuosity which produced my distress on the above night. My father—or the one pretending to be him—stated that he had been gradually overcoming the power of Miss Allen and the young girl, and would have entirely succeeded, without occasioning me any distress, but for the action of my mother; but that seeing I bore the distress so well, my friends had decided to continue the course taken by my mother; and that I was now almost “relieved,” and would be entirely by about the 1st of May. There was no power, he said, to remove them by physical force; it could only be done in a mode similar to that by which I had got rid of Ellen.

This explanation was the most improbable part of the narrative, but I had a strong impression that it was not written by my father. As however I was not asked to do anything, and it appearing to be impossible, if this was not written by my father, to learn anything, I concluded to wait patiently until the time named for relieving me had expired.

When the time named had expired, and I found that

\* The brother who was ill was in the house of the one that wrote the letter.

these beings were still with me, for I could feel occasionally their magnetic touches; though the annoyances at night had nearly ceased, I felt I was destined to be cursed with their presence while I remained in this world; but why they remained with me I was utterly unable to conceive.

I sat down—without *thinking* of any one in particular—to see what explanation would be given of this last personation, when some one wrote, “Now sir, you have been again deceived for your own good—,” and was proceeding to give some kind of an explanation, but I had heard enough about being deceived for my own good, and stopped the writing.

The next day I again sat down to see what I could learn, when one who stated that he was the person that personated my father, now represented himself to be Mr. Y——, the banker, which was the first time this individual had been represented as present since the preceding spring—about a year previous. This individual—purporting to be Mr. Y—— now made a statement very similar to that which Miss Allen had made on the Sunday evening in the preceding April, after the attempt to find Mr. R——’s store, namely, that the Duke had not visited me, but that he, Mr. Y——, was endeavoring to effect an arrangement with him (which was stated) which would be for my benefit; and he said I must give him time to accomplish his scheme, even if it took *a year longer*; and he advised me in the meantime to stop writing entirely, and to engage in some kind of business which would fully occupy my time and thoughts, and divert my mind from this subject.

This advice was directly the reverse of that which the



personator of the Bank President (who I was now given to understand was Mr. Y——), and Miss Allen had given me when they first proposed my acting as a public medium. They then wished me to at once give up all other business.

I asked this person—as tests of identity—two questions, the correct answers to which I did not know, but Mr. Y—— would. The test would not have been entirely satisfactory, even if the answers had been correctly given, as they were known to many. But they were the only questions that occurred to me, the accuracy of the answers to which I could readily ascertain. One of the answers given—which could not have been *guessed*—I found to be correct, the other was not.

I was satisfied the answers were not given by Mr. Y——, but even if the person giving them had been really him, the idea that he had been so long a time endeavoring to effect some arrangement with the Duke, and now wanted a year longer in which to accomplish it, would have appeared very absurd, and I should have had no more confidence in Mr. Y—— than in Miss Allen or the young girl.

But I knew that there must be some strong reason for the change in the conduct of these beings. During my earlier experience they wished to converse nearly all the time; now, Miss Allen at least, seemed to wish to stop all intercourse between her world and myself, and appeared to be staying with me for no other purpose. I had never heard of any other medium similarly situated.

The only cause that I could conceive of, for this course was, that my friends had found me, and were endeavor-

ing to communicate with me, and I determined to make further efforts to learn if they were present.

My father and sister had been many times personated, but I had been only told twice, so far as I could recollect, that my mother was present—once, the night after the killing of Ellen, and again, at what was represented to be the third visit of the Duke.

It now occurred to me that there might be a reason for this—that perhaps my mother was the one having most power to communicate with me, and I determined to try more perseveringly than I had done, thinking of her, while holding a pencil for writing.

I had not tried thinking of my mother with any perseverance, for the reason that as soon as I commenced, some devil of the other world—represented by Miss Allen as being the opposition—would fill my mind—sometimes by speaking, sometimes by impression—with all sorts of obscene ideas.

If I had then understood—as I ought to have done—how differently those of the other world view subjects which we consider it immodest to converse about, this would have given me little trouble. But, aside from this, I had not thought it probable that my mother would have as much power as my father.

On Sunday, May 6th, I sat down to make the trial of thinking of my mother. As her death had occurred between six and seven years previous, I thought she could, if present and able to write at all, satisfy me as to the identity.

Both the young girl and the subsequent personator of my father, had in their narratives stated that Mr. R—— was present when the incident which convinced me of



the fact was given. I was satisfied this must be true, for from more than two years' experience I felt competent to judge as to what they could, and what they could not, obtain from my mind.

I now requested that my mother would, if present, narrate any trivial, unimportant incidents, such as would not be likely to have made any decided impressions on my mind.

It was with the utmost difficulty that anything was written, but I at length became satisfied beyond all doubt, that my mother was present.

As an illustration of what I shall have to say hereafter about impressional apparitions, I will narrate one of the incidents as given. The following incomplete sentence was written:—

“I bought \* \* \* \* \* and broke it the same day.”

That portion of the sentence for which asterisks are substituted, I could not read. It was mere scribbling, no words being formed at all. It is not essential, in order that I may understand the communication, that the writing should be very legible, or such as any other person could read, provided there is no interference. But the same power that by interfering prevents the writing, prevents my comprehending it when entirely illegible.

After several unsuccessful efforts by the person trying to write, to state what the article was which had been broken, I saw, on raising my head after an attempt of the kind, apparently at the distance of about two feet from my eyes, suspended in the air, a familiar tea-pot—one which had been used in our family for many years. As I now saw it, there appeared to have been a small piece broken off the spout; but I could not recollect

that the tea-pot had actually been broken in that way, nor could I perceive any connection between it and the unfinished sentence, for it certainly was not broken on the day it was bought. It had been in use a long time unbroken, and I could not recollect that it had ever been broken.

At length there was brought to my recollection, another tea-pot entirely different both in shape and color from the one which had been presented to my vision, which had been broken precisely as the first appeared to have been; and I now recollected that at the tea-table when the accident occurred, my mother remarked that she had purchased the article that day.

It will be perceived that while this was an incident not likely to make any impression on my mind, it would probably have that effect on the mind of my mother.

The vision was afterward explained as having occurred from the fact of my mother having the familiar tea-pot in her mind at the moment the impression was produced, although she knew it was not the one which had been broken.

Becoming fully satisfied as to the presence of my mother, and her ability to write—though with great difficulty—I once more commenced the attempt to obtain an explanation of my experience with these beings.

I was now informed that the young girl was assisting my mother, but understood that I was to continue thinking of the latter.

On asking for the name and former residence of the young girl, I was told that they did not wish at present to give her name, but that she had lived and died at



C——, Ohio. Miss Allen, I was now informed, had never been acquainted with Mr. B——, but got a few facts relative to him from another person. I did not therefore at this time make much effort to get her true name or former place of residence.

So excessively difficult was it for my mother, assisted by the young girl, to write, in opposition to Miss Allen, that it took about three months, working several hours each day—as many as labor of this kind could be endured—to complete the brief narrative, the substance of which will follow this; and to partially explain the most prominent phenomena.

When the narrative was finished, I was told that Miss Allen had been acquainted with Mr. B——, she having lived at S——, New York, and that her real name was Baldwin; and I was given to understand that the former statement, to the effect that she had not been acquainted with him, was made by her, she having temporarily got control.

As this had frequently happened during the writing of the narrative—sentences being written which were afterward contradicted—I thought the statement probable.

On now asking if they were disposed to give the name of the young girl, I was told that they did not wish then to give it, but was informed that her first name was Julia, and that she had died at C——, Ohio, about six years previous, (in the year 1860), aged about fifteen years.

There appeared to me to be some slight inconsistencies in the narrative, but I supposed this was owing to the difficulty of writing and explaining, and upon the whole it seemed to me very truthful.

I therefore proposed proceeding and getting a more full explanation of the phenomena than had yet been given me. But on sitting down for this purpose, I was surprised to find that the power of my mother to write, which had seemed to increase toward the close of the narrative, appeared to have almost entirely left her. It was impossible for some time to write a single word. On seeking for an explanation of this, I got the idea from a few words which were finally written, that the Duke and Mr. Y—— had been assisting my mother, but that when the narrative was finished they had insisted that I should at once aid them in developing Mrs. Y——; this my friends had opposed, and consequently the Duke and Mr. Y—— had refused to assist any further, and it was impossible for my mother to write, even with the assistance of Julia, without their aid. The power of the Duke and Mr. Y——, I had been told in the narrative, was owing to their having written considerable previous to the coming of my friends, and the consequent quarrel with Miss Allen.

I had thought, previous to this, of publishing my narrative with the explanation, and also explanations of the several phenomena called spiritual, but on being told the above, and finding after several efforts that not another line could be written, I concluded to abandon the idea; for the phenomena, the explanation of which would be the most important part of the work, were as yet imperfectly understood by me, some not having been explained at all.

When I was told that the real name of Miss Allen was Miss Baldwin, that she had lived at S—— and been acquainted with Mr. B ——, I wrote to this gentleman,



who was then residing out of New York, inquiring if he had been acquainted with such a person. His reply, received after the explanation given as to the loss of power by my mother, informed me that he had never known a lady named Baldwin at S —.

Evidently then that name was not given by my mother, for I was convinced that she would not, situated as I was, give me a name without being certain that it was the right one.

After thinking the matter over for some time, recollecting that I had at the commencement of the narrative been told that Miss Allen was not an acquaintance of Mr. B—, and considering the statement that the Duke and Mr. Y— expected me to aid in developing another medium in my present situation, very improbable, and yet feeling quite certain that my mother was present, I came to the conclusion that the young girl had been treacherous; that she had assisted my mother to write for a while, and then turned against her.

I had, to avoid the difficulty of even writing "yes" or "no," adopted the expedient of having my hand moved in a certain direction as an affirmative answer, and in the opposite as a negative.

On now asking if my suspicions were correct, and seeking for an answer as above, while *thinking* as intently as possible of my mother, I became convinced that they were.

Then, recollecting the apparent inconsistencies in the narrative given me, I was uncertain as to how much of it was correct, and felt no more inclined to attempt the completion of my work than before.

But I found that by continuing the attempts to have

something written, my mother's power increased slightly, so that she was able at times to write a few words, and at other times to convey by *impression* what she wished to communicate.

On learning that it was the wish of my friends in the other world, that I should complete and publish the work; and that the narrative which had been given me was substantially correct, also that I had a tolerably correct idea as to the phenomena, I concluded to persevere and finish the work as completely as possible under the circumstances.

As writing was excessively tedious and almost impracticable, most of the subsequent information given by my mother was by *impression*, but as Miss Allen and the young girl could also give impressions, I had my hand moved as heretofore described, after each communication, until satisfied as to whether the impression was from my mother, and whether I understood her correctly.

In consequence of this difficulty in communicating, there may be some slight errors in the three following chapters, so unimportant that my friends have not thought it worth while to attempt their correction.

The real name of the person calling herself Miss Allen, has, as I suppose, been given me, but as I could not very well among strangers institute inquiries about her without giving reasons for doing so, I have made no attempt to learn anything about her from persons of our world. I will continue to call her Miss Allen in the following chapter.

The name of the young girl has also been given me. I was once told at Long Branch, after Mrs. Arnold had



as represented, taken her leave, that this person was present. At first I did not recollect having ever heard of her, but afterward I had an indistinct recollection of having heard that such a person had died at C——, Ohio. As I was never afterward informed that she was present, I had concluded that it was merely a personation.

The family of which this individual was a member, was one of the most wealthy and aristocratic in C——, but she died when I was a child, and I have no recollection of having ever seen her. Neither have I any very distinct recollection—further than of hearing about them—of her father or mother, as they also died when I was quite young. I am therefore unable to state from my own recollections what kind of training this girl would be likely to receive from her parents.

The fact of a person who died when I was a child being with me, explains what before was something of a mystery, namely, that many of the personations previous to the visit of the person calling himself the late Bank President, were of individuals whom I could scarcely recollect.

I will continue to call this person Julia, though that was not her real name.

When I commenced the attempt to get an explanation of my experience from my mother, my narrative up to that date was written, and I merely asked for explanations of the same as I read over the manuscript; and afterward I read over the narrative thus given me, asking after reading each paragraph if it was correct, and when the reply was in the negative, getting the correction. It will be necessary therefore that the reader have my

narrative fresh in his recollection in order to understand the explanatory one.

Owing to the condensed and disjointed manner in which the latter was necessarily given me, I shall not attempt to repeat the precise words, but will faithfully give the substance.



## CHAPTER II

### *EXPLANATION OF THE PRECEDING NARRATIVE, GIVEN BY MISS JULIA, AND THE AUTHOR'S MOTHER.*

WHEN I visited Miss Fox in the fall of 1863, I was followed from her residence by Ellen and Miss Allen.

They thought I could be made a medium, and followed me for that purpose. And when I afterward visited other mediums, they had me told through these that I could get communications direct from my friends, better than through others, in order to induce me to sit in my own room for the purpose.

Ellen was formerly a common prostitute in New York. She had been in the other world about three years when she first met me.

Miss Allen was born in Unadilla, New York, but died in Albany, New York, in the year 1858, aged about twenty-three years. The communication written shortly before I returned to T——, in the spring of 1864, purporting to be written by a female who died at Albany, was written by her, and was partly applicable to her own case. And the communication I afterward received at T——, which I supposed was by Ellen, stating that the writer was born at Unadilla, and had lived in Albany, was written by Miss Allen, although she knew that I thought Ellen was writing.

Miss Allen was of a respectable family, had received

a fair education, and is intellectually superior to any of the other world who have heretofore been able to communicate with what are called mediums.\* She visited the mediums from curiosity, and to assist in the deceptions, but had never found any one of our world with whom she could directly communicate. She thought she would be able to communicate with me, but why she thought so, I do not fully understand, further than that she perceived some peculiarity in my nervous organization.

When I commenced sitting in my room for communications, there was a contest between Miss Allen and Ellen for the control, which was the reason that sometimes only crooked lines, circles, etc., were executed.

Ellen, however, had the most power, and gained the control; and most of the writing, previous to my return to T—— the following spring, was by her; Miss Allen being able to write only when Ellen permitted her.

Some of the names given were taken from my mind, others were obtained from individuals who had lived at C——.

When I returned to T—— in the spring, Miss Allen undertook the personation of Mr. B——, as a means of gaining control. She induced Ellen to enter into the scheme for amusement, and to allow her to write, under the idea that she was most competent to carry out the deception. She was obliged to invent some scheme of the kind, as otherwise Ellen would permit her to write very little. The only reason for selecting Mr. B—— for the personation was, that she had seen him at my hotel, had learned that he was an acquaintance of mine,

\* This matter will be explained in "Explanations of Phenomena."



and had also been able to learn from one of her world who formerly lived in A——, New York,—in addition to what she had learned from my mind,—some few facts which would serve for the purpose. Her intention from the first seems to have been, to take about such a course as she did—that is, to have the principal blame for the deception attach to Ellen, but the “killing” process she did not understand until later.

When by writing as Mr. B——, she had gained considerable power, she contrived to have Ellen absent, and took advantage of the occasion to introduce herself, (personating Mr. B——), as the daughter of a New York banker, and to advise me to cease intercourse with Ellen.

It will be recollected that previous to this personation neither of them had in any way identified themselves; but it seems to have been a part of Miss Allen’s scheme to have Ellen identified in a certain manner; and when, as Mr. B—— she advised me to cease intercourse with her, she introduced herself, thinking I would be interested, in conversing with a female part of the time. She called herself the daughter of a New York banker, in consequence of having learned from my mind that I had been engaged in that business there.

When Ellen returned and perceived what had taken place, she was of course very angry, and the apparent blows were delivered by her. They were, however, electric shocks, and not physical concussions, as I at the time supposed. This I afterward understood, having, some time after the visit of the Duke, experienced in the night shocks much more severe.

As I would not permit Ellen to write, she could not

undecieve me relative to the personation of Mr. B——, even if she had wished to. Miss Allen had the most power when I thought it was Mr. B—— writing. Why this was so, I do not fully understand, but suppose it was partly owing to the fact that she was more nearly on the intellectual plane\* of Mr. B—— than Ellen, partly because she had written so much in the character of that individual, and partly because it was impossible for Ellen to imitate his style.

But it appears that Ellen made no attempt to expose this deception; she supposed that I would soon learn the truth, and would then cease intercourse with Miss Allen.

I had by this time been seen by many of the other world, one of whom was Julia; and Miss Allen permitted her to write, in order to secure her assistance against Ellen, and also her aid in personations of individuals who had lived at C——. She is the only one that Miss Allen permitted to gain any control.

Julia's first personation was that of the young girl who had lived at Marion, Ohio. She afterward assumed the character of Mrs. Arnold, thinking I would be more interested in conversing with an adult. When she named South Bend as the place of her former residence she was under the impression there was such a place in Ohio.†

At this time neither Miss Allen, Julia, or Ellen, fully understood or appreciated the effect of my thinking, or forming correct impressions of them in my mind. But the former, at least, soon perceived this, and she then urged me to take steps to learn as to the death of Mr.

\* A matter which will be explained in "Explanation of Phenomena."

† There is a place in Ohio called North Bend.



B——; knowing what effect the carrying out of her scheme would have on Ellen, and what the consequent effect would be on myself.

It was not Miss Allen, but Julia, and a person who had lived in T——, that went to the hotel to look for Mr. B——'s acquaintance. Miss Allen and Julia were with me when I met the gentleman the day previous, but if they had not been they could have got his likeness from my mind. Miss Allen could not leave me, on account of the presence of Ellen, Julia not being able to prevent her communicating.

As Julia and her companion were proceeding toward the hotel, they met the gentleman\* whom they first mistook for the one they were in search of. Afterward they went to the hotel and found there the person whom they again mistook for the acquaintance of Mr. B——; misled to some extent this time probably by my remark that the gentleman was older than the first they had found.

Miss Allen's idea in putting me to the extra trouble of seeing this acquaintance of Mr. B——, and then of writing to New York, seems to have been to enrage me as far as possible against Ellen; but this part of the programme was rather silly; as learning of the deception in any way would have had the same effect.

When I received the letter from New York, advising me that Mr. B—— was still living there, and Miss Allen with the connivance of Julia, succeeded in casting the blame of the deception on Ellen, and by personating my sister retained control, Ellen became furious, and as

\* Who in going from his office to the Bank at the same time would pass them.

she could not injure Miss Allen or Julia, she commenced persecuting me.

I had not deceived her relative to the previous electric shocks, by the pencil experiment; she could read my mind, and perceived that I felt the shocks would be a very serious matter if continued; but at that time she did not wish to do me any serious injury, presuming that I would soon be undeceived relative to Miss Allen, and hoping that she would then be allowed again to hold intercourse with me.

Now, however, she would have injured me if she could, and such was my condition at the time that she might have done me serious injury through my nervous system, but for the interference of Miss Allen and Julia.

But she could neither choke me nor directly affect the action of my heart. I had a correct idea as to the former attempt at the time; what I felt was merely a magnetic impression; but I was at the time deceived, as I became some time afterward convinced relative to her power in the latter respect, namely, to affect the action of my heart.

Owing to the deranged state of my nervous system, the circulation of my blood had become irregular, and on the night when I awoke in the condition described, and thought she had produced it, I had been lying in a cramped position, which was the cause of the trouble; and my apprehension that she was then, and subsequently, operating upon my heart, increased its palpitation.

It seems, however, that Ellen was so stupid as really to believe that she could choke me, and when she per-



ceived my condition the subsequent night, she thought she was effecting, or at least increasing the difficulty.

This persecution was what Miss Allen and Julia wished. They were present at the time, and did all they could to excite my apprehensions, and get me into as nervous a condition as possible. The advice to live on tea and toast, was for the same purpose. They now understood the effect of my *thinking*, and designed the "killing" operation, and the more nervous I could be made, the better for their purpose.

How the name of Prof. Arbuckle, late of Dublin, happened to be given, I do not understand. My mother, if I understand her, does not know whether there was such a person or not. Julia stated that the name was given by a native of Ireland, who was present, and that Miss Allen having heard of the celebrated Dr. Abernethy, of whom she presumed I had also heard, mistook the name for that of the latter individual. And Julia seemed to believe that there was such a person as Prof. Arbuckle.

Since coming to New York, I have examined a work in which the name should appear, if there was such a person of much celebrity, without finding it. I am therefore of the opinion that there was no such person, and that they were mistaken in the name, intending to give that of Dr. Abernethy; but if so, the gentleman of whom I inquired in T—— was as badly informed upon the subject as these persons of the other world.\*

One of my difficulties, as my physician afterward in-

\* I can imagine that both might be mistaken as to the date of Dr. Abernethy's death, (he died in 1831), but not how they got the idea that he lived in Dublin.

formed me, was dyspepsia in an aggravated form, and since commencing this work, I have learned that a preparation of arsenic is sometimes prescribed for this complaint. This Miss Allen was told, but when she perceived how I viewed the prescription, and recollected what a deadly poison arsenic is, she thought there must be some mistake, and then prescribed senna, and I have found her explanation of its properties, as to which I knew nothing, to be correct. I suppose that relieving me to some extent of dyspepsia, would not have materially interfered with her purpose, otherwise she would not have given these prescriptions, which I now understand would have been at least slightly beneficial.

When I had passed three or four nights in the way described, getting very little sleep, and becoming excessively nervous, and willing to do almost anything to get rid of Ellen, the "killing" operation was undertaken by Miss Allen and Julia; the former personating my father, as she feared I would not *think* of my sister as being sufficiently powerful.

It will be recollected that Miss Allen could not now give her own name, on account of her connection with the personation of Mr. B——; and the personation of my father aided her, as she is more nearly on his intellectual plane than Ellen. This is the best explanation I can give, for I do not fully understand the subject myself.

The operation consisted simply in inducing an energetic and long continued action of my mind or will, by means of which some change, the nature of which I do not understand, was effected in *myself*, not in Ellen. The directions given me the next morning about walk-



ing, were for the purpose of more fully accomplishing the object—exercise of the muscles facilitating the operation, and the keeping me awake the succeeding night was for the same purpose.

Miss Allen and Julia, having now pretty effectually “killed” the power of Ellen, wished to induce me to go to New York and act as a public medium; their idea being to personate the friends of visitors, as is done through all other mediums.

As soon as I had nearly recovered my health, Mr. J——, the stock-broker was brought, to personate late bankers and brokers, and other late prominent individuals of New York, and persuade me to go there for the purpose named. But when Mr. J—— came, they changed their plans for a scheme entirely new, and for the following reasons:—

Miss Allen, as stated, is by far the most intellectual being of the other world, that has hitherto been able to communicate (except occasionally by faint and unreliable *impressions*) with any of our world. In the case of all other mediums only the lowest, vilest and most unintellectual class of the other world—such as Ellen, or even lower—can communicate directly; if any of the better class communicate at all, it must be done through one of these vile creatures.

Now, the latter class prefer lying and deception to telling the truth, or making themselves useful; and in the other world no pecuniary or other motive can be brought to bear upon them so as to induce them to act honestly. Hence, the better class of the other world fear to come and identify themselves to their friends in our world through one of these lying creatures in con-

trol of the medium, not knowing what lies and deceptions might afterward be practiced upon their friends by personating them.

When Mr. J—— came, and perceived that the better class could communicate directly with me, he suggested the scheme which they have attempted to execute. This was, to have some one of the other world, who would have the confidence of my friends there, as well as my own, to act as manager, he agreeing that Miss Allen, Julia and Mr. J—— should be connected with the business. Their interest in the matter was to hold intercourse with our world, and it seems that upon the whole they would have preferred having the better class come and communicate with their friends, rather than continue the personations. But they feared that if one of my relatives or intimate friends was brought, he would refuse to allow them to be connected with me, and they thought that another individual could in some way secure the assent of my friends and my own consent that he should act as manager.

Mr. J—— knew that Mr. G——, the Bank President, was in the other world, as he passed there before himself, and he thought this individual would have my confidence. He appears to have supposed that I knew more about Mr. G—— than was the fact.

Mr. J—— therefore personated the Bank President, and proposed acting as manager, to see how the idea would strike me, intending, if I received the proposition favorably, to speak to Mr. G—— upon the subject.

The nonsense and deceptions of Miss Allen and Julia —, for they were both engaged in them—subsequent to the receipt of the letter from New York, relative to



Mr. B——, and previous to the “killing” of Ellen, were partly—so far as regards the nonsense—owing to the natural inclination—of Julia especially—for trifling; but there was an object in most of the deceptions, such as telling me of the deaths at C——, and inducing me to write to ascertain the truth; and the personations of my sister were sometimes purposely poorly performed, in order that I might detect them.

The names of the ladies, stated to have died at C——, were given by an individual who had lived there. The one first named had married after I left there, and after the death of the individual who gave the name. Julia gave me the maiden name of the lady—a fact which I have not stated in my narrative—but on giving it, learned from me that the lady was married. She seems to have feared on learning this (recollect it was a young female), that I would not feel sufficient interest in the lady to write, and therefore she procured the name of the unmarried lady, which she gave me next morning. And when I learned this lady was not dead, I was given the name of another unmarried lady, to inquire about, who did not, however, happen to be an acquaintance.

The object of these deceptions was, to have me perceive how liable I was to be imposed upon by those of the other world, and as they had learned the effect of my *thinking*, they designed assuming again their true characters (of Miss Allen and a young girl), and proposed remaining with me to guard me against deceptions. The blame for these deceptions was of course to be cast upon Mrs. Arnold, which character was to be abandoned. Miss Allen was obliged to assume again that name, as I had a pretty correct impression of her, and she feared I

could not receive precisely the same impression if she gave another name, and made me believe it was a different individual.

But when Mr. J—— came, and the new scheme was formed, the assumption by Julia of her true character was postponed, and Mr. J——, as the President, only stated that he had engaged Miss Allen to stay with me.

It would of course be necessary, if I was to act at all as a medium, that some one of the other world should remain constantly with me, to prevent deceptions. But in addition to this necessity, there is, as I now understand the matter, another reason why one *en rapport* must remain with me. The truth is, that any and every one of the other world could not come and at once communicate with me, either by writing or talking, unless they were assisted by one already *en rapport*. The nature of this assistance has not been fully explained to me, and probably could not be; but I suppose it is very similar to what takes place in our world, when a mesmerizer places as third person *en rapport* with his patient.

This position then was the one Miss Allen and Julia wished to occupy. It seems rather strange they should have expected to be allowed to do so, as greater liars are not to be found. But there is this difference between myself and other mediums. With me the better class could communicate directly, while in the case of other mediums the message must be entrusted to a lying being of their world. And those of the other world cannot at will read the minds of each other,\* at all events

\* I do not understand to what extent they can do this.



not without taking the same course that they do to read ours, which would not be permitted; nor can the better class of the other world usually become sufficiently *en rapport* with individuals of ours to read their minds, as the lower class do. Therefore, if the better class undertook to communicate through an ordinary medium, they could not be certain as to what messages were received and delivered. With me they would deliver their own messages, and as they could read my mind, they could not be deceived as to the message from our world.

Both Miss Allen and Julia state that Mr. J—— is excessively stupid. I do not understand this, as when in our world he was called a pretty *sharp* broker. But at all events the personation of the bank president was very stupidly done. Mr. J—— mistook the name of the cashier of the bank for that of the president, and did not even recollect more than the surname of the cashier, which was all he at first gave, and when by examining a bank-note reporter, I ascertained that an individual of the same surname was then president of the bank, Mr. J—— concluded it must be a son of the former president.

The personation of Daboll, Howard, and others, was also rather stupid; especially that of the Southern gentleman, who it was stated had died in Paris, as Mr. J—— should have known that I would learn of the deception. The apparent coincidence of the gentleman's son being sick in Paris was accidental, as Mr. J—— knew nothing about his son. He knew the gentleman had gone to Paris, or to Europe, and that was all he knew about him.

It was perceived that the giving of these names ex-

cited my suspicion, and therefore nothing of the kind was again attempted.

Mr. J—— wished to learn whether it was generally supposed by his acquaintances that he had committed suicide, and he was with me when I made the inquiry in New York.

At one of the first visits of Mr. J—— as the bank president, I inquired of him if he had met Mr. Y——, the banker, in the other world.\* I suppose I happened to think of Mr. Y——, because I had learned that he had been a spiritualist, and as he had been a prominent banker, I presumed the president had been acquainted with him. The reply was that he had not met him, and I neither said nor heard anything more about Mr. Y—— until as mentioned in my narrative.

But in consequence of my inquiry, the idea occurred to Mr. J—— of engaging Mr. Y—— to act as manager, instead of the bank president, the latter individual not having yet been spoken to upon the subject. Mr. J—— had been better acquainted with Mr. Y——, than with Mr. G——, and he knew that I had been slightly acquainted with the former, while he now perceived that I had not been at all acquainted with the latter.

Mr. J—— therefore made the proposal to Mr. Y—— who accepted it, and afterward they included a gentleman whom I will call Mr. L——, a former acquaintance of mine, in the arrangement. •

This Mr. L—— does not appear at all in my narra-

\* This is not mentioned in my narrative. As the most of it was written before I received a correct explanation, some things are omitted which are essential for an understanding of it.



tive. It was one of the many names given when I first commenced writing in New York, but was never given after my return to T——, until Julia stated in her narrative that he had been connected with the matter. He was one of the most prominent men in Ohio, with whom I was well acquainted, and whom I respected, but was much older than myself, and not what would be called one of my most intimate acquaintances. Both Mr. Y—— and Mr. J—— had become acquainted with him through certain financial operations, the former intimately; and they thought he would have my confidence, as well as that of my friends in their world.

Neither Mr. L—— or Mr. Y—— were at this time told where I was, and the former never learned until he came with my relatives. So far as Mr. L—— is concerned, therefore, the only point upon which he can be censured, if at all, is, that he did not at once advise my relatives of my situation. They would probably have found me if they had known the facts. The apology given for Mr. L—— is, that he was not advised of the real facts, and supposed they all were acting for my best interests.

The substitution of Mr. Y—— for the bank president, would be a difficult matter to explain satisfactorily to me, and it was decided to continue for awhile that personation, and when the arrangements were completed, have Mr. G—— associated with them.

Miss Allen was so apprehensive that she would not be allowed to occupy the position desired, that she would not have either Mr. Y——, Mr. L——, or any of my friends brought until an arrangement was made. But it will be perceived that this was a very difficult

matter to accomplish without first bringing my relatives.

Mr. Y—— seems to have been as much interested in the project as either of the parties, and in order to secure for himself the management, the idea occurred to him of securing the co-operation of some individual of good standing in our world, before saying anything to my relatives; and he therefore decided to have a letter written to some such individual.

It will be recollected that he had to use the name of the bank president, and therefore had to write to an acquaintance of the president, instead of to a more intimate one of his own.

Mr. Y—— had been a spiritualist, and he knew that Mr. K—— had visited mediums in company with Mr. G——,\* and as he was a gentleman of good standing in our world, he decided to have the letter written to him.

As Miss Allen would not permit Mr. Y—— to be brought, the latter had to entrust the writing of the

\* When Julia first told me this, I wrote a note to Mr. K——, he then residing out of New York, to ascertain its correctness; and the first note not being answered, I wrote a second, more fully explaining the reason for my inquiry. As neither were answered I infer that the statement is correct, and that he did not like to write upon the subject to a stranger. For if incorrect, he would probably have so advised me. I knew nothing about Mr. K——, he having pretty much retired from business when I came to New York to reside. But on making inquiry I learn that he was formerly president of one of the large New York banks, and that he is well known to the older residents of the city.

I also learned accidentally that Mr. G——'s physician was a prominent spiritualist, and it therefore seems probable that Mr. G—— would have learned enough of the subject to become so far interested as to visit mediums and witness the phenomena.



letter to Mr. J——, who seems to have acted very stupidly in the matter. Mr. Y—— merely gave him the purport of the letter to be written, and Mr. J——'s mistake as to the name of the president seems not to have been corrected in his interviews with Mr. Y——, although the latter knew the correct name.

When Mr. J—— first attempted to personate the president he only recollected the surname of the cashier. The name Joseph, with which he signed the letter, it seems he got from my mind. I recollect that when he signed the letter, I told him I knew a gentleman of the same name, connected with a Wall street insurance company; and I am now informed that I had previously—after Mr. J—— had given the name of N——, thought of this gentleman's name; and thus Mr. J—— got it fixed in his mind that the name of the president was Joseph N——. But one would suppose that if he got the impression in this way, my remark when he signed the letter would show him his mistake.

When Miss Allen afterward commenced a letter, she intended writing to an acquaintance in Unadilla, signing only her first name. The interruption was occasioned by Mr. J——. (who was present when she commenced it, and did not happen to arrive just then), suggesting that she had better defer it until the arrangements were completed.

If she had simply told me that she would defer writing the letter, that would have served as well as the course she took, but anything like a straightforward course would be unnatural to her, and therefore she finished a letter, giving a fictitious address.

The personation of my sister during this period, was

to carry out the deception; they thought it would not do to have me imagine that none of my relatives were visiting me.

It appears that my relatives, in the other world, lost track of me, when I left New York in the spring of 1862. In the fall of the same year I took up my residence in T——, and when subsequently in New York I have not stopped at the hotel at which I formerly boarded. My friends would probably have ultimately found me through some one entering their world, but had not yet done so.

Neither had I been seen since I became a medium by any of the better class of the other world. At the surface of our earth it is comparatively dark to those of the other world,\* and their proper home is at the surface of their world, above our atmosphere. When they visit their friends in our world therefore, they must first know where they are, and they generally come and return direct, without wandering about here in the dark.

The foregoing applies to the better class. There is another class—the class who communicate through mediums—who spend most of their time here. I had been seen by many of this class, but they would have no motive for informing my friends, and Miss Allen had told them that if she retained control my mediumship should be confined to the delivery of messages, without exposing the deceptions through other mediums, and they knew that if any one of the better class obtained control, this would be done. I should have supposed that Ellen would bring my friends, out of revenge toward Miss Allen and Julia; but it appears that she felt

\* Yet when it is entirely dark to us, they can see.



as revengeful towards me as toward them; besides she did not wish the deceptions exposed, and was altogether too much of a devil to do any good action.

When I went to New York, for the reply from Mr. K——, Miss Allen and Julia, as well as Mr. J——, were with me; and when, on inquiring of the banker if the present President of the Bank was a son of the former President, he replied that it was the same person—that there had been no change—Mr. J——, knowing that the President had recently died, concluded of course that the gentleman was mistaken, and requested me to inquire again. When I made the second inquiry, and was told the name of the former President, the mistake of Mr. J—— was perceived.

Miss Allen and Julia—in consequence of this blunder, and of having perceived, as the latter states, that Mr. J—— was stupid—now decided to have Mr. Y—— come and take the place of Mr. J——. Julia therefore went at once with Mr. J—— to see Mr. Y——, and, first requiring him to agree that he would not bring any one until the arrangement was made, conducted him to me. It was Mr. Y—— therefore, that visited me the same evening at T——, and requested me to suspend my opinion until I went to New York, in the fall. He saw no way to satisfactorily explain the blunder to me, and thought the best course was to continue the personation.

Mr. Y—— however, on coming and learning the facts, told Miss Allen and Julia, that he did not believe my friends would permit them to occupy the position they wished.

The idea then occurred to them of endeavoring with

my assistance to develop another medium like myself, with whom Miss Allen and Julia would be allowed to remain; and in consequence of this scheme, it was decided to postpone saying anything about the matter to my friends until after I had gone to New York.

Miss Allen was with me when I happened to be in the company of Miss R—— the preceding winter in New York, and she thought that lady could be made the kind of medium desired.

It was thought best not to say anything to me at this time, about developing another medium, but as it would be necessary that I should be a good deal with the lady in order to accomplish the object, to see how I would like this, the idea of having her connected with me in some way—never clearly explained—was suggested.

It was not expected that the lady could be made a medium before bringing my friends, but Miss Allen wanted the arrangement made with her father before they were brought, and that the process of developing her should be commenced immediately after. The idea of Miss Allen and of Mr. Y—— was, that when I had become fully satisfied of the presence of my friends and of Mr. R——, I could be induced to deliver a message from the latter to his daughter, giving the latter my own name in connection.

To prevent Mr. J—— from bringing my friends, or telling them what had transpired, it was agreed that he should be connected with Miss R——.

Mr. Y—— knew that I could not be induced to send another letter to Mr. K——, or to any one, while in doubt as to his being Mr. G——, and he devised another expedient for securing the management; taking the oc-



casion of my going to Long Branch, (which was nine days after he came), to make the experiment as to how the proposition would be received by me. The scheme has been explained to me, but it is unnecessary to state it further than to say that it involved the personation of a gentleman lately a resident of New York, and now in the other world, who, if I received the proposition favorably, was to be brought afterward to see me.

Mr. Y—— wished me to suppose that neither Mr. G—— or Miss Allen were with me, and it was thought that the occasion of my going to Long Branch would furnish a good opportunity for making me believe that the latter was absent. Mrs. Arnold (Julia) was to have assured me of the indentivity of the individual, and that the proposition would be carried out; and it was the intention that the proposition should be made early in the evening, after which Miss Allen was to announce her arrival.

But in the attempt to carry out this scheme, Ellen—who was still with me, and whose power was not entirely killed—got the control, and therefore the proposition was not made. It was Ellen that did most of the talking the first night. I am informed that she told me, when I was in bed, that she was present, but I was so near asleep that her words made no distinct impression, and in the morning I did not recollect what had been said.

In the morning Miss Allen succeeded in making me aware of her presence, and regained control—though not so completely as before; and the killing the succeeding night was simply a repetition of the first. She was now at liberty to have me think of her, which was

better for her purpose than personating my father; but as I was not now in the same excessively nervous condition, this killing was not so effectual as the first.\* When I returned to my room, after the killing, Miss Allen, to ascertain fully my feelings towards her, and to have Mr. Y—— perceive the same, told me that she was dying. It was thought that it would not do to have me understand that Miss Allen was present the first night, and could not prevent my being deceived, therefore she told me she had gone to Newport; and as they did not wish to tell me that Ellen was present, they gave me to understand that there was an opposition party, and that Mrs. Arnold had been treacherous, having been employed by the opposition, and not by Mr. G——.

Julia, therefore, now—pretending to take final leave of me as Mrs. Arnold—abandoned that character, and concluded to assume no one in particular until the arrangement was made so that she could assume her true one.

The personation of a daughter of a citizen of T—— after my return there from Long Branch, was—as explained at the time—by a female who had lived there—the same who went to the hotel with Julia to look for Mr. B——'s acquaintance.

The annoyance of touching my lips, which was commenced about this time, was by Ellen, who had discovered how sensitive the lips are to magnetic impressions.

Mr. R—— was not spoken to about making his daughter a medium, until I went to New York, and

\* But as I understand, Ellen was not afterward able to talk or write when Miss Allen was present—she could only interfere.



then he was not, at first, given my name. The delay in bringing him to see me, was owing to the difficulty in procuring his assent.

After I had, unexpectedly, returned to T——, about the middle of September, Miss Allen went to see Mr. R——; and she was absent when I awoke in the night at T——, feeling distressed. Julia was with me, but after what she had said at Long Branch, she could not give the name of Mrs. Arnold, and therefore did not give any.

The opposition hitherto had been Ellen, who now had not power to interfere seriously with the communications. But when Miss Allen returned from her visit to Mr. R——, she told Julia that she had been unable to make any arrangement for her. Mr. Y——, however, informed Julia, that Miss Allen made no effort to have her included in the arrangement. Julia, therefore, in order to make it necessary that she should be included in the arrangement, determined to maintain, and increase as far as possible, her power with me; and this she could best do by exerting her will when Miss Allen or Mr. Y—— were writing. The principal opposition, therefore, from the time of my return to New York about the close of September, until my friends came, was Julia.

Mr. R——'s consent was so far gained, that shortly after my return to New York, as above, it was thought best to give him my name, and bring him to see me—he first agreeing not to inform my friends about me. It seems that even Mr. L—— was kept in ignorance as to where I was.

Mr. R—— was informed that he had been personated

at Long Branch, and he thoughtlessly stated that he had visited me there, as a test of identity. The next test—the one which satisfied me—occurred in this way:—

He recollected having seen me enter the saloon and drink something, (what it was he did not know), and intended mentioning the circumstance, and saying, in a jesting way, that he was much surprised at the time, as I had the reputation of being very temperate. One reason for mentioning this petty incident was, to show me how well he recollected his former life, as he had been told that I had cause for doubting whether those of his world could do this. When he had written so far as to describe my entering the saloon, this brought to my recollection where I had been that evening, and he—reading my mind—on the impulse of the moment, stated that I told him where I had been. It was his intention to have given other tests, but as this fully satisfied me at the time, he proceeded to converse about his daughter.\*

Mr. R—— would have been pleased to have his daughter made a medium with whom the better class could communicate as proposed, but there were certain conditions named by Mr. Y—— and Miss Allen, which

\* The tests given to identify my father, as well as the conversation about a *moire antique* dress, were taken from my mind. That the latter incident could have been so obtained, appears to me very strange, as the lady was not an intimate acquaintance, and I had not seen her for several years. I am conscious, however, of having thought of the conversation since it occurred, and suppose I must have done so while Miss Allen was with me. Every one knows how some petty incident of the kind occasionally comes to their remembrance. Miss Allen did not know the name of the lady until her mention of the conversation brought the name to my recollection.



he hesitated about assenting to, and after some delay, he declined the proposition.

Efforts were then made to find another person who appeared capable of being made the right kind of a medium, and whose relatives in the other world would assent to the conditions; but the relatives all objected to the conditions, as Mr. R—— had done.

Mr. Y—— finally decided to have the attempt made to develop his widow. He had found she was impressible, and thought she could be made the right kind of a medium. He was unwilling, however, that Miss Allen should have the control of Mrs. Y——; and yet nothing could be done about developing another medium, until some arrangement was made for Miss Allen. He therefore devised a scheme which he hoped would meet the difficulty.

The individual whom I have called the Duke, gave his real name or title, and the statement which he gave me was substantially correct. The facts were known in the other world,\* and it was also known there that the Duke would now be glad to remedy his error, if this were possible.

Mr. Y—— therefore, informed the Duke about me, and the following arrangement was made, to be carried into effect if possible.

I was to go to England and aid the Duke in accomplishing his object—the rectifying of his former error—and was to remain there, the Duke having the management of communications through me, for it seems he had the same ambition in this respect as Mr. Y——. Miss Allen was to remain with me, and with my assist-

\* They are such as would be likely to be known there.

ance, Mrs. Y——, if possible, if not then some other person, was to be made a medium, of whom Mr. Y—— was to have the management, and Julia was to remain with this medium.\* The Duke was to make such a proposition as would, it was thought, induce me to go, and secure the assent of my relatives in their world to Miss Allen's remaining with me.

The Duke was then brought to see me, as he wished to converse with me,—partly in order to learn my disposition—before my friends came.

The Duke wished me to go to England as soon as possible, and it was the intention that Mrs. Y—— should go with me for the purpose of being developed. As a matter of propriety it would be necessary that a lady should accompany her. This suggested to Mr. Y——, an expedient for showing the Duke that I was not inclined to be deceitful.

It will be recollected that nothing had been said to me as yet, about developing another medium. I had only been told that they wished Miss R—— to be in some way associated with me.

I was therefore told by Mr. Y——, the Duke being present at the time, though I was not aware of this, that he wished Miss R—— to go with me to England, and Miss M—— to accompany her, but that he did not wish the Duke to know that the latter suggestion came from him, and therefore wished me to name Miss M—— as though it was my own desire that she should go; a slight deception as will be perceived, but a very shallow test, as Mr. Y—— should have known; for I knew

\* But Julia was not fully advised of the arrangement, therefore she continued to exercise her will when the Duke came.



that the Duke could, to a certain extent, read my mind.

The next test, which the Duke made, was perhaps a more serious one, for although I afterward concluded he had been personated, at the time I believed he was present.

The Duke was not prepared to at once state his proposition, and therefore at the first interview merely proposed my going to England, and aiding him in the accomplishment of the object named, and remaining there four years.

Wishing to converse further, he appointed an interview for the next day, and at the second interview made a proposal somewhat similar to the real one which was to be submitted, but which was deferred until my relatives' assent was obtained. He of course knew that I had been deceived, but Mr. Y—— did not inform him of all that he knew relative to the course taken by Miss Allen, and the Duke consented that she should remain with me, if my relatives did not object.

My relatives were then told of my situation, and the proposition submitted to them, but of course no consent would be given until they saw me.

The next day therefore, they were brought, and Mr. L——, who had not before been told where I was— came with them. They were with me for some time previous to the hour which had been named for the interview, and had decided (in which Mr. L—— coincided) that Miss Allen should not be allowed to occupy the position she wished.

On the third evening, therefore, Miss Allen would allow no one to write. The writing was all done by herself,

she personating my father and mother, as well as the Duke. And all the subsequent communications purporting to be made by the Duke, the President, and Mr. Y——, were by her or Julia—the latter now aiding Miss Allen.

When Miss Allen, on the above evening, told me—personating my father—that I would be “relieved” that evening, she probably hoped that my friends would make some arrangement with her, but as they refused to do so, she and Julia took advantage of my expectation of being relieved, to annoy and keep me awake during the night, in order to show my friends their power.

After this exhibition of her fiendish character, of course my friends would not think of permitting Miss Allen to occupy the position, and they set about endeavoring to get the control, or to overcome the power of her and Julia.

In this they were assisted by the Duke and Mr. Y—— who in consequence of having written considerable had obtained some power.

For this purpose my friends endeavored to influence me to sit and hold the pencil for writing, while *thinking* of one of my relatives, and Miss Allen tried to prevent this; and when I listened, trying to hear some one speak, Miss Allen or Julia would annoy me by talking nonsense for an hour at a time, until finally I stopped listening, and tried to overcome, or get rid of this perception.\*

\* When the sound was faint—as it had become at this time—it seemed more *interior* than in ordinary hearing, and I listened more interiorly. When more distinct, as at one time, the sensation was precisely the same as though one of our world spoke to me.



Miss Allen and Julia also continued their persecutions every night, which the former charged upon the "opposition," who of course were my friends.

The discovery which I made about this time of the power these beings had to influence my judgment, was owing to the counter influence of my friends.

It was found that my mother was more nearly *en rapport* with me than any other of my relatives, and the efforts were directed towards giving her control. This Miss Allen endeavored to prevent by all the means in her power, including the use of obscene language, (which was also represented to be by the "opposition"), whenever I wrote *thinking* of her.

But thinking of my father or sister increased slightly my mother's power, owing to the fact—as explained to me—that Miss Allen is very far from being an *affinity* of mine, she having got the control through the extraordinary course she had taken.

It was therefore now Miss Allen's constant aim to make me believe that none of my friends had discovered me. She was obliged to communicate occasionally in the name of the Duke, in order to continue the deception, but soon abandoned the personation of Mr. G——, as she saw I had not the slightest faith in it, and when later I became convinced that the Duke could not have visited me, she abandoned that personation also.

As my mother gained power, having become able to prevent in a great measure the annoyances, and Miss Allen perceived that she intended to persevere, she sent to Mr. R—— a proposition relative to developing his daughter, of a different nature from that which had formerly been presented to him.

Mr. R—— had not been with me, and knew nothing of what had occurred since he had declined Mr. Y——'s proposition. He therefore partially assented to the proposal which Miss Allen now made him, and she then appointed the meeting for Sunday, May 21st, 1865; stating that Mr. R—— would be present, and fully identify himself in any way I wished.

My friends, however, were satisfied that Mr. R—— would not consent that Miss Allen should obtain control of his daughter when he came and learned the former's character, and when I prepared my questions, they feared that Miss Allen might in some way get the answers from him, to be used in case he declined her proposal after coming.

One of them therefore went and cautioned Mr. R——, advising him at the same time of what had occurred. On learning the facts Mr. R—— sent word to Miss Allen that he declined her proposition, and therefore should not come.

But as the meeting had been appointed on behalf of the Duke, the coming of Mr. R—— having been represented as merely incidental; she had no reason to give for canceling the appointment, and therefore merely told me that Mr. R—— could not conveniently be present.

After she had told me that Mr. R—— could not come, it occurred to her that she might get the answers to the first two questions on my list,—which happened to be as to the number of his store, and the name of his successor—and make the difficulty in writing an excuse for not answering the remainder.

One day, after the visit of Mr. R——, when passing the store formerly occupied by him, I happened to think



of him, and looked into the store, the doors being open, but did not notice the sign over the doors. Miss Allen and Julia were with me at the time, and they now thought that from their recollection of the locality, with the information obtained from my mind as to the nature of the business, they could find the store, and thus get the number and name of the present occupant.

Julia therefore went down Broadway for this purpose, Miss Allen, who had the most control, remaining with me. Julia was mistaken as to the block in which the store was situated, and as she found in the block which she thought was the correct one, a store similarly situated, each being in about the center of the block, in which the same kind of business was done, and it being the only store of the kind in the block, she felt confident she had found the right one.\*

Miss Allen told Mr. Y—— that if he did not agree to let her remain with Mrs. Y——, or another medium, she would inform me of his connection with the affair, and when, at the hour named for the meeting, I went to my room to receive the communications, she, personating the Duke, introduced Mr. Y——, or told me he was present, and then wrote a little in his name; but she concluded to wait and see what effect her personation of

\* There is no great similarity in the appearance of the two stores—that occupied by Mr. R—— being much the largest. And he dealt in two kinds of commodities—as does his successor—only one of which was kept at the store she found; and this one was the smallest branch of the two. The store she found is, however, the only one in that block, in which either of the two kinds of commodities are sold, and both stores are in about the centers of each block.

I am informed that these letters and figures are about as small as they can read. They are about eight inches in length.

Mr. R—— had, before telling me of Mr. Y——'s connection.

My friends feared that Julia had found the store formerly occupied by Mr. R——, and resisted Miss Allen's attempt to give the name and number brought by Julia. But knowing that Miss Allen would persevere until she had written them at least very nearly correct, they effected the slight errors named, presuming that Miss Allen would then stop, as she could explain these errors by simply stating the fact, namely, that they were caused by the "opposition," which would have appeared to me probable. My friends thought this was the best they could do, and hoped that I would, finding I was not "relieved" at the time she would again have to name, sooner lose my faith as to Mr. R—— having been present, in consequence of these errors, than if the name and number had been given entirely correct.

When I afterwards examined the street directory, Miss Allen asked me how nearly correct the number had been given, intending to explain the error as above; but when I told her the number given was not in the same block with the store of Mr. R——, she knew that explanation would not avail, and then tried to make me believe that individuals of her world could not recollect such things.

Finding she could not effect this, she invented another scheme, in pursuance of which she gave me the narrative, a synopsis of which I have given, the same evening.

It will be recollected that in the narrative it is stated that the personators of the Duke and Mr. G—— were Mr. Y—— and Mr. M——, the latter being the father



of the young lady who was to accompany Miss R—— to England.

When Mr. Y—— requested me to name Miss M—— to the Duke, he told me—quite unnecessarily—that her father was in his world—having died recently—and wished his daughter to go. It appears that Mr. M—— is still living in New York.\*

On concluding her narrative, Miss Allen told me that she was now married to this Mr. M——. It seems that she supposed he was in her world, and, presuming he was a friend of Mr. Y——, her scheme had some reference to him. What this scheme was I do not understand. I was not informed in either of the narratives given, and as Miss Allen learned before morning that Mr. M—— was still in our world, and was therefore obliged to abandon the scheme, I have made little effort to learn what it was.

On learning that Mr. M—— was not in her world, Miss Allen saw no other means of preventing my sitting for the purpose of writing, than to again tell me that the Duke had visited me, and was engaged in efforts to accomplish his plan, and she commenced her operations on my mind before I woke the next morning. All the promises made at various times to bring my friends, were merely to stop my writing, and to have me think that they had not found me; and when she proposed that I should assist in developing another medium, she had no definite scheme in view; as she knew that this could not be done without the assent of my friends.

\* I made no inquiry about this, but now find the name in the Directory for 1866.

When, on the Sunday succeeding that on which Mr. R—— was personated, I determined to see if I could not learn something from the opposition, Miss Allen and Julia succeeded in giving me a description of the latter, and making me believe that she was the opposition.

It did not occur to me that this might be the same person who about a year previous at T——, had written as the young girl from Marion, Ohio. My impression at that time was, that the individual writing was younger than the description now given me; but I had forgotten her, for Julia had never communicated since in the character of a young girl.

The dread which I experienced at this time, when writing and thinking of the young girl, was owing to the influence of my mother, trying to dissuade me. I had never experienced this dread when Miss Allen tried to stop my writing, because she simply endeavored to influence my judgment; but my mother seems to have endeavored to alarm me, or excite my apprehension as to the consequence.

When Miss Allen gave me, later at T——, what purported to be an explanation relative to other mediums, she did not fully understand my object in purposing to visit them on my return to New York.\* She thought that I hoped to learn the truth through them, and meant to convince me that it would be useless to visit them for that purpose. She did not much fear that the truth would voluntarily be told me, but thought that

\* This shows that she could not always clearly read my mind, when I did not design that she should.



something might inadvertently be said which would cause me to believe that my friends were with me.

At my visits to mediums, after my return to New York in the fall of 1865, my friends—knowing it would be useless—made no special efforts to have me learn the truth through any other than the impressible female whom I saw in a room on Broadway. The Duke attempted to impress her mind, but was unsuccessful. The individual in control gave the name of my father, and would have given some lying communication but for the interference of the Duke. When the medium took my letter home with her, a communication of no pertinency, and with a wrong signature, was given, in order to dissuade me from visiting her again.

Ever since undertaking to get control, my mother, and those aiding her, had a double task to perform. While endeavoring to accomplish this by influencing my mind, they had also to protect my person—especially at night—from the persecutions of Miss Allen and Julia.

When I had fully determined to abandon all attempts to solve the mystery, and to cease entirely—so far as possible—intercourse with the other world; and my friends found that they were unable—having the influence of Miss Allen and Julia against them—to induce me to sit, thinking of my relatives, for communications, they decided to abandon the protection of my person, and concentrate their power upon my brain.

They came to this decision on the 23d of November, and commenced their efforts as soon as I retired that evening. When Miss Allen and Julia perceived this, they also—fearing that my mother would be able to talk

to me—concentrated their efforts upon my brain. This occasioned my distress. The efforts were continued every night, as but little could be effected during the day when my mind was actively employed, and the gradual diminution of my distress was owing to my mother gaining in power.

Miss Allen and Julia knew that some explanation must be given of this, and they decided that the latter should tell me she was assisting my friends against Miss Allen. They thought that if I was not already convinced that my friends were present, I soon would be; and wished, as I had lost all faith in Miss Allen, to have me write, thinking of Julia, as long as possible.

When I asked for the true name of Miss Allen, as I was still under the impression that she had been an acquaintance of Mr. B——, Julia gave the name of Ellen C——, who she had been told was an acquaintance of his. The person who gave her the name had heard Miss C—— called Nell, and supposed her name was Ellen.

When, becoming satisfied that the truth was not to be obtained from Julia, I sat down again for writing, thinking of my father; Miss Allen again personated him, to prevent my trying thinking of my mother. She perceived, from the failure of Julia, that she could not give a narrative entirely fictitious, which would be believed by me; and her scheme seems to have been to give me such a narrative as would secure my belief, and thus stop my writing as long as possible. And when, not being relieved, I became satisfied that it was not my father who wrote, she again personated Mr. Y——, and tried to make me believe that my friends had not found



me, and that therefore it was of no use to sit and write, thinking of them.

But this long personation of my father had slightly increased my mother's power, so that she was now able to influence me to sit for writing, thinking of her.

When I sat down for this purpose, Julia, presuming that my mother would now get control, assisted her against Miss Allen in identifying herself, and convincing me that she was present. And she also proposed assisting in giving the narrative in explanation of my experience, upon the condition that while she should state the main facts correctly, she might make them appear as favorable as possible to herself, as she also proposed doing in reference to Mr. Y—— and Mr. L——.

To this proposition my friends assented, the understanding being that I was to think of my mother during the writing. It was thought this would increase my mother's power about as much as though Julia did not assist her. The narrative was therefore really written by Julia, although my mother, to some extent, exercised her will at the same time.

My mother's power did not increase so much as was anticipated, both by Julia and my friends, and as Julia's object in assisting was the hope of being connected with another medium—which she thought would be developed—she insisted, when the narrative was finished, that this agreement should be made with her, and when this was refused, thinking now that my friends could not succeed without her assistance, she again joined Miss Allen in opposing them.

As Miss Allen had again commenced her persecutions

in the night, my mother had partially diverted her power from my brain to the protection of my person, and therefore Julia was able to state that Miss Allen was a former acquaintance of Mr. B——, and to give me a false name, before my mother had regained sufficient power to prevent this. And when my mother had gained power enough to almost entirely prevent her writing, Julia, assisted by Miss Allen, succeeded in stating that this, to me, apparent loss of power by my mother, was owing to the treachery of the Duke and Mr. Y——.

The idea of Miss Allen and Julia in giving a false name for that of the former person, and telling me that she had been an acquaintance of Mr. B——, seems to have been, that when I learned of Mr. B—— that he had never been acquainted with such a person, I would conclude that my mother had not written at all, and was not with me. And when I perceived the loss of power, at a subsequent sitting, the explanation given was the only one that occurred to them as being likely to discourage me from attempting to finish this work.

It will be perceived that this explanation contradicts the idea that my mother had not written any, and taken in connection with the statement last given me relative to Miss Allen, tended—when I had learned the falsity of the latter—to show me that Julia had been treacherous. Whether it did not occur to Miss Allen and Julia that this explanation would defeat the object of the falsehood relative to the former, or whether they concluded that it would be impossible to prevent my being satisfied that my mother was present, I do not know.



The most of the foregoing narrative is given as written by Julia, my mother having merely made a few corrections. It may not, therefore, be precisely such as the latter would have given if she had written the whole; but I am advised by her that it is substantially correct. The narrative as given by Julia did not differ as to the main facts from the one now given, but in the endeavor to so state them that the course of herself, Mr. Y——, and Mr. L—— should appear less reprehensible, there occurred some slight inconsistencies, though no absolute contradictions.

It is a very extraordinary narrative, and I can hardly expect that it will be credited by those who—from the effect of education—believe that we immediately become entirely different beings upon the death of our present body. But there are no real grounds for such a belief, and, aside from any revelations to the contrary from the other world, it appears to me a very unphilosophical one.

I have reasons—aside from the identification of my mother—for believing the narrative, which I cannot give the reader without making known the parties; I will however state one.

The gentleman whom I have called Mr. L——, was not one of my most intimate acquaintances, and therefore is not one likely to be named if the narrative was a fiction, as both Miss Allen and Julia knew the names of my more intimate acquaintances in their world. But Mr. L—— is the person most likely to be selected by Mr. Y—— and Mr. J——, especially by the former, for the purpose named.

But, besides all this, it would, in my opinion, be im-

possible for any one to invent a narrative which would so fully explain my experience with these beings. I have myself spent many an hour in endeavoring to form some theory which would account for the matter, but without success.

The question will probably occur to most of my readers, "What object could these parties have had in view, which would induce them to take all this trouble?"

So far as regards Mr. Y——, his motive seems to have been the same as that which prompts individuals of our world (when the motive is not a pecuniary one), to seek at great trouble and expense to attain some position, or office.

It must be recollected that those of the other world are differently situated from ourselves; they can visit and see us; and if the facts relative to myself and other mediums are as stated, the position of manager of communications would be one of much interest and importance; for but a small portion of those of the other world who would wish to communicate with their friends in this, could be gratified.

The Duke seems to have had the same desire as Mr. Y—— for the management; but, aside from this, he hoped to accomplish a very important object through me.\*

The motives actuating the male parties, I can then understand; but it seems that the three females merely longed for intercourse with our world, and did not much care how this was effected. The first intention of Miss Allen and Julia was, it appears, to personate individuals of their world, as is done through other mediums, though

\* Which I should be unwilling to undertake as at present situated.



when Mr. J—— suggested making arrangements to have individuals of the better class really come and converse with their friends in our world, they thought this would be more interesting.

Both Miss Allen and Julia are very bitter towards Mr. J——, probably because they think that his suggestion caused the defeat of their first scheme. But although they would probably have managed the personations more skillfully than is done through other mediums, yet I am confident they could not have induced me to act as a public medium.

It appears that a very large class of the other world spend most of their time here, and derive their principal gratification from the slight intercourse they are able to obtain with our world by surrounding mediums, and personating the friends of those who call on them, or who sit in "circles." Why this is so, or why their world is so distasteful to them, I do not fully understand. I know little more about the other world than what is stated in this work. During the earlier part of my intercourse with these beings I was told little else than lies, and after the project suggested by Mr. J—— was adopted, I was requested to wait until I went to New York, for information of this nature; and after I had come, I was told to wait until I was relieved of the "opposition."

The fact of the two individuals called Miss Allen and Julia, remaining with me for more than two years for the purpose of preventing my friends from communicating with me, and their malignancy in persecuting me in order to force my friends into compliance with their demands, are, notwithstanding all the experience I have

had, matters almost incomprehensible to me. There are individuals in our world who for a similar purpose would take a similar course for a short time, but they would soon become weary of it; these devils, however, seem to be absolutely, or at least comparatively, tireless.

I am convinced that while some on passing into the other world become better, others become much worse; and the latter fact, taken in connection with the longing of this class for intercourse with our world, and their comparative tirelessness, goes far toward explaining the course of these individuals.



### CHAPTER III.

#### *ORIGIN OF SPECIES IN OUR WORLD, AND BIRTH OF THE HUMAN SPECIES INTO ANOTHER.*

THE subject of the origin of species in our world, is somewhat foreign to the object of this work ; but I state the theory which I have received from the other world ; in connection with the explanation of the phenomenon which we call death, or of our birth into another world, to show the apparent harmony of the phenomena.

I can barely state the theory, without going at all into details, or attempting to maintain it by argument.

In fact, as I have received the theory since commencing this work, it is almost as novel to me, as it will be to the reader, and I have not had much time for reflection as to its probability. The slight study which I have given it, however, leads me to consider it more probable than any other theory which I have read upon the subject, or of which I can conceive.

The author of "*Vestiges of the Natural History of Creation*," supposes that the various species now existing in our world, including the human, have been developed by what is called natural generation, from the lowest form of animal life. His idea is expressed in the following extract :—

"That the simplest and most primitive type, under a law to which that of like production is subordinate, gave

birth to the type next above it; that this again produced the next higher, and so on to the very highest; the stages of advance being in all cases very small, namely from one species only to another; so that the phenomenon has always been of a simple and modest character."

The theory of a more recent writer, Mr. C. Darwin, may be understood from the title of his work, viz:—  
"*On the origin of species by means of natural selection, or the preservation of favored races in the struggle for life.*"

He also holds that the development has been from the lowest form of animal life by natural generation, but thinks that the advance has been caused by the higher class of each species selecting the higher class in mating, and by the weaker, or inferior class, perishing more rapidly than the higher, in the struggle for existence.

The objections to these two theories are great, if not insuperable. I think the number of scientific men who believe in either is comparatively small; and the most of those who have expressed their belief, have done so, as it has appeared to me on reading their writings, because they could conceive of no other origin, rather than because the theory seemed probable.

I will now state, very briefly, the theory given me.

The origin of species is, as stated in the two foregoing theories, by progression from the most primitive type; but not by, what is called, natural generation.

As there are two modes of propagation for plants—from the seeds and from the roots—so there are two for animals—one called natural generation, the other, by birth, upon the death of the animal, from its body;



namely, from the center of the nervous system\* of invertebrates, or brainless animals, and from the brain of the higher species.

The origin of a new species, is in the latter mode, namely, by birth from the brain, or center of the nervous system, of the animal which dies.

The birth of a butterfly from a worm, although not a precisely parallel case, may be used as an illustration.

Every animal contains in the center of its nervous system, a germ, which, upon the death of the animal, will give birth to an animal of a higher type, provided the conditions are favorable for the birth; if not, the germ dies with the animal.

To commence then with the lowest form of animal life. As in the case of natural generation, so here, the conditions most favorable for birth are unfavorable for life, and the conditions most favorable for life are unfavorable for birth.

The earth must therefore undergo a change, unfavorable for the life of the existing species, before a birth can take place from the germ. When the earth has undergone sufficient change, the birth of a second species takes place, upon the death of an individual of the first; but as the earth has not yet become fitted for the highest life of the second species, the earliest individuals of this species will be of a low type; and when the earth has become best fitted for the life of the second species, the first will cease to give birth at their death. When the earth has undergone a still further change,

\* I believe it is a question whether the very lowest forms of animal life have, what can properly be called, a nervous system, but my idea will be as well understood by that term as any other.

the second species will give birth to a third, and so on, until the present species, including the human, are born.\*

The earliest individuals of the human species were therefore of a low type, but little elevated above the monkey tribe from which they were born, but still, they were an entirely distinct species. There never was any intermediate link between the different species, or between man and the monkey, as is supposed by Mr. Darwin, and the author of "Vestiges of Creation."

When the earth became fitted for the life of man, and other existing species, or nearly so, the birth of species, in accordance with the law which I have stated, ceased; and as it can undergo no further great changes—I mean of the kind it has undergone—such births are not to be expected in future.

If this appears to the reader—as it at first probably will—a visionary and absurd theory, let him fully consider the question, as to how the human and other species, did, or *could*, have come into existence. I can conceive of but three modes,—namely, by natural generation, by the mode I have described, and by the direct interposition of the Almighty upon the creation of each species. The last idea is, in my judgment, hardly worthy of being called a theory.

The theory that man sprang from a monkey, has incurred a good deal of ridicule. Perhaps there were some grounds for this, when the idea conveyed was, that monkeys were actually the father and mother of the first man; for however slow the advance, this must have been

\* To treat of the causes for the variety of species now existing, would, even were I prepared to do so, occupy too much space. Properly treated, the subject would of itself fill a volume larger than this.



the fact, if the theory of Mr. Darwin is the correct one.

But to suppose that man was born from the brain of a monkey, does not imply that he was ever a monkey, or that a monkey or its progeny could ever be made human beings; nor is there in the theory anything more derogatory to the dignity of man, than the idea that he was created from the dust of the earth, a considerable portion of which had formed the bodies of animals far inferior to monkeys.

According to the theory I have given, the care of father or mother is not needed; the animal quickly arriving at maturity—as, for example, does the butterfly on emerging from the chrysalis—requires no such care.

Before describing the death of the human species in our world, and their birth into another, it is necessary briefly to describe the world into which we are born upon the death of our present body.

The other, or upper world, (I can think of no better term by which to designate it), is not composed of an ethereal, or highly attenuated substance, as spiritualists and many others imagine. It is composed of the same matter as our own, and is as solid and substantial as our own; and its inhabitants have bodies as solid and substantial as ours.

The difference in the two worlds consists simply in a different combination, or crystallization of the particles of matter.

To speak of the matter of the other world, in distinction from that of our own, would therefore be meaningless; and I will designate the particular combinations of matter of each world, by the word material.

The material of the other world, extends from the center of our own to the height of our atmosphere.

Besides the world perceptible to our senses, we are then in another, equally substantial, not perceptible to us.

I have briefly described the successive births of higher and higher species, as the earth became fitted for each, up to the birth of man.

Since the birth of man, our earth has undergone but slight changes, and—as I have stated—can undergo but slight in future, from the causes heretofore operating. Slight, I mean, compared with those it has undergone since the first appearance of animal life upon it.

It is not necessary that I should attempt to designate the difference between man and the lower animals. It will suffice my present purpose, if I state that the mind of man—unlike in this respect that of the lower animals—does not attain its full capacity before the decay of the body commences; its capacity seems, in fact, to be unlimited.

But every one who has thought at all upon the subject, must have felt that this world, and his present body—and the latter must of necessity be adapted to the world he lives in—are not fitted for the highest life of which he is capable.

Here, then, there is a change in the order of progression. So far as concerns the body, our world is unfitted for any further advance, and as to the mind, the capacity of man's seems to be unlimited; at all events, it does not arrive at its utmost limit here, nor can I conceive that it ever could do so under similar circumstances.



The next step in the order of progression is, then, the transference, or birth,—under the same law hitherto governing the progression of species—of man into a world better fitted for him, at the same time preserving his identity.

The brain of the human species is partly composed of the material of the other world, inclosed in which material is the germ, (analogous to that in the lower animals), consisting of the same material. This germ, as well as the bodies of inhabitants of the other world, are not liable to destruction or injury by accidents as ours are. Why this is so, I cannot explain any further than by saying, that the fact is owing to the difference in material.

Upon the death of the body, the individual is, for a short time, in appearance, to the inhabitants of the other world, as well as to those of this, really dead. In about a half an hour there are signs of life in the germ, and in about three days the individual arrives at his former stage of development; that is, if he died young, he arrives at the same stage; if he died aged, he arrives at a stage corresponding with the prime of life in our world. As to any future advance in apparent age, in the other world, I do not at present understand the subject, and therefore will not enter upon it.

If this also seems a fanciful theory, let the intelligent reader, who believes in a future existence, and who knows that all the operations of nature have a certain degree of uniformity, consider how he can exist after the death of his present body, in any other way than that I have indicated. All vegetable and animal life in our world proceeds from germs, or cells; and if the future

body is composed of matter—and I am unable to even conceive of one which is not—we have no reason for believing that it will be formed in any other way.\*

That the identity can be preserved in such a case, is certainly very mysterious, but no more so than the fact that the seed of a plant will produce a like plant, or that children frequently inherit, not only the bodily appearance, but the disposition, of one of the parents.

Spiritualists, as the reader probably understands, believe that there is within what they call the natural body, a spiritual body, and that at the death of the former, the latter simply leaves it. In fact, they all, so far as I am informed, believe that the spiritual body can, and frequently does, leave the natural body during the life of the latter, and again return and enter it.

This theory appears to be entirely based upon the visions of seers, and communications from the spirits; and, as both of these have uniformly confirmed the idea that the spiritual body frequently leaves for a short time the natural body during the life of the latter, if this part of the theory is untrue, there is no foundation whatever for the belief in the existence of a spiritual body.

I shall have occasion in a subsequent part of this work, when reviewing various narratives, to discuss that portion of the spiritual theory relating to the spiritual body leaving the natural body during the life of the

\* The reader will, I presume, understand, that the birth of man into another world, is merely analogous to, not precisely like, in every respect, the birth of species in our world. In the latter case the birth was not so speedy, and if the animal which died had not arrived at maturity, there would be no birth at all; and, as a matter of course, then, there is no parallel in the latter case to what I have stated about man's arriving at his former stage of development.



latter. I will only state here, that the idea appears to me *excessively* absurd; that it supposes the existence, not only of two bodies, but of two minds, in what they call the same individual; for we cannot conceive of a living human body entirely destitute of mind.

As to the theory having been uniformly confirmed by the "spirits," this fact is almost proof positive that the theory is false. This point I shall endeavor to explain hereafter.

I will give the theory of spiritualists as to the phenomenon called death, as explained by two prominent "*seers*."

The following extracts are from a lecture by Hon. J. W. Edmonds, published under the title of "*What is Death?*"

"I recollect on one occasion, I was standing by the death-bed of my nephew. The father of the boy, my brother, had to retire to his bed, having been exhausted by several nights watching, and I took his place. The boy died during my watch that night. His step-mother and his aunt (my sister) on one occasion during the night came into the room where I was watching. And while they stood by his bed-side looking at him, he was in the state of unconsciousness that preceded death. A few moments before he died, a beautiful smile came upon his face, and those two women said: 'How he suffers!' 'Suffers!' said I; 'he rejoices,' his sight is opened—he sees where he is going, and who are to be his companions. And yet they shrank from a beautiful spiritual manifestation, and interpreted it into an evidence of his suffering. Had they seen, as I did, who were

hovering around him ready to receive him, they would have rejoiced as I did.

“When my nephew thus smiled at the very moment of death, he saw, as I did, that it was his mother, a cousin, and an aunt, who were attending on him, and waiting to welcome him to the spirit-life. His mind was on them, and not on his mortal throes or his mortal friends who stood by his bed-side. I saw, too, the joy with which in a little while he joined them, and in their loving company passed away from earth and its scenes.\*

“So, too, in the case of a brother-in-law, who died after a lingering illness, and of advanced age. I saw who attended his dying moments. I visited him frequently during his illness, and at his request, I detailed to him what I had then learned as to the life after death. One night, when sleeping in my own home, I was awakened out of a sound sleep about midnight, and saw his spirit standing by my bed-side. He told me that he had been up there with his sister-in-law, who had been dead some months, and he had found it to be just as I had told him. I supposed he was then dead, but I found the next morning that he was not, that he had that morning revived from the unconsciousness that had been stealing over him, and told his wife that he had been in the spirit-world; that he had there met some friends, whom he named; that he had found it to be as I had told him;† that he knew where he was going; that he was very happy, and wished her not to be distressed at

\* I copy the foregoing to show what powers are claimed by Judge Edmonds; not that I doubt the presence of the nephew's relatives, or the possibility of his being *impressed* with the fact.

† This was probably an instance of one mind impressing its action on another, upon which subject I shall state my ideas hereafter.



his death, for it was all well with him. A few days after that he died, and he was attended by his son and his father-in-law, who had died several years before, and he and I alike saw them when his departure occurred.

“The next consideration is; what happens immediately after death? The first thing, as I understand it, is the formation of the spirit-body. Connected with this subject there are many considerations of infinite importance, that alone would occupy me for several successive Sundays. I must, therefore, on this occasion, content myself with the endeavor to convey to you the general idea in a very brief statement, and leave you to work it out for yourselves, and see whether I am speaking truthfully to you, or whether I am misleading you. I ask you to receive nothing of this kind upon my authority. The road that I have traveled, I merely ask you to travel, and see whether I have viewed the scene aright.

“The formation of the spirit-body has been beheld by me on two occasions, and once, if I recollect aright, it was described by Mr. Davis as having been seen by him. That was in the case of a man who was crushed by a falling bank of earth. When we die, the mortal body decays—passes back to the dust from which it is said to come. But the other two parts of the trinity which I have mentioned\*—the electrical body and the

\* The following is the paragraph referred to:—“As I understand it, man is a trinity, consisting, 1st, of the animal body, which is possessed of attributes which he shares in common with the whole animal creation; 2d, of the soul, which has its intellect and its affections, proper to itself; and 3d, of what I may call, for want of a better phrase, his electrical body, which connects the soul with the animal body, and

soul—together pass into the other world. The spirit forms its body there. At the moment, or immediately after death, it passes out of the corpse in the shape of a pale, smoke-like flame, and hovers directly over it, an unformed, unshapen cloud for a while, but gradually assuming the human form. When the process is through, and the electrical body has thus passed from the mortal, and is hovering about it, it assumes the precise form of the corpse it leaves behind. And here you see two persons, the dead body of the person lying on the bed, and the electrical body hovering over it, and both inanimate.

“I beheld in one instance, the spirit body forming directly over the body of the man that lay dead, and when thus formed, I was struck with the marvelous resemblance to the earthly form of the individual who had thus died, represented in this cloud-body first formed. It lay there perfect in form, but there was no animation; suddenly it started into new life. I understood then what it was—it was the soul entering that spirit body that was its tenement for the other life.

“The next step after the formation of the spirit body, is the awakening to consciousness in the spirit life. With some this is a long time coming, with others it takes but a single instant, varying in different persons between these two extremes, and is produced partly by physical causes, but chiefly by our moral condition.

“I can best illustrate the proposition by telling some incidents that have enabled me to come to something which at death leaves the body and passes into the spirit-world with the soul, and there constitutes its form or tenement. As the three united constitute the mortal man on earth, so the soul and the electrical body together constitute the spirit in its existence beyond the grave.”



like a correct conclusion upon this subject ; whether right or wrong, judge you upon your own examination. I say, in some instances it is long before consciousness returns. Once, at a circle, I was visited by the spirit of a young girl—this was, I think, in the month of March—she was the grand-daughter of an English nobleman ; she had died in London, when dancing at a party. When she awakened to consciousness she was with us. She thought she had been carried into the green-house, and that she was there when speaking to us. She heard our voices, and talked with us under that impression, and she was wonderfully surprised when we told her she was not in London but in America.

“She was surprised to find that we were not savages, as she had always thought the Americans were, and in the course of my inquiries I found she had never been awakened to consciousness from the moment that she fell and expired until that moment. Then the inquiry was how long that unconsciousness had continued. She could not measure the time, but she remembered one of the feasts of the Church which occurred just before her death, and we knowing when that was, were thus enabled to know that she had been in this state of unconsciousness from the previous November until March. During these four months she had known nothing ; she supposed that she had merely fainted in the ball-room, and was then recovering her consciousness in the green-house immediately adjoining.

“On one occasion we were sitting at my house on Sunday afternoon, and enjoying a beautiful day in June, with our hearts uplifted in joy and gratitude to God, and we were laughing. A spirit came and reproached

us with desecrating the Sabbath. We found he had been a deacon of a church in Alabama. He had been dead several months, and the only consciousness he had had since his death had been that every Sunday he went to that church and was conscious of the services there. I asked him what he had been doing the rest of the time—what were his thoughts or actions on the week-days? He answered; ‘I must have been asleep the rest of the time.’ Months had passed, and the only consciousness he had had during the whole of those months had been that he went to the same church every Sunday, and was conscious of his being there, and there was preaching. Thus his consciousness had only been partially aroused.

“I had a friend who died here a few years ago, a most good-natured, honest, noble-hearted fellow, but rather indolent. He was brought on one occasion after his death, to my house by some spirit friends, who desired to rouse him from this state of semi-torpor in which he was involved. He had heard it all his life long preached about the last judgment day, so when he arrived there and began to awaken, he settled down into a state of dreamy composure and waited to hear the last trump. He determined he would not stir and ought not to stir until the trump had sounded. He was brought to my house by those friends, in order to see if they could fully awaken him; and when told by those friends that he was then in my presence, he said it was all nonsense, and sank again into his half-unconscious condition, and refused to be disturbed.”

Other instances are given where the individual awakened to consciousness almost immediately after death,



and also, where consciousness was not suspended at all.

Judge Edmonds states that the spirit of his brother-in-law visited and conversed with him before death. The following must then, according to the Judge's theory, have been the process. The electrical body of the brother-in-law, on issuing from the mortal body, hovered for awhile over the latter, "an unformed, unshapen cloud," until finally it assumed the form of the mortal body, then, in some manner, *never* explained by spiritualists, procured clothing—for the "spirits" never appear naked—and visited the spirit world, and conversed with his friends there, next visited the Judge and had a conversation with him, and finally returned to the mortal body, divested itself of clothing, became again "an unformed, unshapen cloud," and re-entered the mortal body. Why he returned to the mortal body, merely to undergo the process of dying, is not explained.

Again, as to the Judge's theory of unconsciousness. How could the girl who died in London, find the Judge's circle in New York, while in a state of unconsciousness? And the same may be asked as to the Alabama deacon. And is not the idea of the spirits bringing a man who was waiting for the last trump to sound, to the Judge, for the purpose of awakening him, rather ludicrous? One would suppose the best way to awaken him would be, to blow a trumpet at his ear, telling him it was Gabriel's.

Now I have not the slightest doubt of Judge Edmonds' honesty or sincerity, nor that he was told by beings of the other world what he has stated. I have no reason for such doubts, for I have myself, since I

became able to converse with those of the other world,—at least during the earlier portion of my experience—received from them little else than lies; though the communications were generally more shrewd than the foregoing.

The question will probably occur to the reader:—“How is it possible that an able lawyer, who is skillful in sifting and weighing evidence given by persons of our world, can be so easily deceived by those of another world?”

There are various causes for this. I will only mention the prominent ones which combined to deceive me, and which I presume, operated upon Judge Edmonds.

First: ignorance of the laws governing this intercourse. I supposed, as all spiritualists do, that as one individual of the other world could converse with a medium, any one could. Second; facts being given tending to identify the parties conversing, as being my friends. Third; the apparent improbability that any one would spend their time in visiting me, day after day, month after month, for the sole purpose of lying and deception. And fourth, the power these beings possessed to influence my mind; especially when I was unconscious that they had any such power.

I presume Judge Edmonds is, what is called, an impressible medium, and therefore beings of the other world have the same power to influence his mind.

While I state my full belief in the truthfulness and sincerity of Judge Edmonds, I do not wish to be understood as having the same confidence in all, calling themselves seers.

I will next give some extracts from a lecture by



Andrew Jackson Davis, upon, "*Death and the After-Life.*"

"Man is a triple organization. This fact is established in two ways—(1) by the concurrent observations of all seers, sensitives and mediums, and (2) by the phenomenal developments of individual men and women. Man's external body is a casing composed of the aggregate refinements of the grossest substances. We will name the physical body iron, merely to give it a just classification and position in relation to mind and spirit. Next, we find that there is an intermediate organization—which Paul called the spiritual body—composed of still finer substances, the ultimatum of the coarser elements which make up the corporeal or iron organization. The combination of the finer substances composing the intermediate or spiritual body, being so white and shining, may be called the silver organization. The inmost, or inside of this silvery body, (which interior Paul definitely said nothing about), is the immortal golden image. I use the term golden image, because that metal is just now exceedingly valuable in commerce, and goes directly to men's uppermost feelings and interests. Yes, a golden image! You cannot obtain it from stock-jobbers in Wall street. And yet it is there when you find yourself there; you may also see it deep down in the spiritual vault of a brother speculator; for whomsoever you meet, and wherever you meet, that person, like yourself, contains, against the lining surfaces of his spiritual body, the golden image, which, let us thank the Eternal, cannot be bartered away on 'Change!'"

It is difficult for me to form an idea even of the

silver organization, and the golden image, contained against the lining surfaces of his spiritual body,—or silver organization—is entirely beyond my comprehension. Perhaps the following paragraph will make the matter clear to the reader; it does not to me.

“We call the inmost spirit—signifying the finest, the super-essential portion of man’s nature, composed of all impersonal principles, which flow from the Deific centre of this glorious universe, taking a permanent residence within the spiritual body which they fill and exalt, just as the elements of the spiritual body live within this corporeal or iron organization, which is composed of mineral, vegetable, and animal atoms and vitalities.

“And now, having disposed of these general considerations, I will tell you what I have seen. I will not give descriptions of phenomena from my supposition or imagination. I suppose that I need not repeat that I have had the periscopic and clairvoyant ability to see through man’s iron coating for the past fifteen years; neither need I again remark that, within the last twelve years, the result of the exercise of this faculty has come to be to me an education. I have stood by the side of many death-beds; but a description of manifestations in one case will suffice for the whole.

“If the person is dying under or upon cotton, there are signs of agony, the head and body changing from side to side. Never allow any soul to pass out of the physical body through the agony of cotton or feathers, either beneath or in folds about the sufferer.”

Why cotton and feathers have such an injurious effect, we are not informed. His description of the spiritual body leaving the physical body, is somewhat



similar to that of Judge Edmonds; I will therefore omit most of it. The following important items were not given by the Judge, and one would infer that he witnessed nothing of the kind.

"The fine life-thread continues attached to the old brain.\* The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free! and prepared to accompany its guardians to the Summer-Land.

"The clairvoyant sees the newly-arisen spiritual body move off toward a thread of magnetic light which has penetrated the room. There is a golden shaft of celestial light touching this spiritual body near its head. That delicate chain of love-light is sent from above as a guiding power. The spiritual being is asleep, like a just-born, happy babe; the eyes are closed; and there seems to be no consciousness of existence. It is an unconscious slumber. In many cases this sleep is long; in others not at all. The love-thread now draws the new-born body to the outside door. A thought-shaft descends upon one who is busy about the body. This person is all at once 'impressed' to open the door of the dwelling, and to leave it open for a few moments, or some other door of egress is opened; and the spiritual body is silently removed from the house. The thread of celestial attraction gathers about and draws it obliquely through the forty-five miles of air."

The spiritual body then, according to Mr. Davis, cannot leave the room, until some one of our world opens the door or window. If this is true, there must be a great many "spirits" in our world, who have been waiting thou-

\* The other end being attached to the "spiritual body."

sands of years to be released. But if "spirits" can't get out until the door is opened, how can they get in when it is not?

And how, for example, did Judge Edmonds' brother-in-law visit and leave him in the night, when no door was opened? Again, if there is so much trouble and delay at death, how is it that the spiritual body leaves the mortal body so readily during the life of the latter? And how can the spiritual body leave the mortal body, and go into the spirit world, or to any distance, without the "life-thread" being snapped, when the latter body is alive, if it cannot at death?

"At the battle of Fort Donelson, I saw a soldier instantly killed by a cannon-ball.\* One arm was thrown over the high trees; a part of his brain went a great distance; other fragments were scattered about in the open field; his limbs and fingers flew among the dead and dying. Now what of this man's spiritual body? I have seen similar things many times—not deaths by cannon-balls, but analogous deaths by sudden accidents or explosions. Of this person whose body was so utterly annihilated at Fort Donelson, I saw that all the particles streamed up and met together in the air. The atmosphere was filled with those golden particles—emanations from the dead—over the whole battle-field. About three-quarters of a mile above the smoke of the battle-field, above all the 'clouds that lowered' upon the hills and forests of black discord, there was visible the beautiful accumulation from the fingers and toes, and heart, and brain, of that suddenly killed soldier.

\* The "physical body" of Mr. Davis being at the time in New York, or vicinity.



There stood the new spiritual body three-quarters of a mile above all the discord and din and havoc of the furious battle! And the bodies of many others were coming up from other directions at the same time; so that from half-a-mile to three and five miles in the clear, tranquil air, I could see spiritual organisms forming and departing thence in all directions.

"Individuality usually returns, in cases of sudden death, after a few days in the homes of the Summer-Land. They are usually guided to some Brotherhood, to some Hospital, or to some open-armed Pavilion, and there they are watched and tenderly cared for, as are all who arrive from lower worlds. When the time approaches for the spirit's awakening, then celestial music, or some gentle manipulation, or the murmuring melody of distant streams, or something like breathing passes made over the sleeping one, causes 'sensation' to return, and thus the new comer is introduced to the Summer-Land."

Probably the reader has had enough of this. It is really too silly to be a subject for criticism.

The doctrine of death and resurrection, commonly called orthodox Christian, is not very clearly defined even in the minds of believers, as all intelligent ones admit when questioned upon the subject. They too, believe in a spirit which retains its conscious existence and individuality, but as to what this spirit is, they appear to have no clearly defined idea, in fact, their ideas upon the subject are somewhat contradictory.

Sometimes the spirit is represented as being merely the mind, and therefore without form; at other times it is represented as having form, and as visiting and min-

istering to its friends in our world. And their ideas as to the resurrection are equally vague. The ignorant and unthinking class, believe that the identical body which was laid in the grave, is to be raised from it at some future period, when the spirit will return and re-enter it.

But the more intelligent class know that the identical particles of matter forming the body buried, cannot be again united in each and every case. It must then be a new body, having merely the appearance of the former one.

But if this is the case, there is no reason why the new body should be formed in the precise spot where the former one was buried. And as the idea is conveyed that the matter constituting the new body, is to be changed, so as to fit it for another world, there appears to be no reason why the body should not be formed in the other world, instead of being formed here, making it necessary for the spirit to come here for it.

This doctrine seems to me as unphilosophical and unreasonable as that of Spiritualists. They are both entirely opposed to all the operations of nature which we daily witness. Therefore, as stated in reference to the theory of the origin of species,\* I consider the expla-

\* I do not fully understand, and, owing to the difficulty of getting communications at present, have not endeavored to ascertain, how far the theory as to the origin of species, is based upon what they have witnessed in the death of the human species, and how far upon other facts.

The question may perhaps occur to some, on reading Mr. Davis' statement of what he saw at Fort Donelson, "Suppose the head of an individual to be shattered by a cannon-ball—what would become in such a case of the germ described?"

I have stated that the germ was enclosed in material of the other world, and the material of our world—the cannon-ball—would have



nation given me of the birth of man into another world, as being far more probable than either of the two doctrines above named.

no effect upon this. The inhabitants of the other world pass through a solid wall of ours, without disturbing, or displacing the particles of matter composing it; and therefore a cannon-ball would pass through the material referred to without disturbing it.

## CHAPTER IV.

### *EXPLANATIONS OF PHENOMENA, COMMONLY CALLED SPIRITUAL.*

I HAVE stated in the preceding chapter, that the other world, and the bodies of its inhabitants, are composed of the same matter as our own; and that the former are as solid and substantial as the latter. Also, that what I have designated as the *material* of the other world—by which I mean the combinations of matter forming it—extends from the center of our earth to the height of our atmosphere.

It is difficult, if not quite impossible, for us to understand how this can be. It seems, at first, a contradiction of the self-evident fact, that two bodies cannot occupy the same space. And the idea that a human body as substantial as our own, can pass through a stone wall, or that material as hard and compact as iron, can pass through iron without displacing the particles of either; and that this solid material is entirely imperceptible by our senses of sight and feeling—will, I presume, strike some of my readers as being very absurd.

Yet I think most scientific, or well educated persons, will admit that there is nothing in the statement contra-



dictory of any known fact. The truth is that we know nothing as to the real nature of matter. We only know how its different combinations affect our senses.

“Of the intimate nature of matter the human faculties cannot take cognizance, nor can data be furnished, by observation or experiment, on which to found an investigation of it. All we know or ever can know of matter, is its *sensible properties*.”\*

It would therefore be useless for me to attempt any explanation of this branch of my subject. And in this connection, there are other points which, for the reason that I do not understand the nature of matter, are also beyond my comprehension.

We cannot see the other world or its inhabitants, yet the latter see our world and us. We cannot at will pass through the solid material of our world, yet those of the other pass without difficulty through the corresponding portion of theirs.† And a point more incomprehensible to me than either of the foregoing, is, that those of the other world seem to have no power to move and confine each other by force, as with us. For example, it appears that Miss Allen and Julia, cannot be removed, and confined away from me.

This is to me a great mystery; especially as they have power to lift and move inorganic material of their world. But at the same time, if they did not differ from us in this respect—if several could take hold of one, move him against his will, and confine him within walls, or in chains—then, so far as I can perceive, they

\* Brande's "Dictionary of Science, Literature and Art."

† In moving, however, they displace the material of their world, precisely as we do that of ours.

would be liable to the same accidents as ourselves, and would wound and kill each other as we do.

The matter of the other world being the same as that of our own, the difference in material being merely one of combination, or crystallization, the explanations of the most startling manifestations heretofore called spiritual—or those which have attracted most attention—are based upon the fact, that inhabitants of the other world are able to so change, for a short time, material of their world, that it resembles in its sensible properties—that is, in the properties sensible to us—the material of our own world; yet there remains a difference, which I cannot understand.

The agent employed to effect this change, is electricity, or, more strictly, the nervous fluid of individuals of our world.

The other world and its inhabitants have also their electricity and nervous fluid, but they differ to some extent from ours, and will not effect the desired change.

The nervous fluid is electricity, which by its passage through the brain has become vitalized,\* as food does by passing through the digestive organs; and, like the elements composing the body, the nervous fluid is constantly passing from the system, when it again becomes common electricity.

But so rapid is the passage of electricity, that the

\* This is not in accordance with the belief of any physiologist whose work I have read. In fact, many physiologists doubt whether the nervous fluid is at all of an electrical nature. One reason for this doubt is, that experiments have shown that the nerves are not good conductors of electricity. But if the doctrine I have given is correct, then, the nerves being conductors of vital electricity, experiments with common electricity prove nothing.



nervous fluid, if it on leaving the body met a good conductor, would pass to a great distance before losing its distinctive character.\*

The nervous fluid is not used because it is better for the purpose than common electricity; on the contrary, the change effected by the brain in the electricity, has made it less adapted to the purpose. But as individuals of the other world cannot manage a galvanic battery of ours, they are obliged to make use of the human machine.

The nervous fluid differs in each individual. That of an intellectual man differs from that of an unintellectual one; and that of a very intellectual man will not answer the purpose. As I understand the subject, the brain of an intellectual man causes too great a change in the electricity; it becomes, perhaps, too much like that of the other world; while the brain of an unintellectual person causes but slight—or much less—change.

Hence no very intellectual man has ever been a rapping or tipping medium.

The reader must discriminate between, what may be called, an intelligent person, and an intellectual one. A dog may be educated by man, so as to become more intelligent than an uneducated ape; yet the ape is the superior animal. So there are many educated and well-informed men, who have but little intellectuality. A liberal education—in the true meaning of the term—does, however, have an effect upon the intellect, and but few well-educated men are, or can be made, rapping mediums.

\* The bearing of this fact will be perceived when I state hereafter that the fluid of some persons will not answer the purpose.

Of educated and intelligent female rapping mediums, there are many; but it is hardly necessary to state, that the female sex is not as intellectual as the male. Females, as a rule, have comparatively feeble reasoning powers; they decide by impulse, or intuition, rather than by reasoning. Of course there are many exceptions to the rule, but the exceptions have never been rapping mediums.

The quantity of electricity passing through the brain, when the latter is in its normal state, is not sufficient to effect the change in material described; hence those of the other world have to increase the flow, by exciting the activity of the brain. This, of course, has an exhausting effect upon the medium. Even rapping can be continued but a certain length of time; and when the quantity of electricity required for other manifestations is still greater, the time of the performances is usually shortened.

I once attended what is called, a "dark circle"—the room being darkened, where the performances were very violent and surprising—a large number of the other world probably being engaged in them, and therefore the quantity of electricity required being great, and in half an hour or less, the medium was so exhausted that she had to be conducted from the room.

In order to excite this activity of brain, it is necessary that some one of the other world should become *en rapport* with the individual of ours whose brain is to be used.

Here we come to another subject which we cannot fully understand, until we understand the connection of mind with matter; I refer to the nature of this *rapport*.



I can therefore merely state the fact, that only the lowest, vilest, and most unintellectual of the other world, have hitherto been able to acquire any considerable control of the brain of any one of our world.

It appears that however uneducated a man may be while in this world, on entering the other, if he is fitted for it, he becomes unable to exercise this control over our brains.

It is only those whose affections and *thoughts* are concentrated upon this world, who are entirely unfitted for the other, and who would get back here if they could—and only the most unintellectual of this class—who have hitherto been able to communicate through mediums. This remark applies not only to “rapping” and “tipping” mediums, but also to writing and all other kinds; for in all cases it is necessary that the one of the other world communicating, should be *en rapport* with the medium.

And now the reader can understand why it is that so much nonsense and falsehood, and so little truth or information have been received through mediums, or seers—for the latter are merely *impressible* mediums.

My own case is peculiar, and my present situation is partly the result of accidental causes, as the reader will perceive from the explanation of my narrative.

At first Ellen, one of the most ignorant and stupid creatures with whom I ever conversed, had the control; when she had become able to control my hand so as to write, Miss Allen, who, although one of the greatest liars that ever existed, and a perfect devil, is far more intellectual than Ellen, obtained the control by trickery.

Afterward, Miss Allen, to carry out a certain scheme, permitted Mr. Y—— and the Duke to write.

It appears, then, that a change of some kind was first effected by Ellen, and afterward a still further change by Miss Allen; but the nature of this change I cannot understand. It is nothing that affects my health, for this is as good now as it ever was.

Nor can I fully understand why Miss Allen had more power than Ellen, when during the writing I thought of Mr. B——, as is stated by Julia, nor how my thinking of my father as being present, assisted Miss Allen in “killing” the power of Ellen. It appears, however, that my thinking of the individual brings him or her more closely *en rapport* with me, and the fact that Miss Allen is more nearly on the intellectual plane of Mr. B—— and my father than Ellen, is the only explanation I can at present give of the matter.

I presume that my thinking, or forming in my mind an image of an entire stranger, merely from a description given me of the appearance, would have little effect, although to a considerable extent the countenance is an indicator of character; but I received from intercourse with Ellen, Miss Allen, and Julia, as I would from intercourse with persons of our world, to a certain extent, a knowledge of the peculiarities of each, which were associated in my mind with them when thinking of either.

It appears that Miss Allen made certain discoveries relative to the effect of my *thinking*, and other matters, which she at least did not before understand; whether fully understood previously by any of the other world or not I do not know.



At all events, I am informed that with my assistance, that is, by communicating with the individual through me—a medium could now be developed with whom the higher and better class of the other world could hold intercourse.

One object in communicating through me would be, as stated, to prevent any one of the lower class getting control.

But no one can communicate freely through me, at least at present, while Miss Allen and Julia oppose; and it does not seem to me probable that either of these would assist in any very laudable undertaking.

I shall, therefore, not lend my aid to such an undertaking unless one of my friends, or some one in whom I have confidence, shall become able to communicate more unrestrictedly with me, and satisfy me that good will result from the accomplishment of the purpose; and also, that the party (especially as I am told it must be a female), will not be subjected to the annoyances which I have experienced. And I can confidently state to any who may think of making the experiment, that without such directions from the other world, there is scarcely a possibility that any other than one of the low lying creatures would get the control.

I will now proceed to explain more minutely the several phenomena; first noticing that class performed by changing material of the other world, as described; and afterward a class of a different character.

I omitted to state in the proper place, that the material to be changed, is first chemically prepared.

*Rapping.* Material of the other world, which has

been chemically prepared, is changed by means of the nervous fluid of the medium,—but usually not so that it becomes visible to us—and the sound is caused by striking with it on a table or other sonorous body.

Many, if not most, Spiritualists believe that the raps are caused by discharges of electricity. But a discharge of electricity sufficiently violent to cause the loud sounds sometimes heard, and the vibration of the table felt, would shatter the latter, and probably affect more or less every one seated around it.

Beings of the other world cannot lift or hold material of our world in their hands, and if that of theirs became by the change precisely like ours, they could no more hold it. Besides, it appears probable that if the material became in its nature in every respect like that of our world, it would remain so. It is therefore evident that although the material becomes in the properties sensible to us like that of our world, there remains a difference which we cannot understand.

A circle of individuals is not essential with some mediums, especially where only rapping or tipping is to be done; but by creating a current of electricity, it increases the quantity which can be made to pass through the brain of the medium.

Individuals have occasionally become mediums of this class without sitting for the purpose; but a circle aids in the matter; and besides, the act of sitting and *thinking* that beings of the other world are present, seems to have an effect. Hence the number of mediums, since the rise of modern Spiritualism, has vastly increased.

The questions propounded for answers through me-



diums, are understood from reading the inquirer's mind, and the answers given are of course frequently obtained in the same way.

Those of the other world are not able to read ordinary writing of ours, and the act of writing has no other effect than to fix the question more distinctly in the inquirer's mind.

Visitors to mediums are frequently directed to write the names of several deceased persons of their acquaintance, and then to ask which of the individuals is present. But it is very evident that if either of them was present, he could announce himself as well without this process as with it. This operation is merely to give those of the other world present, an opportunity of ascertaining who the visitor wishes to hear from, as in writing the name, this feeling is usually manifested.

All mediums of this class are surrounded by many of the other world, but one alone has control of the brain, the others obtaining the questions, and one of them rapping out the answers.

It will be perceived, therefore, that if any friend of the visitor, or any one of the other world who wished to give the truth and expose the deceptions was present, and attempted to do so, the one in control of the medium—who is always a devil—has power to prevent this by stopping the unusual flow of electricity.

There are occasional interruptions in circles, which Spiritualists believe are caused, sometimes by a "bad spirit," at other times by the harmony of the circle being disturbed by some one individual present; and it is not unfrequently intimated by the "spirits" that a particular individual must leave the circle.

There may be various causes for this. Sometimes the interruption, or interference, may be by a "spirit" as bad as those communicating; at others, by a *good* "spirit" wishing to prevent the deceptions, and determined that at all events, a friend present shall not be deceived; and at other times the "spirits" may perceive that the individual required to leave is altogether too skeptical.

I would not wish to be understood as intimating that no one of our world has ever received a communication from a friend in the other. But the latter could only communicate what the one in control of the medium allowed him to, and therefore, for the reason given by Julia, such communications have been very rare,

Suppose that one of the better class of the other world should, through a medium, communicate with a friend in our world, and fully satisfy—as of course he could—that friend of his identity;—then throughout the remainder of this individual's life in our world, he would be liable to all manner of deceptions by the lying creatures of the other, which the friend would be unable to prevent.

*Tipping and lifting tables, and other bodies of our world.*  
As the whole body of a being of the other world would pass through a table, or other material of ours, of course their hands would do so. The table would offer no resistance to the passage of their hands, and therefore would not be moved.

To lift the table, therefore, their hands are covered with material of their own world, prepared and changed as before described.



Here again, it is evident that if the material became precisely like that of our world, it would offer no more resistance to the movements of their hands than the table, and therefore would not enable them to lift the latter.

Any rapping medium can be used as a tipping, or lifting medium, but all of the latter class cannot be used as rapping mediums. The nervous fluid of an individual may so far change the material of the other world that it will avail to tip, or even lift entirely a table; and yet not have power to change it far enough to be used for rapping. It does not become, as we would term it, *hard* enough to produce a distinct sound when struck against a body of our world. Hence, communications through such mediums are given by tipping a table or some article of furniture.

The remarks made in reference to rapping mediums, apply also to this class and all others, and need not be repeated.

Noises of various kinds are made by these two modes, namely, by direct percussion with the changed material of their world, or by moving by means of it bodies of our world. Those of the other world have no other means of making noises sensible to us. But these disturbances may be produced in a different room from that in which the medium is, by means of a conductor of electricity leading from the medium to the material. This conductor being differently prepared from the material to be changed, is not affected so as to become sensible to us, and the partition wall does not interfere with the operation. Disturbances cannot, however, be made at any great distance from the medium.

*Artificial hands, called "spirit hands."* A covering for the hands is made of the prepared material, which, when exhibited, is changed as described. In this case the material is so far changed as to become visible to us, and sensible to our touch, which can only be done with the fluid of comparatively few mediums.

Sometimes a considerable portion of the arm is covered; and these exhibitions present the singular spectacle of a hand, or a hand and portion of the arm, apparently supported by nothing.

Sometimes the hand is covered as by a sack, and no fingers or thumb are visible; at other times it is covered as by a glove, and a very perfect-looking hand is exhibited.

These hands have been seen by thousands, probably by hundreds of thousands. I have both seen and felt them.

*Artificial Apparitions.* Spiritualists believe that the "spirits" have power to change their bodies, so that they become visible to our natural sight; and most of them, I think, also believe that some persons have, what they call, an "interior perception," or "spiritual sight," by which they perceive the spirits in their material state, and also the "spirit world." The individuals supposed to possess this faculty are called "seers," and "seeresses."

The inhabitants of the other world have no more power to change their bodies than we have to change ours; and no one of our world ever has, or ever can, see them.

Most apparitions are merely of an *impressional* char-



acter, in other words, they are mere hallucinations. I will describe these hereafter.

What I will call *artificial* apparitions, are formed in the same way as the artificial hands. The dress is made of material of the other world, of the form and color to be exhibited, a mask for the face prepared in the same way, the hair, when any is exhibited, being formed of material resembling flax or silk of our world; then the whole is passed through a chemical process, and when the figure is to be exhibited, it is connected with the medium by conductors of electricity, and changed by the action of the nervous fluid.

A number of the other world are always required in these exhibitions, and much preparation is necessary; besides there are comparatively few mediums who will serve for this purpose. Hence this class of apparitions are very rare. I have never myself seen one, and they have been seen by very few. Still, having seen and felt the artificial hands, I have no difficulty in believing that the whole figure may be produced in the same way.

These masks, however carefully prepared, will not, of course, bear close examination by any one at all skeptical, and therefore they are never exhibited in a well lighted apartment.

As a mask, and not the real face, is seen, the apparition is no evidence that the individual whose likeness is exhibited is present; but it is evident that all connected with the exhibition are liars, for they make those seeing the figure, believe that they see the real face. Frequently communications to this effect are given.

*Artificial flowers*, are formed in the same way, and other things of similar character.

*Writing and drawing, without using the hand of a medium, playing on certain kinds of musical instruments, etc.*, are performed by first forming the artificial hand; which may or may not be visible to us.

The blowing and speaking through horns, sometimes practiced by mediums, is a deception. As these things are practiced in a darkened room, and the hands of the medium are tied, some of the audience are induced to believe that the "spirits" blow and speak through the horns. But all that the "spirits" can do is to raise the horn to the lips of the medium, and the blowing and speaking is done by the latter.

*Forming letters and words on the arm or person of a medium.* These exhibitions are generally limited to a single word, usually either the first, or surname of a former acquaintance of the visitor. The letters are irregular, slightly raised, or convex, and of a purplish color.

Material is prepared of a drawing nature—somewhat similar to some plasters used by us—or which will be so when changed. In this material—prepared in the form of a plate or plaster—the name is written with a pointed instrument, the letters being concave. The plate or plaster is then applied to the arm or person of the medium, and the change in the material being effected, by suction the skin is drawn into the concave letters with sufficient violence to produce the convex letters on the skin, and the purplish color is owing to



the same cause that produces it when a bruise of any kind is experienced.

The operation is usually, if not always, performed when the arm or spot is covered, but the dress does not interfere with the material until the latter undergoes the change, and this is not effected until it is placed upon the skin; and when it is to be removed, the current of electricity is withdrawn, and it returns to its natural state.

As I understand the matter, these letters could be produced without the material being so changed as to be visible to us; but I am not aware that the operation is ever performed without the spot being covered.

The medium whom I visited went through the ceremony of taking hold of my hand during the operation. Probably the spirits had told him to do so, but it has nothing whatever to do with the operation.

*Electric lights*, are produced by preparing material of their world so that the passage of electricity through it will cause the lights.

*Tying and untying ropes.* Those of the other world have power, not only to change material of their world so that it becomes sensible to us, but also to change that of ours so that it can be handled by them. The ropes having been prepared by those of the other world by a chemical process, are changed by means of the nervous fluid of the medium, and then tied and untied in the same way that we would do it.

The ropes used by mediums who exhibit this phenomenon, are carried with them from place to place. If

they were bound with new ropes, not selected until the time for the trial, there would at least be considerable delay in unbinding them, and the probability is that it would not be undertaken.\*

*Why most of these things are performed in partial darkness, or under a table.* Spiritualists believe that light, and the human eye, have an effect to prevent, or hinder, the phenomena. But this is all nonsense. The only reason for performing in darkness, or under a table, is the fear of detection.

They have feared that if any portion of the phenomena became fully understood, this might lead to a solution of the whole, and ultimately to the understanding that we could not receive communications from our friends through mediums. Then, of course, their occupation, which they dearly love, would be gone.

I will now explain phenomena of a different character.

*Writing by using the hand of a medium.* In this case also, the individual of the other world must become intimately *en rapport* with the medium, so that when the latter allows his will to remain passive, it is con-

\* If the mediums were loosely bound, they might be unbound by means of the artificial hands; for a medium whose fluid will serve to change material of our world, can be used to change that of the other. But when the ropes are tightly tied, as they usually are in such experiments, they cannot be untied with the artificial hands, for these are somewhat stiff and unmanageable.

I have described writing and drawing—when the hand of a medium is not used—as being done by forming an artificial hand. This is the usual mode; but sometimes the material of our world used may be temporarily changed, as the above ropes are, when it can be handled in the same way.



trolled by that of the former. Then the one of the other world, placing his hand on, or in (one word is about as correct as the other), that of the medium, and making the required motions, the hand of the latter moves with that of the former.

The hand is so placed merely to enable the one of the other world to properly exercise his own will, which he cannot do without making the motions with his own hand.

It will be understood, that he has no direct control of the medium's hand, he controls it only through the will, or brain, of the medium, the action of which is governed by his own.

The remarks made in reference to the former class of phenomena, to the effect that no very intellectual person could be a medium for the purpose, do not apply to this class, as the nervous fluid is not used in the same way. But the statement that only the lowest class of the other world have hitherto been able to gain control, applies to all classes of mediums.

*Impressional apparitions.* Most of what are called apparitions are merely hallucinations, or illusions, produced either by a diseased state of the organs of vision, or the brain, or by beings of the other world. It is the latter class only that I have to explain.

They are produced in the same way by which the vision of the tea-pot, described in my narrative, was produced in my mind. The one of the other world *en rapport* with an individual of ours, forms the image in his own mind, and by impression it is re-produced in the mind of the other.

In the same way visions of scenery and other objects can be produced; and these hallucinations, produced either in this way or by disease, are the visions of seers and seeresses.

It will be perceived that here also, as in the case of an artificial apparition, the mere apparition, without any corroborating circumstances, is no evidence that the person supposed to be seen was really present; not even when the apparition was produced by an inhabitant of the other world; for the latter could form in his mind the image of another person, as readily as his own likeness.

But as these apparitions are easily produced—the control of the brain being required only partially and momentarily—those of the other world do sometimes thus manifest their presence to their friends in this. It is not essential for this purpose, that the individual should be, what is called, a medium; the apparition may be produced once, when his mind happens to be in an unusually receptive state, and never again in the course of his life.

I have, during the greater portion of my life, been subject at times to hallucinations, caused, as I formerly supposed and do still, by a diseased state of the nervous system; sometimes the visions were of men and women, sometimes of scenery; and I can perceive very little difference between those now produced by beings of the other world, and the former. I don't know that I could discriminate at all, did I not know that these beings are with me, and feel a slight magnetic influence when the apparition is produced.

But I never, in either case, supposed that I really saw



the objects, and although the apparitions may possibly be more life-like, or apparently real, with some persons than with myself, yet I doubt whether any person of ordinary intelligence and powers of discrimination, need be so deceived as to imagine that he really sees the object. There is a difference—at least so far as my experience goes—between these hallucinations, and the perception of objects by the natural sight, which I cannot explain.

In my own case there is this difference between the ordinary hallucinations, and those produced by beings of the other world; the former I never experienced except in the night when lying in bed, my wakefulness probably being caused by nervousness; while now, those of the other world can produce them in the daytime. This distinction, however, would not apply to every one.

It will be understood from this description how it is that those of the other world, when they do thus really manifest their presence to their friends in this, generally appear, in reference to age, dress, etc., the same as they did when in our world. They form in their minds, not the precise likeness of themselves as they now are, but the likeness familiar to their friends.

*Talking with an individual of our world.* This is a very rare phenomenon, and can only occur with an individual of a peculiar nervous organization.

Ideas can be communicated to a great many, but it is generally impossible, even for the individual, to determine whether the idea originated with himself, or was communicated.

Again, words can be communicated to a considerable number—called impressible mediums—who have no sensation of hearing the words spoken.

Having been communicated with in both these modes, I am able to distinguish the difference between them and the phenomenon of which I am treating.

In the two former cases, no words are spoken by the one of the other world. The ideas or words are formed in his mind, and impressed upon the mind of the other, in substantially the same way that apparitions are produced; and the only difference in these two cases is, that in the second the two individuals are more intimately *en rapport*.

But these impressible mediums are all liable to be self-deceived, and to imagine they are receiving a communication from the other world, when such is not the fact.

In what I have called talking, the individual of the other world does actually speak to the one of ours, precisely as we speak to each other; and the individual spoken to has precisely the same sensation of hearing as if spoken to by one of our world; and the liability to imagine that we hear when we are not spoken to, is much less than the liability to imagine that an impression from some foreign source is received by an individual who believes such a thing possible.

When my faculty of hearing those of the other world had become most developed, I could no more mistake in this matter, than I could as to being spoken to by one of this world.

Sometimes, when one would endeavor to prevent another from speaking to me, the latter would enunciate



ate each word slowly, and as distinctly as possible, apparently straining the voice to the utmost.

While as to visions, I was always able to discriminate between hallucinations and perceptions by natural sight, in this matter of hearing my senses entirely deceived me; and it is impossible for me even now, to realize when they speak to me (which to the extent of a few words is occasionally effected), that I do not hear in the ordinary way.

But, as now explained to me, no vibration of our atmosphere is produced, and therefore no sound reaches my brain through the organs of hearing.

I have stated in reference to writing by using the hand of a medium, that it was necessary for the one of the other world to make the movements with his own hand. So in this phenomenon, it seems to be necessary that the one of the other world should actually speak, and when interfered with speak with the utmost energy in order that the individual of our world may have the sensation of hearing.

But what causes this sensation? This is a question that cannot be fully and clearly answered, until we understand how perception reaches the mind through the organs of hearing; or, in other words, the connection between mind and matter.

It can now be understood how—as stated in my narrative—Miss Allen and Julia, before they could communicate by speaking, could do so by merely moving my hand in imitation of writing. They had become *almost* able to convey the words by impression, and by moving my hand in imitation of writing, they *thinking* of the words as being written, the impression that they

were written was made upon my mind. They had become *en rapport* with me through writing; had become able to write very rapidly—at length it was not essential that the writing should be very legible—and finally not necessary that actual writing should be performed at all. The process was a gradual one. I suppose that if they had become *en rapport* in some other manner, the imitation of writing would not have assisted them in communicating.

And it can now also be understood, how my friends are prevented from communicating with me, either by writing with my hand, talking, or distinctly impressing the words upon my mind.

*Answering letters without opening them.* How a medium could answer a letter sent him from a distance of several hundred miles, without opening it, was formerly about as much of a mystery to me as any part of the phenomena.

But the explanation is very simple. The operation is the same as if the writer was present; the contents of the letter are obtained from his mind at the time he writes it.

If an individual who had never at all investigated the subject termed spiritualism, or thought about it, should happen to see an advertisement of one of these mediums, and on the impulse of the moment should write and enclose him a letter, the probability is that it would not be answered; for none of these mediums answer all letters sent them, or even pretend that they can do so.

But very few, if any, of the letters are thus written. In almost every instance the writer has been for some



time previous more or less interested in the subject. He has probably visited "circles," or mediums, or meetings of spiritualists, and has thus attracted to himself one or more beings of the other world who endeavor to increase his interest.

When therefore he sits down to write the letter, one of the other world is with him, and obtains from his mind a knowledge of what is written. This being, having a mode of identifying the envelope, (not from the hand-writing, however), goes and communicates the contents of the letter, with such information as he has been able to obtain from the writer's mind for reply, to the one in control of the medium. The distance is comparatively nothing to them, and these public mediums are better known to this class of the other world than to us.

Many spiritualists seem to have an idea that mediums for answering sealed letters are a peculiar class. But this is not the fact, it can be done through any well-known medium; but a rapping or tipping medium could not well serve for answering lengthy letters, as the process is too tedious.

The operation of answering questions written on several pieces of paper, each rolled into a ball, and the whole so mingled that the writer does not know what is written on the particular piece presented for an answer, is the same as the foregoing, whether the papers were prepared in the presence of the medium, or before visiting him.

If these statements are correct, some idea can be formed of the vast number of these miserable creatures of the other world, spending most of their time about

ours; and also, of the interest they take in continuing this intercourse.

Clairvoyance, spiritual-sight, second-sight, and everything of that character, designated by various names, are delusions: these visions are either caused by disease, or by impressions from the mind either of an individual of our world or the other.

I have described and explained all the most prominent phenomena. If the reader has witnessed any other of a genuine character, he can, I think, understand how they are performed, from the foregoing explanations. It must be borne in mind, however, that all claiming to be mediums are not really such, and from what I have heard, I think it possible that some real mediums do occasionally perform tricks when the phenomena are not otherwise satisfactory.

I refer to the class who make a livelihood by this means; some of whom I know, profess to "tell fortunes," or rather, that the "spirits" do so through them. This is a deception, either by the "spirits," or the mediums, or both.

I am aware that the power of changing material, which I have stated those of the other world possess, is something unknown to us. It is owing, as I understand, to the greater power of their chemicals. As we can by the same process effect a somewhat analogous change, the statement, it appears to me, is not incredible, although to most of those who have never witnessed the phenomena described, it will perhaps appear so. To those familiar with the phenomena, the statement can be no more astounding than what they have actually witnessed; and I can conceive of no other explanation so



much in harmony with operations constantly taking place in our world.

The question may occur to some, "If these beings are so very ignorant and unintellectual as you state, how is it that they understand and can execute this wonderful process?"

The discovery was made by educated persons, and sometimes individuals more intelligent than those able to control the medium, assist in the deceptions. But when an individual is once shown how to make mortar, for example, it requires but little intellect to make it again, and the same is true of most other chemical operations.

## CHAPTER V.

### REVIEW OF OTHER NARRATIVES.

FOR the purpose of, in some measure, testing the theories I have given, I will notice a variety of narratives bearing upon the subject, contained in other works.

The best authenticated collection of narratives that I have seen is contained in a work of Hon. Robert Dale Owen, entitled, "*Footfalls on the Boundary of Another World.*"\*

I have read a larger and more pretentious work by William Howitt,† of England, but it is mainly filled with the beliefs of ancient nations in supernaturalism, and with statements not well authenticated; in short, facts are so mingled with fables in the work, that it is not suitable for my purpose. I will therefore confine myself mainly to the former work; but as Mr. Owen says very little about "seers" or "seeresses," I will give a few extracts from Mr. Howitt's work relative to this class of individuals.

First, however, I will give Mr. Howitt's idea of the supernatural, as stated in his preface.

"The author of this work intends by the super-

\* "*Footfalls on the Boundary of Another World,*" by Robert Dale Owen, Philadelphia; J. B. Lippincott and Co., 1865.

† "*History of the Supernatural,*" by Wm. Howitt, Philadelphia; J. B. Lippincott and Co., 1863.



natural the operation of those higher and more recondite laws of God, with which, being yet but most imperfectly acquainted, we either denominate their effects miraculous, or, shutting our eyes firmly, deny their existence altogether. So far from holding that what are called miracles are interruptions or violations of the course of nature, he regards them only as the results of spiritual laws, which in their occasional action subdue, suspend or neutralize the less powerful physical laws, just as a stronger chemical affinity subdues a weaker one, producing new combinations, but combinations strictly in accordance with the collective laws of the universe, whether understood, or not yet understood by us."

This is very far from being the true meaning of the word supernatural. Webster's definition is, "*Being above or beyond the laws of nature,*" and this is the sense in which the word is generally used. My own belief on this point is about the same as that of Mr. Howitt, but instead of giving a new definition to the word supernatural, it appears to me more proper to say that I do not believe in the supernatural at all.

But as to Mr. Howitt's idea that the laws governing the intercourse between the other world and ours,—for this is the subject of his work, and therefore what I suppose he alludes to—are higher and more recondite than those with which we are familiar, if I have given a correct explanation of the phenomena, there are here no laws higher or more recondite than those, the operation of which we witness every day. In fact so far as regards the phenomena which we witness, the laws appear to be the same as those with which we are familiar.

I will now notice very briefly what Mr. Howitt says about *seers* and *seeresses*, in whose marvelous faculties he has the most implicit confidence.

He reviews Dr. Kerner's life of the "Seeress of Prevorst," or Madame Hauffé, a German lady who died in 1829.

I have read the work of Dr. Kerner, and conclude Madame Hauffé was what is now called a medium and nothing more; and that she was deceived as other mediums are. One of these deceptions was, that the "spirits" came to her to be prayed for.

"They came, it is stated, often very black or gray, for moral purity or impurity is no metaphysical quality, but a real one, and as conspicuous in spirits as a dirty or clear complexion in human beings. She granted their requests, prayed with them, sang hymns with them, and growing clearer, whiter and brighter, they eventually took their leave, with thanks, for a higher sphere."

It is the belief of many spiritualists at the present day that spirits visit them, and visit circles for the purpose of being prayed for, and that they are benefitted by such prayers. Why they could not be as much benefitted by the prayers of people of their own world I have never heard explained.

The truth is, this class of beings—those who communicate with mediums—have no religious sentiment whatever, nor the slightest desire to become better. When in our world most, or at least many of them, had probably at times, more or less of what passes with most people for religious feeling, that is, they were fearful of future physical punishment. But on entering the other



world and finding they are not physically punished, and seeing no more evidence of there being a God than they did while here, any desires they may have here felt to live a better life, have entirely left them, and their soliciting prayers, or giving religious advice, is merely in mockery or for amusement, or to carry out their deceptions.

I copy further relative to the seeress.

“Other extraordinary developments in her, were her *Sonnenkreise* and *Lebenskreise*, sun-circles and life-circles. After a time of great suffering in October, 1827, she said that she felt a ring encircling her, and fastened to her left side. That it was no imaginary, but a real ring, lying heavy upon her, and it lay upon the nerves, and consisted of nerve spirit. Under this ring she felt six other rings. Within this larger ring she perceived an inner ring of three circles. This inner ring she called her life-circle, the soul residing in the center, and looking forth into the large outer circle, which she called her sun-circle.

“There is some little confusion in her description, for the six lesser circles under the large circle, and which eventually became seven, she also calls sun-circles. The meaning seems to be that the inner or life-circle is the sphere of the spiritual life, the outer circle with its lesser circles is the circle of the outer life, the lesser circles so many years. These represented her outer experiences since she fell into the magnetic state, and the last was cut in two in a particular direction, rendering a certain number of months quite blank. During this time she had no consciousness of what passed outwardly. This period was a blank in her memory. The outer or sun-

circle was divided into twelve sections—months; the inner one into thirteen and a half. These circles, she said, were always in motion, and every seven years the seven sun-circles fell away and seven more appeared. Every person, she said, had two numbers connected with their lives. Her numbers were seven and ten, and within these numbers events came round in cycles.

“But the most remarkable thing connected with these circles is, that the balance of every day’s good and evil is summed up and expressed in a cypher, and carried into the next day; the weeks, the months, and the years the same. At the end of every day, week, month, and year, this cypher, expressing the exact balance for or against the individual, stands self-registered; and so, at the end of his life there stands a cypher expressing the exact moral account of the individual. Therefore the moment the soul steps out of the body, it carries with it, written on its breast, the exact sum of the good or evil of its whole existence.”

And Mr. Howitt adds, “This is a startling idea. That we have in our own souls a self-registering principle, going on in its operations independent of our control, and presenting our exact spiritual condition at the moment of our entrance into the spirit-world.”

Rather startling, and a very wonderful machine.

But as only the balance of the account is expressed by the cypher, in case the debit and credit columns footed up the same at the individual’s death he would enter the spirit world with no spiritual condition at all. In that case what sphere would he go to?

“Swedenborg, of whom the seeress knew nothing whatever, alludes to exactly such circles. ‘The base



and false have their seat in the natural mind, whence it comes that this mind is a world in small or in form; and the spiritual mind a heaven in small or in form, and into the heaven nothing evil can come. Both minds are bowed out into circles.' The seeress, knowing nothing of Swedenborg, asserted the same doctrine as the Swedish seer, that there is a spiritual sun as well as a natural sun—the spiritual sun she termed the sun of grace.

“‘There is a higher sun than that visible to us,’ says Swedenborg. ‘Above the angel-heaven is a sun, pure love. It shines as fervently as the sun of the world. The warmth of this sun gives will and love to angels and to men. Light, wisdom, understanding, flowing from it, are called spiritual.’”

This is, if possible, more silly than the seeress' account of the wonderful machine.

I will next notice what Mr. Howitt says about two American “Seers,”—Andrew Jackson Davis and Thomas L. Harris.

Of Mr. Davis he says,—“His clairvoyance was advanced into clairscience. He beheld all the essential natures of things: saw the interior of men and animals as perfectly as their exterior, and described them in language so correct that the most able technologists could not surpass him. He pointed out the proper remedies for all the complaints, and the shops where they were to be obtained. The life of all nature appeared laid before him; and he saw the metals in the earth like living flames, and lights and flames emanating from every portion of the living structure of men and animals. The most distant regions and their various productions

were present before him. Everything appeared to him, as to all clairvoyants, clothed with its peculiar atmosphere; not only living forms, but every grain of salt or sand, the minutest bones and tendrils, mineral and earthy substances, had this colored atmosphere. As George Fox and Swedenborg before him, he declared that the whole of creation was opened to him; that he saw the names of all things in their natures, as Adam saw them. He saw how every animal represented some one or more qualities of men and their vices and virtues, just as Fox and Swedenborg had asserted; and he gave even Greek and Latin names to things, whilst in his ordinary state he could not even write or speak decent English."

Here is a phenomenon which, although common, is about as unaccountable as any connected with this subject, namely, that intelligent and in other respects apparently sensible persons, should believe that an individual possesses such a faculty, simply upon his own unsupported assertion.

It should be evident to every one of common sense that if Mr. Davis possesses this power he could prove the fact beyond all question. Neither Mr. Davis nor any other "seer" or "clairvoyant" can see through a single sheet of opaque paper, nor can they see any further than others of good natural eyesight. This matter has been tested time and again, but when tested some paltry excuse is given, such as that the "conditions" are not right, or something of the kind.

"One of the characteristics of Mr. Davis's spiritualism is, that it is not Christian but simply theistic. This no doubt belongs to his place in the progressive order of development. He is in the hands of pagan or



rather pantheistic spirits, and represents the ancient philosophic paganism."

If Mr. Davis is deceived in this respect, as I infer, it must be that paganism does not affect the color, for otherwise as he can see "spirits," he would see that he is in bad hands. But I can't understand how these ancient pagans can have been in a situation to learn the modern English language, and not have learned as to the truth of Christianity. At all events, I should suppose that so situated they were in a better position for learning the truth about it than we are.

As Davis is in the pagan sphere, out of his sphere, Mr. Howitt says, "was developed Harris, who step by step has ascended into the highest region of Christian spiritualism."

"We find that Mr. Harris, wonderfully attracted by the 'Divine Revelations of Nature' of Davis, became one of his most enthusiastic disciples. But that was not the place where he was to stay. The Christian must develop out of the pagan cycle. In his earlier spiritual inspirations Harris became a poetic medium and dictated whole epics, under the supposed influence of Byron, Shelley, Keats, Pollok, etc. Whoever were the poetic spirits who infused those poems, they are specimens of poetry of the highest order. Speaking of the 'Lyric of the Golden Age,' Mr. Brittan, the publisher, says, and not more eulogistically than justly, 'This lyric has scarcely less than Miltonic grandeur. The descriptive parts are wonderful as illustrations of the compass of our language. It would severely tax the capabilities of the most gifted mind to coin its phraseology alone, which however is neither strained

nor far-fetched, but natural, flowing and melodious as a valley brook.'"

Why this poetry has been so poorly appreciated by literary critics and the reading community, Mr. Howitt does not attempt to explain. It can't be claimed that it is because the poetry is not believed to be true, or a poetic narrative of *facts*, for Milton's *Paradise Lost* is not thus believed.

"But the progress of Harris into an inspirational oratory is still more surprising. He claims, by opening up his interior being, to receive influx of divine intuition in such abundance and power as to throw off under its influence the most astonishing strains of eloquence. This receptive and communicative power he attributes to an internal spiritual breathing, corresponding to the outer natural breathing. As the bodily lungs imbibe and respire air, so he contends, the spiritual lungs imbibe and respire the divine aura, refluxent with the highest thought and purest sentiment, and that without any labor or trial of brain. Swedenborg teaches the same mystery, and catholics also of devotional temperament."

If Swedenborg teaches this it is not surprising that Harris should, for the latter is a close imitator of the former. The idea of spiritual lungs imbibing and respiring "the divine aura refluxent with the highest thought and purest sentiment," is about on a par with that of the "sun pure love" from which flows love, wisdom, understanding, etc.

"That the preacher was also the prophet was most clearly proclaimed by his suddenly hastening home,\* declaring that it was revealed to him that 'the nether-

\* He was at this time in England.



most hells were let loose in America.' This was before the public breach betwixt North and South had taken place; but it soon followed, only too deeply to demonstrate the truth of the spiritual intimation."

If Mr. Harris intended to predict civil war, it would have been as easy to say so, as to say that "the nethermost hells were let loose." But in using the former language he might have made a false prediction, in using the latter he was perfectly safe from conviction in any event.

But at the time this prediction is said to have been made, many persons in this country, and I presume in England, predicted—not in ambiguous, but in clear and precise language—that there would be war between North and South, yet these individuals now make no claim to being prophets. What nonsense it is then for Mr. Howitt to assert that Harris "was most clearly proclaimed" by this event to be a prophet.

In my brief notice of seers and seeresses, I have confined myself to the work of Mr. Howitt, instead of extracting from the works of the former, because I have at present none of these before me, and also, because it may be presumed that Mr. Howitt would present their claims in what he considers the strongest light. My main object was to show what nonsense is believed by spiritualists.

Mr. Howitt gives a narrative in support of the theory of vision by abnormal means, which I will copy. It is taken from a work of Townshend on Mesmerism.

"A doctor of Antwerp was allowed at a *séance* to impose his own tests; the object of the *séance* being to

demonstrate vision by abnormal means. He said beforehand, 'If the somnambulist tells me what is in my pocket, I will believe.' The patient having entered into somnambulism, was asked by him the question, 'What is in my pocket?' She immediately replied, 'A case of lancets.' 'It is true,' said the doctor, somewhat startled; 'but the young lady may know that I am one of the medical profession, and that I am likely to carry lancets, and this may be a guess; but if she will tell me the number of the lancets in the case I will believe.' The number of lancets was told. The skeptic still said, 'I cannot yet believe; but if the form of the case is accurately described, I must yield to conviction.' The form of the case was accurately described. 'This certainly is very singular,' said the doctor, 'very indeed; but still I cannot believe; but if the young lady can tell me the color of the velvet that lines the case that contains the lancets, I really must believe.' The question being put, the young lady directly said, 'The color is dark blue.' The doctor allowed that she was right; yet he went away repeating, 'Very curious, yet still I cannot believe.'"

Mr. Howitt says, "Nor could the doctor have believed had he received an amount of evidence as large as the Cathedral of Antwerp."

The doctor must have had several pockets in his clothes, and probably there was something in each one. At all events it is not reasonable to suppose that the case of lancets was all they contained. But instead of indicating any particular pocket, he simply asked "What is in my pocket?" and when the young lady replied, "A case of lancets," he received that as a precise answer to



his question. Is it not very evident that when he asked the question he had the case of lancets in his mind?

Again, if the young lady could really see what was in his pockets, and could not read his mind, when asked such a question, she would either have inquired which pocket he meant, or have indicated herself the particular pocket, or have told what was in all. It is evident then that she could at least read the doctor's mind so far as to know which pocket he was thinking of, and if she could do that, is it not also very evident that she could perceive he was thinking of a case of lancets, also the number of lancets he thought the case contained, etc.?

It will be noticed that the doctor did not have to examine the case to see if the answers were correct.

He had the answers in his mind when he asked the questions. If he had thought of his pocket-book when he asked the first question the young lady would have named that, and would have described the contents so far, and so far only, as the doctor knew the same.

I will now pass to the work of Mr. Owen. The narratives in this work are classified under the following heads:—

“Dreams,” “Disturbances popularly termed hauntings,” “Apparitions of the living,” “Apparitions of the dead,” “Retribution,” and “Guardianship.”

First, then, in reference to dreams. In certain stages of sleep the mind is in a more receptive or impressible condition than when the individual is fully awake, and his mind or thinking faculties in active exercise. Hence inhabitants of the other world, who are unable at any other time to do so, are sometimes able to communicate

*impressions* to those of our world when the latter are asleep, or partially so.

Sometimes, when unable to convey ideas, or the impression of words being spoken, it is possible to produce an impressional apparition ; and the latter is occasionally done to convey the intelligence of the decease of a relative or friend of a person receiving the impression ; it being of course as well known in the other world as in ours, that most individuals of the latter, when they see an apparition, conclude that the person supposed to be seen is an inhabitant of the other world.

These impressional apparitions, conveying intelligence of deaths, I will here state, though the remark does not solely apply to the subject of dreams ; are occasionally produced in individuals who never before or afterward experienced anything of the kind.

So frequently do these apparitions occur immediately upon the death of the individual whose appearance is seen, and before the person seeing the apparition had otherwise learned of the death, that it is believed by some that individuals or spirits, can appear to us immediately after their death, but not at any considerable time afterward.

I have myself heard this opinion expressed ; and Mr. Owen states that a society was formed in the year 1851, by members of Cambridge University, England, “for the purpose of instituting, as their printed circular\* expresses it, ‘a serious and earnest inquiry into the nature of the phenomena which are vaguely called supernatural.’” And in a note, Mr. Owen states that the son of a British peer, who was one of the leading members of

\* Which is published in an Appendix to Mr. Owen’s work.



the society, informed him, "that the researches of the society had resulted in a conviction, shared he believed, by all its members, that there is sufficient testimony for the appearance, about the time of death or after it, of the apparitions of deceased persons; while in regard to other classes of apparitions the evidence, so far as obtained, was deemed too slight to prove their reality."

Yet, frequent as these apparitions are, compared with the number of deaths they are very rare, and for several reasons, *first*, it is only occasionally that a friend in the other world, of the person dying, is able to produce the apparition to a friend in our world, *second*, the death of the individual is not always known at the time to his friends in the other world, and *third*, there is not usually any good reason for attempting to convey intelligence of the death in this way, as the fact would soon be learned through ordinary sources.

It must be borne in mind, in reference to dreams and impressional apparitions, that the thoughts and images in the mind of one person, may under favorable circumstances, be impressed upon the mind of another, where both individuals are inhabitants of our world; as in the case of the doctor and somnambulist, copied from Mr. Howitt's work. If it is doubted whether this is the correct explanation of that case, there can be no reasonable doubt as to the fact stated, and I believe there is none in the minds of those who have investigated the subject. Another fact very well demonstrated is, that this impression can be produced at a distance, that is, where the two individuals are not in contact. At how great a distance this impression can be produced, can only, in my opinion, be determined by cases like those

narrated in the work of Mr. Owen ; for the most favorable condition possible of the two minds rarely occurs, and only, as it may be termed, accidentally. It is therefore not always easy to decide whether the dream or apparition was caused by the mind of a person in the other world, or of one in our own. The first narrative that I shall notice is of this ambiguous class.

Signor Romano, being at Patu, in the kingdom of Naples, dreamed one night that the wife of the Cavaliere Libetta, his friend and legal adviser, and who at the time had in charge for him a lawsuit of importance, was dead. The Cavaliere Libetta was then in the city of Naples, from which Patu is two hundred and eighty miles distant. Signor Romano had not heard of the Signora Libetta being ill, but the dream was so vivid that it produced a great impression upon him, and in the morning he repeated it to his family. Several days afterward he received a letter from the Cavaliere Libetta, informing him that he had lost his wife by death on a certain night, the date of which was the same as that of the dream.

This fact was communicated to Mr. Owen, in 1858,\* by a son of Signor Romano, who stated that he heard his father relate the dream the morning after it occurred.

If the mind of one person can produce an impression upon that of another at the distance named, which I think possible, then it is impossible to decide from the narrative whether the dream was caused by a being of the other world, or by the Cavaliere Libetta, who was probably by the bed-side of his dying wife, and may have been thinking at the time of his friend. If we

\* Mr. Owen was at the time American Minister to Naples.



were informed as to the latter fact, it would assist in forming an opinion upon the point.

The following narrative, in my opinion, admits of but one interpretation, namely, that the dream was caused by an inhabitant of the other world, probably by the dreamer's mother.

"Mrs. S—— related to me\* that, residing in Rome in June, 1856, she dreamed on the 30th of that month, that her mother, who had been several years dead, appeared to her, gave her a lock of hair, and said, 'Be especially careful of this lock of hair, my child, for it is your father's; and the angels will call him away from you to-morrow.'"

Mrs. S—— learned that her father, who was in England, died the next morning at nine o'clock, and that, "two days before his death he had caused to be cut off a lock of his hair, and handed it to one of his daughters, who was attending on him, telling her it was for her sister in Rome."

It is, to say the least, very improbable that this dream, the fulfillment as to the death, and the fact that a lock of hair was cut off for Mrs. S——, were accidental coincidences, especially as it is stated that, although the father had been ill, the last advices Mrs. S—— had received of his health had been favorable.

And it is difficult to perceive how the dream could have been caused by the father of Mrs. S——, or any of her relatives in England, for the lock of hair was cut off two days previous. It is true, her father or relatives might have the lock of hair in their mind when thinking of Mrs. S——, but they could hardly have thought

\* Mr. Owen.

of her mother presenting it to her, neither would they be likely to have the idea definitely fixed in their mind that the father would die "to-morrow."

As I know that beings of the other world can and do cause dreams, as well as influence the waking thoughts of many in our world, what appears to me the most reasonable solution of this dream is, that it was caused by the mother of Mrs. S——, who had been watching over her dying husband, had witnessed the cutting off the lock of hair, and could read the mind either of her husband or the daughter with him well enough to perceive that it was intended for Mrs. S——, and who perceived that the death would occur next day.

It may be asked, if the dream was caused by Mrs. S——'s mother, why was it not accurate? Why did she dream that her mother presented her the lock of hair?

The mother could probably only produce certain *impressions* upon the mind of Mrs. S——, which caused the dream. The points which the mother would be likely to wish to impress upon the daughter's mind are, her own presence and the approaching death of the father, and as the latter desired that Mrs. S—— should receive a lock of his hair, which he had caused to be cut off for that purpose, this fact it may be presumed would be in the mother's mind, and would therefore be impressed upon that of the daughter. With the knowledge we have of the nature of dreams when caused by impressions, however received, it appears to me that these impressions, namely, the mother's presence, the approaching death of the father, and an indefinite one



relative to the lock of hair, being received by Mrs. S——, the dream was a very natural one.

For the explanation of the following dream, it seems to me not necessary to suppose that there was any foreign influence, either of this world or the other. The account is taken from Abercrombie's "*Intellectual Powers*."

"The gentleman was at the time connected with one of the principal banks in Glasgow, and was at his place at the teller's table where money is paid, when a person entered, demanding payment of a sum of six pounds.

"There were several persons waiting, who were in turn entitled to be served before him; but he was extremely impatient and rather noisy, and, being besides a remarkable stammerer, he became so annoying that another gentleman requested my friend to pay him his money and get rid of him. He did so accordingly, but with an expression of impatience at being obliged to attend to him before his turn; and he thought no more of the transaction. At the end of the year, which was eight or nine months after, the books of the bank could not be made to balance, the deficiency being exactly six pounds. Several days and nights had been spent in endeavoring to discover the error, but without success; when at last my friend returned home much fatigued, and went to bed. He dreamed of being at his place in the bank, and the whole transaction with the stammerer as now detailed, passed before him, in all its particulars. He awoke under a full impression that the dream was to lead him to the discovery of what he was so anxiously in search of; and on investigation he soon discovered that the sum paid to this person, in the manner now

mentioned, had been neglected to be inserted in the book of interests, and that it exactly accounted for the error in the balance."

Mr. Owen copies the following comments of Abercrombie upon the case.

"The fact upon which the importance of the case rested was not his having paid the money, but having neglected to insert the payment. Now, of this there was no impression made upon his mind at the time, and we can scarcely conceive upon what principle it could be recalled. The deficiency being six pounds, we may indeed suppose the gentleman endeavoring to recollect whether there could have been a payment of this sum made in any irregular manner, that might have led to an omission or an error; but in the transactions of an extensive bank, in a great commercial city, a payment of six pounds, at a distance of eight or nine months, could have made but a very faint impression. And, upon the whole, the case presents perhaps, one of the most remarkable mental phenomena connected with this curious subject."

Mr. Owen evidently thinks the dream was a spiritual suggestion. He says, "The difficulty in the above case is, not that something was recalled which, in the waking state, had passed from the memory; for this, as in the example already cited from Brodie, is a phenomenon known to show itself occasionally in dreams; the true difficulty is that the fact of which the teller was in search, namely, the omission to enter a sum of six pounds, was not recalled by the dream at all.

"The dream, indeed, did recall and present again to his memory, in all its details, a certain forgotten circum-



stance, namely, that he had made a payment eight or nine months before, in a somewhat irregular manner, to a certain troublesome stammerer; and the impression was produced on his mind 'that the dream was to lead him to the discovery of what he was so anxiously in search of;' nothing more. It was only a hint given; a mere suggestion, as if some one had said, 'See if that affair of the stammerer be not in some way connected with the error that has so long escaped you.' And we are expressly told that it was only on investigation the teller discovered that the payment to the annoying customer was the one actually omitted. If this be not an example of a suggestion made from some foreign source, instead of being a mere instance of old associations revived, it has at least very much the appearance of it."

Supposing Abercrombie's understanding of the case to be correct, namely, that the teller had made a payment of six pounds which he had neglected to enter, and that he had been endeavoring to recollect the payments of that precise sum which he had made, I can see nothing wonderful or uncommon in the fact that he should dream of the payment to the noisy stammerer—which must have made a decided impression upon his mind at the time—nor, that on awaking after such a dream, he should think that that was the payment omitted to be entered.

But any one familiar with the banking business will, I think, perceive that Abercrombie misunderstood the teller.

Bank tellers balance their cash account every day. This is the universal rule in this country, and I presume they are equally particular in Glasgow. An error of the kind supposed would therefore have been discovered on

the same day. In fact it is evident from the narrative that the difficulty was not that the teller's cash account would not balance, but that the books of the bank would not, and the error appears to have consisted in not posting, or entering the sum in the interest account.

The dream therefore could not recall the omission to enter the sum at the time of payment, because there was no such omission; and instead of there being anything wonderful about this dream, it appears to me one of the most natural of which I ever heard.

It is unnecessary to notice any further, dreams of either of the three classes embraced in the foregoing narratives. I will notice several which Mr. Owen seems to think indicate prevision; and, that it may not be thought by those who have not seen the work of Mr. Owen—if I should have any such readers—that I select generally such narratives as favor the theories advanced by me, I will here state that I design taking the opposite course, namely, to confine myself mainly to reviewing those which appear to conflict with these theories; in fact I shall notice every narrative in the work which I think decidedly conflicts with either of the theories I have given in explanation of the phenomena, and which Mr. Owen considers well authenticated. As regards dreams, however, I consider it unnecessary to notice any of a class which are frequent, and the cause of which is evident, such as, for example, that a ship in which a friend has embarked, or is about to embark, is lost, or that a boat, in which the dreamer or his friends intend sailing, is upset. Such dreams, caused by natural apprehension, occurring frequently, it is not strange that occasionally one is fulfilled.



If I understand Mr. Owen, he does not think that such instances prove the faculty of prevision.

The following narrative is taken from Macnish's "*Philosophy of Sleep*," and the dream occurred to Macnish himself.

"I was then in Caithness, when I dreamed that a near relative of my own, residing three hundred miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However in the interval between writing and receiving an answer I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened or would happen; and, though I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away the letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed had been struck with a fatal shock of palsy the day before,—that is, the very day on the morning of which I had beheld the appearance in my dream! I may state that my relative was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger."

I infer from the following note by Mr. Owen, that Macnish considered the coincidence accidental.

“Speaking of the hypothesis that dreams may at times give us an insight into futurity, Macnish says, ‘This opinion is so singularly unphilosophical that I would not have noticed it, were it not advocated by persons of good sense and education.’”

In reply to which Mr. Owen says, “But after all it avails nothing to allege that an opinion is unphilosophical if it should happen that facts attest its truth.”

The dream, it will be noticed, occurred several hours before the shock, and as the individual is represented as having been in perfect health up to the moment of the stroke, Mr. Owen thinks this an instance of prevision.

But no one in perfect health is ever suddenly stricken down with palsy, or any other disease. A change must have been going on in this person’s nervous system for some time previous to what is called the fatal shock; and a change of this kind—affecting the nervous system—could be perceived by those of the other world. If then this dream was caused by a being of the other world, and the coincidence of the dream and death was not accidental, there was no prevision, any more than there is when a physician of our world, from facts within his knowledge forms the opinion that a patient will not live beyond a certain period.

“*The Visit foretold.*” This narrative is taken from a work on Sleep by Mr. Macario. I will give the substance.

Madame Macario and daughter went to the Bourbon baths. A cousin of Madame Macario, residing at Moulins—which it appears was the point at which they left



the rail-road, and took the diligence for the baths—dreamed on the night before they started, that he saw them take the rail-road cars for the baths, and in the morning told his wife to prepare to receive them, as they would pay them a visit.

As it was raining when Madame Macario and daughter arrived at Moulins, they did not visit the cousin, who lived in a distant quarter of the town, but stopped at the house of a friend near the rail-road station.

The dream and impression of the cousin were accurate as to what Madame Macario *intended*, but not as to what actually occurred. Madame Macario in the night, either asleep or awake, probably thought of the journey, and of a visit to her cousin, and this produced an impression on the mind of the latter, who, it is stated, “habitually dreams of anything extraordinary that is to happen to him,” in other words, he was very impressible.

If the cousin was really gifted with the “prophetic instinct,” he should have known that the party would *not* visit him; and if we suppose—which seems to me unnecessary—that the dream was caused by an inhabitant of the other world, who might have got Madame Macario’s intention from her mind, even this would be no instance of prevision, any more than if one of our world, having learned of the intended visit, had informed him.

“*The Indian mutiny.*” In this dream, Mr. Owen says, “A highly improbable event was foreshadowed with distinctness, a year before it occurred. I had the narrative in writing from a lady, whose name, if it were proper for me to give it, would be to the public an all-sufficient voucher for the truth of the story.”

“Mrs. Torrens, the widow of General Torrens, now residing at Southsea, near Portsmouth, about a year previous to the Indian mutiny, dreamed that she saw her daughter, Mrs. Hayes, and that daughter’s husband, Captain Hayes, attacked by sepoy; and a frightful murderous struggle ensued, in which Captain Hayes was killed.”

Captain Hayes and his wife were at Lucknow during the siege of that place, where the former was captured by the sepoy and killed. It does not appear that his wife was attacked or molested in any way, except that she shared in the privations of the siege.

This is called a clear foreshadowing of the great Indian mutiny. If the narrative was not headed, “The Indian mutiny,” I venture to say most readers would see no intimation of that event in the dream. The lady’s dream was confined to her daughter and son-in-law, and is of the same class as where one dreams that a vessel in which a friend has sailed, is lost; both dreams being caused by natural apprehension. I have no doubt that such dreams occur frequently to persons in England who have relatives in India.

But I think most persons will agree with me in the opinion, that if one or a dozen individuals in England, had, before the event, dreamed of a mutiny in India, the fact would be no proof of prophetic instinct, or prevision; because more or less apprehension upon the subject was felt; the matter had been discussed, and I venture to say the occurrence predicted.

“*The Negro Servant.*” “A lady dreamed that an aged female relative had been murdered by a black servant;



and the dream occurred more than once. She was then so much impressed by it that she went to the house of the lady to whom it related, and prevailed upon a gentleman to watch in an adjoining room during the following night. About three o'clock in the morning, the gentleman hearing footsteps on the stairs, left his place of concealment, and met the servant carrying up a quantity of coals. Being questioned as to where he was going, he replied, in a confused and hurried manner, that he was going to mend his mistress's fire; which at three o'clock in the morning, in the middle of summer, was evidently impossible; and on further investigation, a strong knife was found concealed beneath the coals."

This narrative is taken from Abercrombie's *Intellectual Powers*, and its accuracy is vouched for by him. Mr. Owen, while in Edinburgh in 1858, obtained an additional voucher, with the names of the parties,—which he gives—and the following additional facts, namely, that the dreamer did not know until she went to her relative's house after the dream, that the latter had a black servant, he having been recently engaged; and that the servant was afterward hung for murder, and confessed before his execution that he had intended to assassinate the lady.

I can account for this dream upon no other hypothesis than that it was caused by an inhabitant of the other world. The difference between Mr. Owen and myself upon this point is, that he evidently believes spirits possess the power of seeing into futurity, in other words, have what is called the faculty of prevision.

I am well satisfied that they have not the power of seeing into futurity, in any different sense from our-

selves; and I think this narrative does not at all support Mr. Owen's theory.

The servant had probably thought of murdering his mistress for some time previous to the night when he was discovered going to her room; and Mr. Owen believes that spirits can read our thoughts. If then a friend of the lady from the other world, was with her, he (or she) could discover that this servant was a very bad character, and by watching closely his thoughts, could discover his intention to commit the murder. This is not prevision.

The dreamer was either a daughter, or step-daughter, (I infer the latter), of the aged lady, and generally resided with her, but at that time was absent from home.

She was probably the most impressible of any of the family.

Such occurrences are rare for several reasons; our friends of the other world are not generally with us, there is not often the same opportunity, even if they were with us, for discovering such an intention, and if discovered, only certain individuals can receive such an impression even when asleep.

Mr. Owen says, "It is true that, with that inexplicable dimness of vision which seems so often to characterize similar phenomena, the coming event is indicated only, not distinctly foretold. The daughter's dream was that her mother had been murdered; and this had not taken place."

I see nothing inexplicable in the matter. The prominent idea in the mind of the one causing the dream would be the murder of the lady by the negro servant.

This impression would naturally cause such a dream



as the young lady had. But suppose a person should be told that a certain individual intended to kill a certain other individual, and on going to bed should dream of the matter; nine times out of ten, the dream would be that the murder was committed.

So far as I have observed or read upon the subject, we but rarely dream that an event is to take place.

The following anecdote is the only one in the chapter on dreams, which appears to me to indicate prevision. It is taken from Dr. Binns' "Anatomy of Sleep," the communication being addressed to the above author.

*"Bell and Stephenson.* In the year 1768, my father, Matthew Talbot, of Castle Talbot, County Wexford, was much surprised at the recurrence of a dream three several times during the same night, which caused him to repeat the whole circumstance to his lady the next morning. He dreamed that he had arisen as usual, and descended to his library, the morning being hazy. He then seated himself at his secretaire to write, when, happening to look up a long avenue of trees opposite the window, he perceived a man in a blue jacket, mounted on a white horse, coming toward the house. My father arose and opened the window; the man advancing, presented him with a roll of papers, and told him they were invoices of a vessel that had been wrecked and had drifted in during the night on his son-in-law's (Lord Mount Morriss') estate, hard by, and signed '*Bell and Stephenson.*'

"My father's attention was called to the dream only from its frequent recurrence; but when he found himself seated at his desk on the misty morning, and be-

held the identical person whom he had seen in his dream in the blue coat, riding on a gray horse, he felt surprised, and opening the window waited the man's approach. He immediately rode up, and drawing from his pocket a packet of papers, gave them to my father, stating that they were invoices belonging to an American vessel which had been wrecked and drifted upon his lordship's estate; that there was no person on board to lay claim to the wreck; but that the invoices were signed '*Stephenson and Bell.*'

"I assure you, my dear sir, that the above actually occurred, and is most faithfully given; but it is not more extraordinary than other examples of the prophetic powers of the mind or soul during sleep, which I have frequently heard related.

"Yours, most faithfully,

"WILLIAM TALBOT."

"Alton Towers, October 23, 1842."

I do not doubt that Mr. Talbot has stated what he believed to be strictly correct; nor do I doubt his statement that he has frequently heard as extraordinary examples of prophetic power related; but his opinion as to the authenticity of the accounts is of very little weight, since he does not seem to understand the common rules for receiving testimony, and would therefore be about as likely to believe one story as another.

The first questions, when a person is called on to testify relative to any occurrence, are, "What do you know?" and "*How* do you know?" Mr. Talbot has stated, as he believed, what he knew, but not *how* he knew.

The occurrence took place *seventy-four years* previous



to the date of his communication; whether before or after his birth is not stated, and is not material, as in the latter case (unless a *very* old man when he gave the narrative), he must have been a child at the time.

If, as seems probable, Mr. Talbot merely stated his recollections of what he had heard when a boy, this certainly cannot be considered sufficient authority for so extraordinary a narrative, unsupported by any other in the volume,\* or by any well authenticated narrative that I have seen.

It will be noticed the narrative states that in the dream the invoices were signed "Bell and Stephenson," while the man who brought them said they were signed "Stephenson and Bell." This Mr. Owen considers another instance of inaccuracy in the dream. But I think Mr. Talbot was a careless writer, and that the inaccuracy was with him. In the dream it appears that the vessel had drifted upon the estate of Matthew Talbot's son-in-law; but the man who brought the invoices stated, as I understand the sentence, that it had drifted upon the estate of the person to whom he handed the package. If this is not the meaning, then no particular estate is designated, for Lord Mount Morris is not named in this part of the narrative.

I will next notice a class of dreams which Mr. Owen thinks examples of "farsight or natural clairvoyance."

The following narrative is taken from Abercrombie's

\* Since writing the above, I find in a subsequent chapter, an account of a dream occurring to a Mrs. Higgins, a relative of the Fox family, indicating this "power." Mr. Owen does not state how he obtained the narrative, and as he has not placed it in the chapter on dreams, I don't know whether he considers it authentic or not. To me it appears a very silly story.

*“Intellectual Powers.”* “A lady in Edinburgh had sent her watch to be repaired. A long time elapsed without her being able to recover it; and after many excuses, she began to suspect that something was wrong. She now dreamed that the watch-maker’s boy, by whom the watch was sent, had dropped it in the street, and had injured it in such a manner that it could not be repaired. She went to the master, and, without any allusion to her dream, put the question to him directly, when he confessed that it was true.”

Mr. Owen remarks, “In this case, nothing can be more ridiculous than to imagine that there was miraculous intervention for the purpose of informing a lady why her watch was detained at the maker’s; yet how extreme the improbability, also, that among the ten thousand possible causes of that detention, chance should indicate to her, in dream, the very one, though apparently among the most far-fetched and unlikely, that was found exactly to coincide with the fact as it occurred!

“The attempt is futile to explain away even such a simple narrative as the foregoing, unless we impeach the good faith of the narrator; imagining, let us suppose that he has willfully concealed some essential attendant circumstance, as, for instance, that the lady whose watch was injured had reason, from information obtained, to surmise that the boy might have dropped it. But, when Abercrombie vouches for the narrative as authentic, his voucher excludes of course, suppositions which would deprive the anecdote of all value whatever in the connection in which he publishes it.”

Mr. Owen seems to admit that if the lady had reason to *surmise* that the boy *might have* dropped the watch,



then the dream may have occurred from natural causes, and does not substantiate the faculty of farsight or clairvoyance.

But it is evident that if the lady surmised the same without any reason, the dream would be equally probable.

The question then is, as to the probability of the lady having felt any apprehension that the boy had dropped the watch.

In the first place, under the circumstances as stated, is this accident the most "far-fetched and unlikely" cause of the detention, among "ten thousand possible" ones? I can conceive of but three probable reasons for the detention,—*First*, that the watch-maker was irresponsible and dishonest, and had sold—or designed selling the watch—*Second*, that he was so crowded with business that he neglected it—and *Third*, that the watch had been so injured—either by himself or some one in his employ, that it could not speedily be repaired. Possibly on reflection I might think of one or two other reasons, but these are all that occur to me at this moment as being at all probable, and I feel confident they are the causes that would be most readily surmised by any one.

In the present case, however, the inquiry as to what causes would probably occur to the lady, is much narrowed from the fact that it is stated, "She began to suspect that something was wrong."

What would she be likely to suspect this "something" was? It appears to me the suspicion would be one of the three named, namely, either that the watch-maker was dishonest—that the watch had been lost—or that it had been injured. We may I think assume that in this case the first-named suspicion was not likely to occur.

Now, that the boy *would* drop the watch, was, I admit, when he took it, an improbable event; that he *had* dropped it, was at the time the lady's suspicions were excited, much less improbable. But this is not the question for consideration; the question is as to the probability of the lady being apprehensive that he had dropped it.

I venture to say, that nine out of ten ladies sending their watches by a boy, would feel a little—in some cases perhaps almost unconscious—apprehension that he might drop it. I am frequently conscious of this feeling in myself, when even handing a watch, or any delicate instrument to a gentleman for examination.

It appears to me therefore, that there is nothing improbable in the supposition that this dream occurred from natural apprehension.

If the reader thinks this attempt at explanation is futile, he should consider the possibility of the lady seeing, by "farsight or natural clairvoyance," the boy drop the watch, not at the time of the occurrence but a long time afterward.

I can imagine that there might be such a faculty as clairvoyance, but I cannot even imagine a faculty by which we could see an occurrence not taking place at the time.

I have said nothing as to the possibility of the lady's mind having been influenced by that of the boy or of the watch-maker, because I think the dream explainable otherwise; but I should consider this supposition far more probable than the theory of Mr. Owen.

I shall not review any more narratives of this class, which I think can be explained upon other theories than



that of clairvoyance, but will next notice those which I think cannot. There are two such in the chapter, both given by sailors; very doubtful authority in such matters. I will give the substance of the one which Mr. Owen received direct. It is entitled, "*The two field-mice.*"

"On the night of the 17th of February, 1836, Captain Clarke, then on board the schooner referred to,\* had a dream of so vivid a character that it produced a great impression upon him. He dreamed that, being at Lyme-Regis, he saw pass before him the funeral of his grandmother. He took note of the chief persons who composed the procession, observed who were the pall-bearers, who were the mourners, and in what order they walked, and distinguished who was the officiating pastor. He joined the procession as it approached the church-yard gate, and proceeded with it to the grave. He thought (in his dream) that the weather was stormy, and the ground wet, as after a heavy rain; and he noticed that the wind being high, blew the pall partly off the coffin. The grave-yard which they entered, the old Protestant one, in the center of the town, was the same in which, as Captain Clarke knew, their family burying-place was. He perfectly remembered its situation; but, to his surprise, the funeral procession did not proceed thither, but to another part of the church-yard, at some distance. There (still in his dream) he saw the open grave, partially filled with water, as from the rain; and looking into it, he particularly noticed floating in the

\* A schooner frozen up in the Bay of Fundy. It is stated that Captain Clarke had not heard of his grandmother's illness, who resided at Lyme-Regis, England.

water two drowned field-mice. Afterward, as he thought, he conversed with his mother; and she told him that the morning had been so tempestuous that the funeral, originally appointed for ten o'clock, had been deferred till four. He remarked, in reply, that it was a fortunate circumstance; for, as he had just arrived in time to join the procession, had the funeral taken place in the forenoon he could not have attended it at all.

“This dream made so deep an impression on Captain Clarke, that in the morning he noted the date of it.

“Some time afterward there came the news of his grandmother's death, with the additional particulars that she was buried on the same day on which he, being in North America, had dreamed of her funeral.

“When, four years afterwards, Captain Clarke visited Lyme-Regis, he found that every particular of his dream minutely corresponded with the reality. The pastor, the pall-bearers, the mourners, were the same persons he had seen. Yet this, we may suppose, he might naturally have anticipated. But the funeral *had* been appointed for ten o'clock in the morning, and in consequence of the tempestuous weather and the heavy rain that was falling, it *had* been delayed until four in the afternoon. His mother, who attended the funeral, distinctly recollected that the high wind blew the pall partially off the coffin. In consequence of a wish expressed by the old lady shortly before her death, she was buried, not in the burying-place of the family, but at another spot, selected by herself; and to this spot Captain Clarke, without any indication from the family or otherwise, proceeded at once, as directly as if he had been present at the burial. Finally, on comparing notes



with the old sexton, it appeared that the heavy rain of the morning had partially filled the grave, and that there were actually found in it two field-mice, drowned.

"This last incident, even if there were no other, might suffice to preclude all idea of accidental coincidence."

This narrative was communicated to Mr. Owen by Captain Clarke, in July, 1859.

I at once admit my inability to explain the dream. It could not have occurred from natural causes, neither could it have been produced by the mind of any other person either of our world or the other, for no one person would have noticed so many particulars, and if they had, it is doubtful if so minutely accurate a dream, embracing so many particulars could be produced in this way.

I can only say then, that I do not believe the narrative, and as I shall have occasion hereafter to notice a still more wonderful narrative by this Captain Clarke, I think most readers will become convinced that he is entirely unworthy of credit.

The other narrative indicating clairvoyance, which as stated, I am unable to explain, is entitled "*The murder near Wadebridge.*" It is taken from a work entitled, "*Early Years and Late Reflections,*" written by a Dr. Carlyon. The dream, as stated, occurred to a Captain Norway, on board his vessel, and was about as minutely accurate as that of Captain Clarke.

Mr. Owen states that the account "is an extract taken *verbatim* from the ship's log." There is nothing in the narrative as he gives it, showing this fact, but if this assertion is made in the work of Dr. Carlyon, unless he saw the log himself, the statement is sufficient to dis-

credit the narrative, for it cannot be the custom to enter dreams, especially when they have no reference to the ship or voyage, in the ship's log.

Mr. Owen's belief seems to be about the same as that of spiritualists generally in reference to the ability of the spiritual body,—or as he describes it in one place, “the counterpart of a living person”—to “show itself at a greater or less distance from where that person actually is.”

There are two or three narratives in the chapter on dreams, which he appears to think confirms this theory.

The following is taken from Abercrombie's *Intellectual Powers*. The dream occurred to Joseph Wilkins, at the time usher of a school in Devonshire, England, afterward dissenting clergyman at Weymouth; and the narrative was written by himself.

*The Mother and Son.* “One night, soon after I was in bed, I fell asleep, and dreamed I was going to London. I thought it would not be much out of my way to go through Gloucestershire and call upon my friends there. Accordingly I set out, but remembered nothing that happened by the way till I came to my father's house; when I went to the front door and tried to open it, but found it fast. Then I went to the back door, which I opened and went in; but finding all the family were in bed, I crossed the rooms only, went up-stairs, and entered the chamber where my father and mother were in bed. As I went by the side of the bed on which my father lay, I found him asleep, or thought he was so; then I went to the other side, and having just turned the foot of the bed, I found my mother awake,



to whom I said these words;—‘Mother, I am going a long journey, and am come to bid you good-bye.’ Upon which she answered, in a fright, ‘Oh, dear son, thou art dead!’ With this I awoke, and took no notice of it more than a common dream, except that it appeared to me very perfect. In a few days after, as soon as a letter could reach me, I received one by post from my father; upon the receipt of which I was a little surprised, and concluded something extraordinary must have happened, as it was but a short time before I had a letter from my friends, and all were well. Upon opening it I was more surprised still; for my father addressed me as though I was dead, desiring me, if alive, or whoever’s hands the letter might fall into, to write immediately; but if the letter should find me living they concluded I should not live long, and gave this as the reason of their fears:—That on a certain night, naming it, after they were in bed, my father asleep and my mother awake, she heard somebody try to open the front door; but finding it fast, he went to the back door, which he opened, came in, and came directly through the rooms up stairs, and she perfectly knew it to be my step; but I came to her bed-side and spoke to her these words:—‘Mother, I am going a long journey, and have come to bid you good-bye.’ Upon which she answered me, in a fright, ‘Oh, dear son, thou art dead!’—which were the circumstances and words of my dream. But she heard nothing more, and saw nothing more; neither did I in my dream. Upon this she awoke and told my father what had passed; but he endeavored to appease her, persuading her it was only a dream. She insisted it was no dream, for that

she was as perfectly awake as ever she was, and had not the least inclination to sleep since she was in bed. From these circumstances I am apt to think it was at the very same instant when my dream happened, though the distance between us was about one hundred miles; but of this I cannot speak positively. This occurred while I was at the academy at Ottery, Devon, in the year 1754; and at this moment every circumstance is fresh upon my mind. I have since had frequent opportunities of talking over the affair with my mother, and the whole was as fresh upon her mind as it was upon mine. I have often thought that her sensations, as to this matter, were stronger than mine. What may appear strange is, that I cannot remember anything remarkable happening hereupon. This is only a plain, simple narrative of a matter of fact."

Whether the mother was asleep or awake, is not material; she was lying in bed, her mind in a receptive condition, and my belief is that the mind of the son impressed its thoughts upon the mind of the mother.

It is hardly necessary to say that Abercrombie was not a spiritualist; but he does not give any distinct theory as to these, or other dreams, the accounts of which are taken from his work. It appears however that Mr. Owen has seen, in a work entitled, "*Philosophy of Mysterious Agents*," *Human and Mundane*, by E. C. Rogers—which I have not seen—a theory relative to this very narrative, similar to that I have given. Mr. Owen notices his theory as follows.

"The ingenious author of the '*Philosophy of Mysterious Agents*,' who eschews everything like spiritualism, in dealing with the Wilkins narrative, of which he admits



the authenticity, says, 'It certainly shows a strange and hitherto unknown physical agent in or by which the brain may act even at a great distance, and produce physical results perfectly representing the cerebral action when the mind's controlling power is suspended.'

"If this, as may happen, should seem to the reader somewhat obscure, let him, to aid his conceptions, take another paragraph. After copying the story itself, Mr. Rogers subjoins, 'This is easily accounted for by the method we are considering this class of phenomena; and we can see no other in which there are not insuperable difficulties. In this case we have again the condition required for the play of mundane powers in reference to the brain; and that in which the brain, as a point, being irritated, may act, and by the mundane agency represent its action (as in this case) fifty miles or more distant.'

"It does not strike me that by this method of Mr. Rogers' the strange phenomenon we have been considering is, as he thinks, easily accounted for. How does he account for it? The doctrine of chance, he sees, is quite untenable. The doctrine of Spiritualism he repudiates. To avoid both he suggests that the brain of the son, in Devonshire, being in activity during the suspended volition incident to sleep, represented its action on the brain of the mother, a hundred miles off, in Gloucestershire; and that this represented action was due to a mundane agency strange and unknown.

"To say that the two minds were, in some mode or other, placed in relation, is only an admission that the coincidence of sensations and ideas in both was not fortuitous. If as we may freely further admit, the agency be, as Mr. Rogers alleges, strange and unknown, why

assume it to be physical? And by such assumption do we account for the phenomenon,—not to say easily, but at all? Have we done more than employ vague words,—and words, vague as they are, which we do not seem justified in employing? What do we know about a brain, irritated, acting physically at a hundred miles distance? What do we mean by such a brain *representing its action*, at that distance on another? What sort of mundane agency can we imagine as the instrument of such action? And if we are to esteem a mere physical agent capable of thus connecting, without regard to distance, mind with mind, what need of any hypothetical soul or spirit to account for the entire wondrous range of mental phenomena?

“Here again it behooves us to ask whither, in an attempt to escape the hypothesis of spiritual agency, our steps are invited? To the confines, it would seem, of materialism.”

I see no force in the last paragraph, or in the suggestion that Mr. Rogers’ theory does away with the necessity for a “hypothetical soul or spirit,” unless Mr. Owen means by the expression, a spirit such as he believes in.

At the same time, it does not appear to me that Mr. Rogers has made the subject any clearer by his attempt at explanation, and until we have a clear conception of the action of our own mind upon our own brain, or of the brain upon the mind, it seems to me idle to attempt to explain the action of either upon the mind or brain of another person. At all events, I do not consider myself competent for such an undertaking, and shall merely notice the probabilities or consistencies of the two theories.



The phenomenon does not show "a strange and hitherto unknown physical agent," as Mr. Rogers asserts, for it is a fact well known that the mind of one person can, under certain conditions not fully understood, produce an impression upon the mind of another, and the phenomenon is the same, and governed by the same laws, when the effect is produced at a distance of one hundred miles, as where the distance is only one inch. The only difference is, that in the former case the conditions must be more favorable than is necessary in the latter.

Now look at the absurdity and inconsistency of the spiritual hypothesis as applied to this case.

The spiritual body of the son, according to this theory, could leave the outer or "natural" body, and the room and house in which it lay, without difficulty, and could travel a hundred miles in a few minutes, or at farthest in a very brief space of time; but when it came to the residence of the parents, it could not enter without opening the door, and finding the front door fastened, was obliged to go to the back door. On entering, it walked precisely as the "natural body" would have done, (it could scarcely have traveled the hundred miles in that way), and the tread was so firm that the mother, up-stairs, heard and recognized it; and finally, it entered her room and spoke to her in an audible voice. It appears to have got out of the house however without opening any door, and without its footsteps being heard.

Now, unless the mother did hear the "spirit," try first to open the front door, then open the back door and walk through the rooms, if all this was an illusion then the whole was an illusion.

Again, why should such a being as this—one that

opens doors, walks and speaks like an ordinary inhabitant of our world—leave so suddenly when the mother spoke? Why not converse further with her, at least so far as to assure her that he was not dead?

The reply of Mr. Owen would be, I presume, that the spiritual body can only leave the natural body when the latter is asleep or in a trance; (I am not sure that this is the belief of all spiritualists, but it seems to be that of Mr. Owen), and that the waking of the natural body of the son recalled the spiritual body.

Then, even according to this theory, there was some kind of an influence extending from the natural body of the son, one hundred miles, to the residence of the parents. It strikes me that it is just as difficult to understand this, as to understand how the mind of the mother could be impressed at that distance.

It may be thought by some that the fact of the mother being, according to her statement, awake, has some weight in favor of the spiritual hypothesis.

I will give the substance of a similar narrative, where both parties, *several hundred\** miles apart, state that they were asleep, and dreamed of the occurrences.

It was communicated to Mr. Owen, he says, "in March, 1859, by Miss A. M. H——, the talented daughter of a gentleman well known in the literary circles of Great Britain." I reverse the order in which Mr. Owen gives the narrative, because I think the impression was produced on the mind of the lady by that of the gentleman.

"*One dream the counterpart of another.*" Mr. S——, a friend of Miss A. M. H——, dreamed as follows:—

\* The precise distance is not stated.



“I seemed to myself on the point of death, and was taking final leave of my brother. ‘Is there anything,’ he said, ‘I can do for you before you die?’ ‘Yes,’ I replied, in my dream; ‘two things. Send for my friend A. M. H——, I must see her before I depart.’ ‘Impossible!’ said my brother; ‘it would be an unheard of thing; she would never come.’ ‘She would,’ I insisted, in my dream, and added, ‘I would also hear my favorite sonata by Beethoven, ere I die.’ ‘But these are trifles,’ exclaimed my brother, almost sternly. ‘Have you no desires more earnest at so solemn an hour?’ ‘No, to see my friend A. M. and to hear that sonata, that is all I wish.’ And, even as I spoke, in my dream I saw you\* enter. You walked up to the bed with a cheerful air; and, while the music I had longed for filled the room, you spoke to me encouragingly, saying I should not die.’”

On the same night, as we are led to infer, though this is not distinctly stated, the following dream occurred to Miss A. M. H——, as related by her.

“One night, when there was no special cause for my mind reverting to our friend or to his state of health,† I dreamed that I had to go to the town where he resided. In my dream I seemed to arrive at a particular house,‡ into which I entered, and went straight up-stairs into a darkened chamber. There, on his bed, I saw S——, lying as if about to die. I walked up to him; and, not mournfully, but as if filled with hopeful assurance, I took his hand, and said, ‘No, you are not going to die. Be comforted; you will live.’ Even as I

\* He was giving the account to Miss A. M. H——.

† Which was delicate.   ‡ The lady did not know his residence.

spoke, I seemed to hear an exquisite strain of music sounding through the room."

It is, I think, very evident that in this case, if the spiritual body of Miss H—— visited Mr. S——, the desire of the latter for the visit was first impressed upon her mind, and this was the cause of the visit. But I am unable to perceive why, if his mind could impress hers to that extent, a dream may not have occurred to her from the same influence.

As Mr. Owen believes that individuals can see and converse with spirits in their sleep, he of course would have no difficulty on that point. But are we to assume that the spiritual body of Mr. S——'s brother was also present? If that was an illusion, though not perhaps positive, it is at least partial evidence, that the whole was an illusion.

Then as to the music—what produced that? Mr. S—— had wished that Miss H—— would come, and that he might thus hear his favorite sonata; but, with the incoherence common in dreams, although he heard the music when she came, it was not executed by her.

Miss H——'s dream was on this point the same; she did not dream that she performed, but simply that she heard the music.

If he had dreamt that she executed the music, she would probably have dreamt the same.

I presume that examples of these synchronous dreams are much more numerous than is generally supposed. People rarely tell their dreams, and even when one is mentioned, it is far from a certainty that the individual who had the corresponding dream will hear of the other. In the case of Mr. S—— and Miss H——, so vivid



were the impressions on the mind of the latter, that the next day she related the dream to her mother, and wrote to Mr. S——, inquiring after his health; but she said nothing in the letter about her dream, and it was three years after the occurrence before either party heard of the other's dream.

The next chapter of Mr. Owen's work is on "*Disturbances popularly termed hauntings.*"

If a portion of the inhabitants of the other world are such as I have described, we can readily imagine that some of these would haunt the places where they formerly lived, or where some event in which they were greatly interested had transpired.

It is not true, however, that there are now, or ever were, houses in which disturbances of the kind alluded to could be made, without the presence of what are now called mediums,—that is, without the presence of one of our world, by means of whose electricity the material of the other world can be so changed that the inhabitants of the latter can use it to create the disturbances.

The following narrative conveys more nearly than any other in the chapter the popular idea of a haunted house, as the building appears to have been uninhabited previous to the visit of the parties named in the narrative.

"*The Castle of Slawensik.*" In the month of November, 1806, Councilor Hahn, attached to the court of the then reigning Prince of Hohenlohe, Neuenstein-Ingelfingen, received orders from the prince to proceed to the above castle, situated in Upper Silesia, and there await his

orders. Hahn was accompanied by Cornet Charles Kern.—They both occupied the same room in the castle, which was a corner room on the first floor, having no opening without except the windows. The only residents of the castle at the time were Hahn, Kern, Hahn's servant, and two of the prince's coachmen.

“On the third evening after their arrival in the castle, the two friends were sitting reading at a table in the middle of the room. About nine o'clock their occupation was interrupted by the frequent falling of small bits of lime over the room. They examined the ceiling, but could perceive no signs of their having fallen thence. As they were conversing of this, still larger pieces of lime fell around them. This lime was cold to the touch, as if detached from an outside wall.

“They finally set it down to the account of the old walls of the castle, and went to bed and to sleep. The next morning they were astonished at the quantity of lime that covered the floor, the more so as they could not perceive on walls or ceiling the slightest appearance of injury. By evening, however, the incident was forgotten, until not only the same phenomenon recurred, but bits of lime were thrown about the room, several of which struck Hahn. At the same time loud knockings, like the report of distant artillery, were heard, sometimes as if on the floor, sometimes as if on the ceiling. Again the friends went to bed; but the loudness of the knocks prevented their sleeping. Kern accused Hahn of causing the knockings by striking on the boards that formed the under portion of his bedstead, and was not convinced of the contrary till he had taken the light and examined for himself. Then Hahn conceived a



similar suspicion of Kern. The dispute was settled by both rising and standing close together, during which time the knockings continued as before. Next evening, besides the throwing of lime and the knockings, they heard another sound, resembling the distant beating of a drum.

“Thereupon they requested of a lady who had charge of the castle, Madame Knittel, the keys of the rooms above and below them; which she immediately sent them by her son. Hahn remained in the chamber below, while Kern and young Knittel went to examine the apartments in question. Above they found an empty room, below a kitchen. They knocked; but the sounds were entirely different from those that they had heard, and which Hahn at that very time continued to hear, in the room below. When they returned from their search, Hahn said, jestingly, ‘The place is haunted.’ They again went to bed, leaving the candles burning; but things became still more serious, for they distinctly heard a sound as if some one with loose slippers on were walking across the room; and this was accompanied also with a noise as of a walking-stick on which some one was leaning, striking the floor step by step; the person seeming, as far as one could judge by the sound, to be walking up and down the room. Hahn jested at this, Kern laughed, and both went to sleep, still not seriously disposed to ascribe these strange phenomena to any supernatural source.

“Next evening, however, it seemed impossible to ascribe the occurrences to any natural cause. The agency, whatever it was, began to throw various articles about the room; knives, forks, brushes, caps, slippers,

padlocks, a funnel, snuffers, soap, in short, whatever was loose about the apartment. Even candlesticks flew about, first from one corner, then from another. If the things had been left lying as they fell, the whole room would have been strewn in utter confusion. At the same time there fell at intervals more lime; but the knockings were discontinued. Then the friends called up the two coachmen and Hahn's servant, besides young Knittel, the watchman of the castle, and others; all of whom were witnesses of these disturbances."

It is not necessary for my purpose to copy the whole narrative, which occupies eight or nine pages of Mr. Owen's work.

After the disturbances had continued about three weeks, Hahn and Kern removed into the room immediately above the one they were occupying; but the same disturbances followed them to their new apartment. The story of the disturbances spread over the neighborhood, and others visited the castle and witnessed them. Finally the two friends moved into another room—the third occupied—when the disturbances appear to have ceased.

The narrative is taken by Mr. Owen from Dr. Kerner's life of the Seeress of Prevorst, it having been communicated to the Dr. by Hahn; and is attested by the latter as follows:—

"I saw and heard everything, exactly as here set down; observing the whole carefully and quietly. I experienced no fear whatever; yet I am wholly unable to account for the occurrences narrated.

"Written this 19th of November, 1808.

"COUNCILOR HAHN."



Two subsequent letters from Hahn to Dr. Kerner, upon the subject are published, the latest dated May, 1831.

It is also stated that a gentleman of the utmost respectability, residing in Stuttgart, visited Slawensik in the year 1830, for the purpose of verifying the narrative; and that, while some ridiculed it, the only two men he met with, survivors of those who had witnessed the events, confirmed the accuracy of the narrative in every particular.

“This gentleman further ascertained that the castle of Slawensik had been since destroyed, and that in clearing away the ruins, there was found a male skeleton walled in and without coffin, with the skull split open. By the side of this skeleton lay a sword.”

This last story is not very well authenticated. There may have been some tragedy enacted in the castle which was the cause of its being haunted by beings of the other world, but it is equally probable that the cause was, the latter having lived there a life of pleasure.

The disturbances were never,—so far as appears from the narrative of Hahn, and the statement of the gentleman who subsequently visited the place—witnessed before or since the visit of Hahn and Kern; and it is evident on reading the whole narrative, that Hahn was the medium.

In the portion I have copied it is stated that when Kern and young Knittel went into the room above, Hahn continued to hear the knockings, but the two former heard nothing; and it does not appear that any disturbances were witnessed when Hahn was not present,

while it is stated that Hahn witnessed them, when entirely alone in the castle.

“Hahn resolved that he would investigate them seriously. He accordingly, one evening, sat down at his writing-table, with two lighted candles before him; being so placed that he could observe the whole room, and especially all the windows and doors. He was left, for a time, entirely alone in the castle, the coachmen being in the stables, and Kern having gone out. Yet the very same occurrences took place as before; nay, the snuffers, under his very eyes, were raised and whirled about.”

The disturbances in the residence of the Fox family, at Hydesville, N. Y., also commenced soon after the family had moved into the house. They—or certain members of the family—were probably the first occupants, through whom the beings of the other world visiting the house, could cause the disturbances, as Hahn was the first at the castle. The great difference in the two cases is, that a member of the Fox family discovered a mode of communicating with the “spirits,” and therefore she, and one or two of her sisters, became known as mediums, and were followed wherever they went by the “spirits.” Had Hahn made the same discovery, he undoubtedly would also have been followed from the castle.

This explains the fact, that before the rise of modern spiritualism, stories of haunted houses—that is, of houses in which any visitor was liable to be visited by a “ghost”—were more frequent than at present.

An individual visiting the house, would see an apparition, or hear strange noises, or see articles moved by



invisible agency; possibly out of a considerable number visiting the house, two or three would have similar experience, others would imagine they saw a "ghost," or heard strange noises, and thus the house got the reputation of being haunted.

The popular belief was probably correct on the main point, the error being in supposing that one person was as likely as another to witness the occurrences.

Since a mode of communication has been discovered, and "mediums" have become common, the class of beings of the other world who haunt ours, mostly gather around the mediums: and their desire for communication with our world is so great, that, when this desire is gratified, they will generally cease their annoyances.

It may be thought by some, that if Councilor Hahn was a medium through whom such disturbances could be produced, the fact goes to disprove the theory that mediums of this class are never very intellectual.

I presume the title "councilor" indicates that he was a member of the prince's council, and nothing more. This is no evidence that he either was, or was not, an intellectual man. The council of a petty German prince could have no large amount of intellectual labor to perform in its official capacity. The princes themselves are not, even at the present time, remarkable for intellectuality.

There is in this narrative an account of an apparition, which, I think, supports my statement that they are mostly impressional, or hallucinations.

One evening, when the disturbances were going on, "Kern, half undressed, paced the room in deep thought. Suddenly he stopped before a mirror, into which he chanced to look. After gazing upon it for some ten

minutes, he began to tremble, turned deadly pale, and moved away. Hahn, thinking that he had been suddenly taken ill from the cold, hastened to him and threw a cloak over his shoulders. Then Kern, naturally a fearless man, took courage, and related to his friend, though still with quivering lips, that he had seen in the mirror the appearance of a female figure, in white, looking at him, and apparently before him, for he could see the reflection of himself behind it. It was some time before he could persuade himself that he really saw this figure; and for that reason he remained so long before the glass. Willingly would he have believed that it was a mere trick of his imagination; but as the figure looked at him full in the face, and he could perceive its eyes move, a shudder passed over him, and he turned away. Hahn instantly went to the mirror and called upon the image to show itself to him; but, though he remained a quarter of an hour before it, and often repeated his invocation, he saw nothing."

As I have frequently heard of apparitions being seen in mirrors, and of persons "divining" by looking into crystals, I am inclined to believe that the act of gazing steadily into these will sometimes produce hallucinations.

But, whether produced in this way, or by one of the beings of the other world, the vision of Kern was evidently an instance of hallucination. He saw the reflection of himself behind the other reflection, therefore the object reflected, if there was any, must have been between him and the mirror. Now a plane mirror does not increase the distinctness of an object; on the contrary, the reflection is less distinct than the object itself. Therefore if there had been any object between him and



the mirror capable of being reflected, he would have seen the object, and not merely the reflection.

The narratives in this chapter are so much alike, and the phenomena described, so similar to what has been witnessed by thousands since the rise of modern spiritualism, that I will only notice the several narratives so far as they appear to confirm or negative the theory I have given.

*"The Glanvil Narrative"* is an account given by the Rev. Joseph Glanvil, chaplain-in-ordinary to Charles II. of disturbances in the house of Mr. Mompesson, at Tedworth, England, continuing from April, 1661, until April, 1663.

From the first part of the narrative it would be impossible to decide who was the medium; no particular member of the family is indicated. But on reading the whole, it appears pretty evident that a daughter, about ten years of age, was a medium, and I should infer, the only one in the house; but upon this point it is somewhat difficult to decide.

*"The Wesley Narrative"* gives an account of similar disturbances in the parsonage of Rev. Samuel Wesley, father of the celebrated John Wesley.

It is impossible to arrive at any satisfactory conclusion as to the medium, or mediums, in this case. It would appear from this narrative, as well as from a portion of the Glanvil narrative, that the occurrences could not have been owing to the presence of any one, two, or three individuals in the house. But all observations of the phenomena by persons not familiar with the same,

are usually at first equally inaccurate. The first portion of the Glanvil narrative was derived by that gentleman from Mr. Mompesson and others. Mr. Glanvil states that when he visited the house, the "demon or spirit" haunted two children—girls between seven and eleven years of age; and he witnessed no disturbances except in the presence of these children.

The following narrative shows more clearly inaccuracy in the first observations. It is taken from a work by Mackay, on "Popular Delusions," he considering it an example of the kind.

"*The Farm-House of Baldarroch, Scotland.* On the 5th of December, 1838, the inmates of the farm-house of Baldarroch, in the district of Banchory, Aberdeenshire, were alarmed by observing a great number of sticks, pebble-stones, and clods of earth flying about their yard and premises. They endeavored, but in vain, to discover who was the delinquent, and the shower of stones continuing for five days in succession, they came at last to the conclusion that the devil and his imps were alone the cause of it. The rumor soon spread all over that part of the country, and hundreds of persons came from far and near to witness the antics of the devils of Baldarroch. After the fifth day, the showers of clods and stones ceased on the outside of the premises, and the scene shifted to the interior. Spoons, knives, plates, mustard-pots, rolling-pins, and flat-irons appeared suddenly endued with the power of self-motion, and were whirled from room to room, and rattled down the chimneys, in a manner nobody could account for. The lid of a mustard-pot was put into a cupboard by a ser-



vant girl, in the presence of scores of people, and in a few minutes afterward came bouncing down the chimney, to the consternation of everybody. There was also a tremendous knocking at the doors and on the roof, and pieces of stick and pebble-stones rattled against the windows and broke them. The whole neighborhood was a scene of alarm; and not only the vulgar, but persons of education, respectable farmers within a circle of twenty miles, expressed their belief in the supernatural character of these events."

If the narrative terminated here, it would be impossible to account for the disturbances consistently with the theory I have given; far more difficult than to account for those described in the Glauvil and Wesley narratives. But Mackay's narrative closes as follows:—

"After a fortnight's continuance of the noises, the whole trick was discovered. The two servant-lasses were strictly examined, and then committed to prison. It appeared that they alone were at the bottom of the whole affair, and that the extraordinary alarm and credulity of their master and mistress in the first instance, and of the neighbors and country-people afterwards, made their task comparatively easy. A little common dexterity was all they had used; and, being themselves unsuspected, they swelled the alarm by the wonderful stories they invented. It was they who loosened the bricks in the chimneys and placed the dishes in such a manner on the shelves that they fell on the slightest motion."

Mr. Owen adds, "The proof that the girls were the authors of all the mischief appears to have rested on the fact that 'no sooner were they secured in the county

gaol, than the noises ceased ;' and thus, says Mackay, 'most people were convinced that human agency alone had worked all the wonder.' Others, however, he admits, still held out in their first belief, and were entirely dissatisfied with the explanation, as indeed they very well might be, if we are to trust to the details given by Mackay himself of these disturbances."

It appears then, that it was finally observed that the disturbances occurred only in the presence of the two servant-girls ; (a closer observation would possibly have showed that they occurred only in the presence of one), and when they were removed the disturbances ceased.

The account then, especially the description of the showers of sticks, stones and clods of earth, flying about the yard and premises, must be an exaggeration.

The other narratives in this chapter, with a single exception, clearly indicate that the disturbances occurred only in the presence of certain individuals. Mr. Owen seems to have noticed this fact. In reference to the Mackay narrative he says :—

"One can understand that a court of justice should admit, as presumptive proof against the girls, the fact that from the time they were lodged in jail, the disturbances ceased. With the lights before them, the presumption was not unreasonable. But I have already adduced some proof, and shall hereafter add more, that such disturbances appear to attach to individuals, (or, in other words, to occur in certain localities in their presence) without any agency—at least any conscious agency—on the part of those persons themselves."

But the next narrative he gives is the one I have re-



ferred to, as being the only one in the chapter confuting this theory. I will give a pretty full synopsis.

“*The Cemetery of Ahrensburg.* In the immediate vicinity of Ahrensburg, the only town in the Island of Oesel,\* is the public cemetery. Tastefully laid out and carefully kept, planted with trees and partly surrounded by a grove dotted with evergreens, it is a favorite promenade of the inhabitants. Besides its tombs,—in every variety, from the humblest to the most elaborate,—it contains several private chapels, each the burying-place of some family of distinction. Underneath each of these is a vault, paved with wood, to which the descent is by a stairway from inside the chapel and closed by a door. The coffins of the members of the family more recently deceased usually remain for a time in the chapel. They are afterward transferred to the vaults, and there placed side by side, elevated on iron bars. These coffins it is the custom to make of massive oak, very heavy and strongly put together.

“The public highway passes in front of the cemetery and at a short distance therefrom. Conspicuous, and to be seen by the traveler as he rides by, are three chapels, facing the highway. Of these the most spacious, adorned with pillars in front, is that belonging to the family of Buxhoewden, of patrician descent, and originally from the city of Bremen. It has been their place of interment for several generations.”

It was in this chapel, which for some eight or ten years previous to the incidents narrated, had the reputation of being haunted, that the disturbances took place.

\* In the Baltic.

It was the habit of the country people visiting the cemetery, to fasten their horses immediately in front of, and close to this chapel.

On the second day of Pentecost, Monday, the 22d of June, in the year 1844, a woman visited the cemetery, and fastened her horse, as usual, in front of the chapel. While kneeling in prayer by the grave of her mother, situated behind the chapel, the woman had an indistinct perception, as she afterward remembered, that she heard noises in the direction of the chapel. On completing her prayers, and returning to her horse, she found it covered with sweat and foam, its limbs trembling, and appearing to be in mortal terror. It was scarcely able to walk, and she was obliged to call a veterinary surgeon, who said the horse must have been excessively terrified from some cause or other. He bled it, administered a remedy, and the animal recovered.

The following Sunday several persons who had fastened their horses in front of the chapel, reported that they found them in a somewhat similar condition; and some of them stated that they heard, seeming to proceed from the vaults of the chapel, rumbling sounds which occasionally assumed the character of groans.

“And this was but the prelude to further disturbances, gradually increasing in frequency. One day in the course of the next month (July) it happened that eleven horses were fastened close to the columns of the chapel. Some persons, passing near by, and hearing, as they alleged, loud voices, as if issuing from beneath the building, raised the alarm; and when the owners reached the spot they found the poor animals in a pitiable condition. Several of them, in their frantic efforts to



escape, had thrown themselves on the ground, and lay struggling there; others were scarcely able to walk or stand; and all were violently affected, so that it became necessary immediately to resort to bleeding and other means of relief. In the case of three or four of them these means proved unavailing. They died within a day or two.

"This was serious. And it was the cause of a formal complaint being made by some of the sufferers to the consistory,—a court holding its sitting at Ahrensburg and having charge of ecclesiastical affairs.

"About the same time a member of the Buxhoewden family died. At his funeral, during the reading in the chapel of the service for the dead, what seemed groans and other strange noises were heard from beneath, to the great terror of some of the assistants, the servants especially. The horses attached to the hearse and to the mourning coaches were sensibly affected, but not so violently as some of the others had been. After the interment three or four of those who had been present, bolder than their neighbors, descended to the vault. While there they heard nothing; but they found, to their infinite surprise, that, of the numerous coffins which had been deposited there in due order side by side, almost all had been displaced and lay in a confused pile. They sought in vain for any cause that might account for this. The doors were always kept carefully fastened, and the locks showed no signs of having been tampered with. The coffins were replaced in due order."

The excitement increasing, and renewed complaints reaching the consistory, an inquiry was proposed, which the family at first objected to, treating the matter as a

trick or scandal set on foot by their enemies. But the Baron de Guldenstubbé, president of the consistory, having visited the vault privately in company with two members of the family, and found the coffins again in the same disorder,—which were again replaced—an official investigation was assented to.

“The persons charged with this investigation were the Baron de Guldenstubbé as president, and the bishop of the province, as vice-president of the consistory; two other members of the same body; a physician named Luce; and, on the part of the magistracy of the town, the burgomeister, named Schmidt, one of the syndics, and a secretary.

“They proceeded, in a body, to institute a careful examination of the vault. All the coffins there deposited, with the exception of three, were found this time, as before, displaced. Of the three coffins forming the exception, one contained the remains of a grandmother of the then representative of the family, who had died about five years previous; and the two others were of young children. The grandmother had been, in life, revered almost as a saint, for her great piety and constant deeds of charity and benevolence.”

The commission found, on examination, that nothing had been carried off; the ornaments of the coffins were found untouched, and the articles of jewelry, which had been buried with the corpses, remained in the coffins. They had the pavement of the vault taken up, and the foundations of the chapel carefully examined, to ascertain if there was any subterranean entrance, but found none.

“Nothing remained but to replace everything in due order, taking exact note of the position of the coffins,



and to adopt especial precautions for the detection of any future intrusion. This, accordingly, was done. Both doors, the inner and the outer, after being carefully locked, were doubly sealed; first with the official seal of the consistory, then with that bearing the arms of the city. Fine wood-ashes were strewed all over the wooden pavement of the vault, the stairs leading down to it from the chapel, and the floor of the chapel itself. Finally, guards, selected from the garrison of the town and relieved at short intervals, were set for three days and nights to watch the building and prevent any one from approaching it.\*

“At the end of that time the commission of inquiry returned to ascertain the result. Both doors were found securely locked and the seals inviolate. They entered. The coating of ashes still presented a smooth unbroken surface. Neither in the chapel nor on the stairway leading to the vault was there the trace of a footstep of man or animal. The vault was sufficiently lighted from the chapel to make every object distinctly visible. They descended. With beating hearts, they gazed on the spectacle before them. Not only was every coffin, with the same three exceptions as before, displaced, and the whole scattered in confusion over the place, but many of them, weighty as they were, had been set on end, so that the head of the corpse was downward. Nor was even this all. The lid of one coffin had been partially forced open, and there projected the shriveled right arm of the corpse it contained, showing beyond the elbow; the lower arm being turned up toward the ceiling of the vault!”

\* It does not appear that the guard heard noises of any kind.

No trace of footstep was discovered in the vault, and this time, as before, the commission found that nothing had been carried off.

“They approached, with some trepidation, the coffin from one side of which the arm projected; and, with a shudder, they recognized it as that in which had been placed the remains of a member of the Buxhoewden family who had committed suicide. The matter had been hushed up at the time, through the influence of the family, and the self-destroyer had been buried with the usual ceremonies; but the fact transpired, and was known all over the island, that he was found with his throat cut and the bloody razor still grasped in his right hand,\* —the same hand that was now thrust forth to human view from under the coffin-lid; a ghastly memorial, it seemed, of the rash deed which had ushered the unhappy man, uncalled, into another world!”

The commission, it is stated, made an official report, which is to be found in the archives of the consistory. Mr. Owen however has not seen it.

“It remains to be stated that, as the disturbances continued for several months after this investigation, the family, in order to get rid of the annoyance, resolved to try the effect of burying the coffins. This they did, covering them up, to a considerable depth, with earth. The expedient succeeded. From that time forth no noises were heard to proceed from the chapel; horses could be fastened with impunity before it; and the inhabitants, recovering from their alarm, frequented with their children, as usual, their favorite resort.”

This narrative was given Mr. Owen, by Mademoiselle

\* The first instance of the kind I have read of, so far as I can recollect.



de Guldenstubbé, daughter of the baron referred to. It is impossible to account for the disturbances consistently with the theory I have given, for they appear to have occurred when no one of our world was in or near the chapel. The question then is, as to the authenticity of the narrative.

In the copy of Mr. Owen's work which I have, I find on page 345, the following, "*Note to tenth thousand.*"

"In the first editions of this work, another narrative, bearing upon the habitual appearance of a living person, was here given. It is now replaced by that of the 'Two Sisters,' for the following reasons. A friend of one of the parties concerned, having made inquiries regarding the story, kindly furnished me with the result; and the evidence thus adduced tended to invalidate essential portions of it. A recent visit to Europe enabled me to make further inquiries into the matter; and though, in some respects, these were confirmatory, yet I learned that a considerable portion of the narrative in question, *which had been represented to me as directly attested*, was in reality sustained only by second-hand evidence. This circumstance, taken in connection with the conflicting statements above referred to, places the story outside the rule of authentication to which in these pages I have endeavored scrupulously to conform; and I therefore omit it altogether."

On examination of a copy of the first edition, I find that the narrative since omitted, is entitled, "*Why a Livonian School-Teacher lost her situation;*" and that it was given Mr. Owen, by Mademoiselle de Guldenstubbé. It is about as wonderful a story as that of the chapel. I infer that some friend of the school-teacher,

having read Mr. Owen's work, took the trouble to examine into the matter, and the result was as stated by Mr. Owen. In this case Mademoiselle de Guldens-tubbé was, as she stated, a pupil at the school, and she professed to describe what had taken place under her own observation. That narrative therefore was far more likely to be accurate than the one relative to the chapel, in which she only professed to state what she had heard through various sources. It appears to me, that under such circumstances, Mr. Owen should have omitted the latter narrative also.

It is true, Mr. Owen says, the brother of the lady confirmed the story. But confirming a story in a general sort of way, and giving the particulars of the same, are very different things. I presume the brother would have confirmed the story relative to the school-teacher, for he must have heard something about the matter.

It appears from Mr. Owen's note, which I have copied, that the narrative relative to the school-teacher was not wholly fictitious; I presume that relative to the chapel was not; and we can easily conceive that an imaginative and credulous lady, who was quite young at the time of the occurrences, stated in each case what she believed to be the facts; but the attempt to explain either narrative would be idle.

In reference to the disturbances having ceased when the coffins were buried, Mr. Owen says:—

“Finally, if these disturbances are to be ascribed to trickery, why should the tricksters have discontinued their persecution as soon as the coffins were put under ground?

“This last difficulty, however, exists equally in case we adopt the spiritual hypothesis. If to interference



from another world these phenomena were due, why should that interference have ceased from the moment the coffins were buried?"

It would be very difficult to account for this, supposing the narrative to be strictly accurate; for even if burying the coffins prevented their being disturbed—and I see no reason why it should, upon any other theory than that I have given—yet this would not prevent the groans, and other terrible noises, which frightened the horses to death.

But supposing the coffins were moved by beings of the other world, when some particular individual of ours was in, or very near the chapel, in the way I have stated such things are done; evidently they could not be thus moved when buried several feet deep in the earth; and if the only noises heard, were caused by moving the coffins, these would also cease.

In reference to the point I have endeavored to establish, namely, that these occurrences only take place in the presence of certain individuals, called mediums, the fact that within the past few years they have been witnessed in the presence of such individuals, by thousands who never witnessed them elsewhere, is very strong, if not conclusive proof of the truth of the position.

The next two chapters are on, "*Apparitions of the Living*," and "*Apparitions of the Dead*."

It will be perceived from the following extract from the latter chapter, that Mr. Owen, in common with most—if not all—spiritualists, considers the phenomena in each case to be of the same character.

"If, as St. Paul teaches and Swedenborgians believe, there go to make up the personality of man a natural

body and a spiritual body; if these co-exist, while earthly life endures, in each one of us; if, as the apostle further intimates and the preceding chapter seems to prove,\* the spiritual body—a counterpart, it would seem, to human sight, of the natural body—may, during life, occasionally detach itself, to some extent or other, and for a time, from the material flesh and blood which for a few years it pervades in intimate association; and if death be but the issuing forth of the spiritual body from its temporary associate; then, at the moment of its exit, it is that spiritual body which through life may have been occasionally and partially detached from the natural body, and which at last is thus entirely and forever divorced from it, that passes into another state of existence.

“But if that spiritual body, while still connected with its earthly associate, could under certain circumstances, appear distinct and distant from the natural body, and perceptible to human vision, if not to human touch, what strong presumption is there against the supposition that after its final emancipation the same spiritual body may still at times show itself to man?”

Admitting the premises to be correct, the supposition is a natural one. The question then is as to whether a spiritual body is ever seen by persons of our world.

I will next notice Mr. Owen's remarks about hallucinations. He makes the following distinction between hallucinations and illusions. By the former he under-

\* The reader will understand that the chapter from which this is taken, follows that on Apparitions of the Living. I give the extract here, to show that he considers apparitions of the living and the dead to be alike.



stands, "a false perception of that which has no existence whatever;" by the latter, "an incorrect perception of something which actually exists."

"An illusion, unlike a hallucination, has a foundation in reality. We actually see or hear something, which we mistake for something else." \* \* \*

"There are collective illusions; for it is evident that the same false appearance which deceives the senses of one man is not unlikely to deceive those of others also."

"But I know of no well-authenticated instance of collective hallucinations. No two patients that I ever heard of imagined the presence of the same cat or dog at the same moment. None of Nicolai's\* friends perceived the figures which showed themselves to him. When Brutus's evil genius appeared to the Roman leader, no one but himself saw the colossal presence or heard the warning words, 'We shall meet again at Philippi.' It was Nero's eyes alone that were haunted with the specter of his murdered mother.

"This is a distinction of much practical importance. If two persons perceive at the same time the same phenomenon, we may conclude that that phenomenon is an objective reality,—has, in some phase or other, actual existence."

Instances of collective hallucinations are probably not as common as those of collective illusions, for the reason that the former can only occur by the mind of one person, who first experiences the hallucination, acting on that of others. This could not be expected to

\* An individual who imagined that his room was full of human figures, moving about.

happen very often. But, as Mr. Owen has been investigating this subject, if he has met with no well-authenticated instances of collective hallucinations, he has, I think, been singularly unfortunate. I am quite confident that I have occasionally heard of such instances, but cannot now recollect them, or the authority for the same. But as Mr. Owen cites Catharine Crowe's "*Night Side of Nature*," I will copy one or two narratives from that work, which appear to be as authentic as any in the volume. It is a peculiarity of this authoress that she seldom gives the authority for the narrative.

As Mr. Owen says that he never heard of two patients who, at the same moment, imagined the presence of the same cat or dog—meaning, I suppose, animals of any kind,—I will first copy an instance of that nature.

"During the seven years' war in Germany, a drover lost his life in a drunken squabble on the high road.

"For some time there was a sort of rude tombstone, with a cross on it, to mark the spot where his body was interred; but this has long fallen, and a mile-stone now fills its place. Nevertheless, it continues commonly asserted by the country people, and also by various travelers, that they have been deluded in that spot by seeing, as they imagine, herds of beasts, which on investigation prove to be merely visionary. Of course, many people look upon this as a superstition; but a very singular confirmation of the story occurred in the year 1826, when two gentlemen and two ladies were passing the spot in a post carriage. One of these was a clergyman, and none of them had ever heard of the phenomenon said to be attached to the place. They



had been discussing the prospects of the minister, who was on his way to a vicarage, to which he had just been appointed, when they saw a large flock of sheep, which stretched quite across the road, and was accompanied by a shepherd and a long haired black dog. As to meet cattle on that road was nothing uncommon, and indeed they had met several droves in the course of the day, no remark was made at the moment, till suddenly each looked at the other and said, 'What is become of the sheep?' Quite perplexed at their sudden disappearance, they called to the postillion to stop, and all got out, in order to mount a little elevation and look around, but still unable to discover them, they now bethought themselves of asking the postillion where they were; when, to their infinite surprise, they learnt that he had not seen them. Upon this, they bade him quicken his pace, that they might overtake a carriage that had passed them shortly before, and inquire if that party had seen the sheep; but they had not.

"Four years later, a postmaster named J——, was on the same road, driving a carriage in which were a clergyman and his wife, when he saw a large flock of sheep near the same spot. Seeing they were very fine wethers, and supposing them to have been bought at a sheep-fair that was then taking place a few miles off, J—— drew up his reins and stopped his horses, turning at the same time to the clergyman to say, that he wanted to inquire the price of the sheep, as he intended going next day to the fair himself. Whilst the minister was asking him what sheep he meant, J—— got down and found himself in the midst of the animals, the size and beauty of which astonished him. They passed him at an unusual

rate, whilst he made his way through them to find the shepherd, when, on getting to the end of the flock, they suddenly disappeared. He then first learnt that his fellow-travelers had not seen them at all."

In the first case, if we are to credit the narrative—and it bears the mark of probability—four persons saw at the same moment, the same black dog and a flock of sheep. Whether these four were connections by blood or marriage, we are not informed; but we may assume that they were at least acquaintances, and they had been riding for some time in the same carriage, engaged in conversation, thus having become to some extent *en rapport*, so that the mind of one experiencing a hallucination would affect that of another. The postillion, who was not in a position to become *en rapport* with the party, did not experience the hallucination.

In the second case, we have no reason to suppose that the mind of Mr. J——, the driver, would have any effect upon the two persons in the carriage, and the latter did not experience the hallucination.

If neither of the parties experiencing the hallucination, had previously heard of the phenomenon as being connected with the locality, I can imagine but two causes which might produce it.

Owing to the experience I have had, it is not in my view so improbable a supposition as it will doubtless appear to the reader, that a being of the other world—the drover or the one who killed him—may have haunted, or occasionally visited the locality, and caused the hallucinations.

The other idea is, that there may have been some peculiar formation of ground, or other objects at the lo-



cality, tending, in connection with the fact that the party had met flocks of sheep, to produce, what Mr. Owen calls an *illusion*, and an illusion will frequently cause a hallucination.

That the phenomenon cannot be accounted for by calling it an "illusion" is very evident. It would be very strange, if, while it was a very rare circumstance that any one passing the spot experienced anything of the kind, all four in the carriage should, the mind of each uninfluenced by that of another, experience *precisely* the same illusion, which disappeared in all at the same instant. Besides, a very slight change of position on the part of the spectator will dispel an illusion, but Mr. J—— continued to see the sheep, thinking himself in the midst of the flock, after he had got down from the carriage.

The following narrative is from the same work:—

"About the year 1750, a visionary army of the same description\* was seen in the neighborhood of Inverness by a respectable farmer of Glenary, and his son. The number of troops was very great, and they had not the slightest doubt that they were otherwise than substantial forms of flesh and blood. They counted at least sixteen pairs of columns, and had abundance of time to observe every particular. The front ranks marched seven abreast, and were accompanied by a good many women and children, who were carrying tin cans and other implements of cookery. The men were clothed in red, and their arms shone brightly in the sun. In the midst of them was an animal, a deer, or a horse, they could not distinguish which, that they were driving furiously

\* Referring to a preceding narrative.

forward with their bayonets. The younger of the two men observed to the other, that every now and then, the rear ranks were obliged to run to overtake the van; and the elder one, who had been a soldier, remarked that that was always the case, and recommended him, if he ever served, to try and march in the front. There was only one mounted officer; he rode a gray dragoon horse, and wore a gold-laced hat, and blue Hussar cloak, with wide open sleeves lined with red. The two spectators observed him so particularly, that they said afterwards they should recognize him anywhere. They were, however, afraid of being ill-treated, or forced to go along with the troops, whom they concluded had come from Ireland, and landed at Kyntyre; and whilst they were climbing over a dyke to get out of their way, the whole thing vanished."

Here, whatever caused the hallucination, there was probably formed in the mind of the father, who had been a soldier, a likeness of what he had actually seen, and his mind impressed the image on that of the son.

As to Mr. Owen's remark that none with Nicolai and others, saw the figures that those persons imagined they did, I cannot perceive how this fact proves that there are no collective hallucinations. I presume he would not deny that one person may be the subject of an illusion, while others present, who saw the same object, were not; and if this does not prove that there can be no collective illusions, how does a similar instance of hallucination, prove that there can be no collective hallucinations?

In reference to his position that there are none such, Mr. Owen says, "The results of what have been usually



called electro-biological experiments cannot with any propriety be adduced in confutation of this position. The biologized patient knowingly and voluntarily subjects himself to an artificial influence, of which the temporary effect is to produce false sensations; just as the eater of hasheesh, or the chewer of opium, conjures up the phantasmagoria of a partial insanity, or the confirmed drunkard exposes himself to the terrible delusions of delirium-tremens. But all these sufferers know, when the fit has passed, that there was nothing of reality in the imaginations that overcame them."

The biologized patient is not given anything to eat or drink; he simply remains, as far as possible, passive, and the effect is wholly produced by the mind, or will of the operator. It is true there is something different, or rather something more in his case, than in that of one who is *merely* the subject of a hallucination; for in the former case, the patient's *will* seems to be subject to that of the operator. The experiments simply prove that the mind of one person can, under certain conditions, produce hallucinations in those of several other persons, at the same moment.

Of course the patients know, when the experiments are over, that there was nothing of reality in what they imagined they saw, because they are told in the first place the nature of the experiments. But suppose this was never explained to them; and let us further suppose them to have heard of spiritualism; now, if the operator told them that he could open their "spiritual vision," or "interior perception," so that they could perceive objects invisible to them in their normal state, can any one doubt that some of them would continue to

believe that they had really perceived the object? Certainly, if they were made to think they saw human figures, there can be no doubt that many would afterward believe they had seen "spirits."

Mr. Owen maintains, that while the fact that two or more persons perceive at the same time, the same object, is evidence that it is not a case of hallucination, it does not follow that if only one person among many perceives an object, it is a case of hallucination.

"There is nothing, then, absurd or illogical in the supposition that some persons may have true perceptions of which we are unconscious. We may not be able to comprehend *how* they receive these; but our ignorance of the mode of action does not disprove the reality of the effect. I knew an English gentleman who, if a cat had been secreted in a room where he was, invariably and infallibly detected her presence. *How* he perceived this, except by a general feeling of uneasiness, he could never explain; yet the fact was certain."

I doubt the ability of the gentleman to detect the presence of a cat, unless some person present knew it was in the room. But suppose the case as stated. Then the gentleman did not think he *saw* the cat. But most persons who believe that they have when awake, perceived "spirits," state that they saw them with their eyes, in the usual way. Now if they do not see them in the natural way, but have some other mode of perception, how is it that they are liable to this deception? We are not thus deceived by our other senses: we do not imagine that we see sound, or hear color, or smell form.

But the first narrative I shall copy contradicts, I think, Mr. Owen's theory. He says, in reference to it,



"In the next case, if it be one of hallucination, two senses were deceived."

He must either mean, our natural senses of seeing and hearing, or that the observer had two senses of this nature, in addition to those of most persons.

*"Sight and Sound.* During the winter of 1839-40, Dr. J—— E—— was residing, with his aunt, Mrs. L——, in a house on Fourteenth Street, near New York Avenue, in the city of Washington.

"Ascending one day from the basement of the house to the parlor, he saw his aunt descending the stairs. He stepped back to let her pass, which she did, close to him, but without speaking. He instantly ascended the stairs and entered the parlor, where he found his aunt sitting quietly by the side of the fire.

"The distance from where he first saw the figure to the spot where his aunt was actually sitting was between thirty and forty feet. The figure seemed dressed exactly as his aunt was; and he distinctly heard the rustle of her dress as she passed."

The narrative was related to Mr. Owen by Dr. E—— himself in 1859.

That the hallucination of sight should cause the hallucination of hearing, is not at all strange; but is it credible that Dr. E—— could not only see, but hear the rustle of a dress, which other persons could not perceive at all?

*"The figure seemed dressed exactly as his aunt was;"* and this is universally the case,—the dress of the spiritual body exactly corresponds with that worn by the natural body. If not a hallucination, why is this?

And what is the dress made of? And how does the spiritual body so speedily procure one, precisely resembling that worn by the natural body; and so substantial that the rustling of it can be heard? Questions as to the dress, spiritualists always evade, and Mr. Owen makes no attempt to explain the matter.

Some narratives of apparitions would be very absurd, viewed in any other light than as being an instance of hallucination. The following is one of the kind.

*“Apparition in Ireland.* In the summer of the year 1802, a clergyman of the Established Church, living in Ireland, was invited by the bishop to dinner. Returning from the bishop’s about ten o’clock, the clergyman approached his own residence through the garden attached to it. His wife had been left at home, being unwell.

“It was bright moonlight. On issuing from a small bed of shrubbery into a garden walk, he perceived, as he thought, in another walk, parallel to that in which he was, and not more than ten or twelve feet from him, the figure of his wife, in her usual dress. Exceedingly astonished, he crossed over and confronted her. It was his wife. At least, he distinguished her features, in the clear moonlight, as plainly as he had ever done in his life. ‘What are you doing here?’ he asked. She did not reply, but receded from him, turning to the right, toward a kitchen-garden that lay on one side of the house. In it there were several rows of peas, staked and well grown, so as to shelter any person passing behind them. The figure passed round one end of these. Mr. — followed quickly, in increased asto-



nishment, mingled with alarm; but when he reached the open space beyond the peas the figure was nowhere to be seen. As there was no spot where, in so short a time, it could have sought concealment, the husband concluded that it was an apparition, and not his wife, that he had seen. He returned to the front door, and, instead of availing himself of his pass-key as usual, he rang the bell. While on the steps, before the bell was answered, looking round, he saw the same figure at the corner of the house."

This was communicated to Mr. Owen by a son of the clergyman, in the year 1859.

Can any one believe that the spiritual body of the wife—who was living at the time—was dodging around the peas, and the corner of the house? Supposing the existence of a spiritual body, what possible motive could there be for such conduct? I think an unusual quantity of wine, drank by the clergyman at the bishop's, may account for this apparition. This idea is confirmed by the fact, that he did not avail himself, as usual, of his pass-key, which, I infer, he had with him.

The following narrative Mr. Owen considers very conclusive in favor of the spiritual theory, as the apparition was perceived at the same time by two persons.

*"Apparition of the living, seen by mother and daughter.* In the month of May and in the year 1840, Dr. D——, a noted physician of Washington, was residing with his wife and his daughter Sarah (now Mrs. B——) at their country seat, near Piney Point, in Virginia, a fashionable pleasure resort during the summer months.

"One afternoon, about five o'clock, the two ladies were walking out in a copse-wood not far from their residence; when, at a distance on the road, coming toward them, they saw a gentleman. 'Sally,' said Mrs. D——, 'there comes your father to meet us.' 'I think not,' the daughter replied; 'that cannot be papa; it is not so tall as he.'

"As he neared them, the daughter's opinion was confirmed. They perceived that it was not Dr. D——, but a Mr. Thompson, a gentleman with whom they were well acquainted, and who was at that time, though they then knew it not, a patient of Dr. D——'s. They observed also as he came nearer, that he was dressed in a blue frock coat, black satin waistcoat, and black pantaloons and hat. Also, on comparing notes afterward, both ladies, it appeared, had noticed that his linen was particularly fine, and that his whole apparel seemed to have been very carefully adjusted.

"He came up so close that they were on the very point of addressing him; but at that moment he stepped aside, as if to let them pass; and then, even while the eyes of both the ladies were upon him, he suddenly and entirely disappeared."

The ladies learned from Dr. D—— that Mr. Thompson had been confined to his room during the entire day.

The narrative was communicated to Mr. Owen by Mrs. D—— in the year 1859.

"How strong in this case," Mr. Owen remarks, "is the presumptive evidence against hallucination! Even setting aside the received doctrine of the books,\* that

\* "The received doctrine of the books," is a common, but very



there is no collective hallucination, how can we imagine that there should be produced, at the very same moment, without suggestion, or expectation, or unusual excitement of any kind, on the brain of two different persons, a perception of the self-same image, minutely detailed, without any external object to produce it? Was that image imprinted on the retina in the case both of mother and daughter? How could this be if there was nothing existing in the outside world to imprint it? or was there no image on the retina? Was it a purely subjective impression? that is, a false impression due to disease? But among the millions of impressions which may be produced, if imagination only is the creative agent, how infinite the probability against the contingency that, out of these millions, this one especial object should present itself in two independent cases!—not only a particular person, dressed in a particular manner, but that person advancing along a road, approaching within a few steps of the observers, and then disappearing! Yet even this is not the limit of the adverse chances. There is not only identity of object, but exact coincidence of time. The two perceive the very same thing at the very same moment; and this coincidence continues throughout several minutes.

“What is the natural and necessary conclusion? That there was an image produced on the retina, and that there was an objective reality there to produce it.

“It may seem marvelous, it may appear hard to believe, that the appearance of a human being, in his usual dress, should present itself where that human

indefinite term; there is scarcely any doctrine, of a speculative nature, about which scientific men do not differ.

being is not. It would be a thing a thousand times more marvelous, ten thousand times harder to believe, that the fortuitous action of disease, freely ranging throughout the infinite variety of contingent possibilities, should produce, by mere chance, a mass of coincidences such as make up, in this case, the concurrent and coterminous sensations of mother and daughter."

To make Mr. Owen's idea of hallucinations more clearly understood, I will here give another extract from the chapter introductory to the subject.

"De Boismont reminds us that considerable assemblages of men (*des réunions considérables*) have been the dupes of the same illusions. 'A cry,' he says, 'suffices to affright a multitude. An individual who thinks he sees something supernatural soon causes others, as little enlightened as he, to share his conviction.' As to illusions, both optical and oral, this is undoubtedly true; more especially when these present themselves in times of excitement,—as during a battle or a plague,—or when they are generated in twilight gloom or midnight darkness. But that the contagion of example, or the belief of one individual under the actual influence of hallucination, suffices to produce in others around, disease of the retina or of the optic or auditory nerve, or, in short, any abnormal condition of the senses, is a supposition which, so far as my reading extends, is unsupported by any reliable proof whatever.

"The hypothesis of hallucination, then, is, in a general way, untenable in cases where two or more independent observers perceive the same or a similar appearance."

I consider Mr. Owen's ideas upon this subject entirely



erroneous. He seems to think that hallucination of sight or hearing can only be caused by disease of the organs. Of course hallucinations are frequently caused in that way, but that is an entirely different branch of the subject from the one we are considering. Whether in all cases of hallucination of sight or hearing, the optic or auditory nerves are affected at all, or not, I do not know; but if so, in the class of hallucinations we are now considering, the nerves are affected *by* the brain; the hallucination is not produced by the nerves conveying a false sensation *to* the brain. In other words, the hallucination originates in the mind or brain, and not in the retina, or optic or auditory nerves.

In dreams we imagine that we see and hear distinctly, but I have never heard the theory advanced, that in all, or even in most such cases, the optic or auditory nerve became first disordered, and caused the impression.

Again, hallucinations of sight are often produced, as for example, in electro-biological experiments, by one individual speaking to the subject; telling him that a certain object is before him: to suppose that in such a case the retina or optic nerve of the subject is first affected, and afterward the imagination, would appear to me very absurd.

We cannot think of an individual, even if we never saw him, without forming more or less distinctly in the mind an image of the person, and when we think of a particular acquaintance, the image is quite distinct.

The question in the present case is not, whether "the fortuitous action of disease, freely ranging throughout the infinite variety of contingent possibilities, should produce by mere chance, a mass of coincidences such as

make up in this case, the concurrent and cotemporaneous sensations of mother and daughter ;” nor is it whether the mind of one of the ladies could affect the retina or optic nerve of the other. The question is, whether the mind of one could affect the mind of the other. The case does not differ from those of synchronous dreams, which I have noticed, except, that where both persons are awake, the phenomenon is probably less likely to occur.

Mr. Owen seems to believe that such an impression can be produced on the mind of a person of our world, by a “spirit.” The dream narrated under the heading of “*The Negro servant*,” was caused, as he evidently believes, by a being of the other world. It is stated that the lady who dreamed “was astonished, on entering her mother’s house, to meet the very black servant whom she had seen in her dream, as he had been engaged during her absence.”

Now, if the dream was produced as supposed, there is but one mode by which the lady could be made to see the servant ; namely, by the “spirit” first forming the image in his, or her, own mind, and reproducing the same in the mind of the lady.

And Mr. Owen has no grounds for assuming that the power of one individual of our world to produce an impression on the mind of another, is not of the same *kind* as that of beings of the other world.

It is true that in one case the person receiving the impression was asleep, while in the other both ladies were awake. But it seems to me not unreasonable to suppose, that if such an impression can be produced in the mind of an individual asleep, it may sometimes,



where the two persons are *en rapport*, and the mind in a tranquil and impressible state, be produced in an individual awake.

The phenomenon under consideration may, I think, be accounted for as follows:—The two ladies were walking in a copse-wood, when an *illusion* occurred to the mother. Such illusions are very common under such circumstances with individuals not accustomed to walking in woods. The body of a tree, a stump, or some other object, is mistaken for a human figure.

The mother then thought she saw indistinctly, a human figure, which she also thought resembled her husband; and said to her daughter, “Sally, there comes your father to meet us.” The two being *en rapport*, the mind of the mother, under *illusion*, produced a corresponding image, which would be *hallucination*, in the mind of the daughter. If the image of the father had been clear and distinct in the mind of the mother, the daughter would, probably, have also thought that she perceived the father. But the image in the mind of the mother being indistinct, that in the mind of the daughter was so also, and the latter, from some cause which we do not know, thought it was not her father, but some other person. The probability is, that the first thought of the daughter, on receiving an impression from the mother, was of the acquaintance, Mr. Thompson, and that she named him to the mother. At all events, as the daughter’s was a case of hallucination, we may assume that the image and *belief* was clearer and stronger in her mind than in the mother’s, consequently the mind of the former reacted on that of the latter,

producing a hallucination in the mother, when the image became quite distinct in the minds of both.

That this was an unusual phenomenon I admit, but that fact is as strong evidence against the spiritual theory, as it is against the theory I have advanced.

Mr. Owen insists, "That there *was* an image produced on the retina, and that there *was* an objective reality there to produce it."

Then the theory of the observers having a different faculty, or mode of perception, from that of most persons, is all nonsense. If an image is produced on the retina by an objective reality, in such cases, it is merely a question as to natural eye-sight. An apparition cannot be seen by one person which could not be seen by another present, having equally good natural eye-sight. Then why is it that "spirits" are not seen at the same time by a greater number of persons? Why are they never seen in Broadway, New York, or in the crowded streets of London or Paris?

Again, if we adopt the spiritual hypothesis in this case, we must believe that there were for the time being two distinct Thompsons; one in his room, the other clothed in *real* garments, resembling those worn by the "natural body"—taking a walk in the copse-wood.

In this case we are not informed whether the "natural body" was asleep or awake; but in some of the narratives it appears that it was awake. In the narrative entitled, "*Sight and Sound*," which I have copied, we are led to infer that the lady whose appearance was seen, was awake. So that there are in such cases, according to the spiritual hypothesis, actually two beings, distinct both



in body and mind, who, for a while have separated, and afterward (for what object I cannot perceive) reunite.

Suppose that during the separation, the "natural" being should commit some crime, would the "spiritual" being who is to live after the death of the former, be responsible for the act?

Whether I have given a correct explanation of the phenomenon or not, may be a question; but to me, the idea that the "spiritual body" of Mr. Thompson, "dressed in a blue frock-coat, black satin waistcoat, and black pantaloons and hat," was actually seen by the ladies, appears very absurd.

"*The dying mother and her babe*," is a narrative somewhat similar to that of Mr. Wilkins' dream; but in this case the individual producing the impression was awake, the one receiving it being asleep, or in a state resembling sleep.

A lady residing in Cambridgeshire, England, being ill, went to London for medical advice, leaving a child at home. The mother became worse, and was unable to return. In the mean time the child died. A young lady, staying in the house, who it is stated, had from infancy been accustomed to the occasional sight of apparitions, went alone into the room where the body of the infant lay in its coffin, and saw there, reclining on a sofa near the coffin, the figure of the mother.

On account of her critical condition, the mother had not been advised of the death of the child, but reviving as from a swoon, about the time of the appearance to the young lady, as was afterwards ascertained, she asked her husband why she had not been informed of the

death, and said, "It is useless to deny it, Samuel; for I have just been home, and have seen her in her little coffin."

This occurred in the year 1843, and was related to Mr. Owen by the lady who saw the apparition in 1859.

In this case; I presume, the young lady who was subject to hallucinations, having experienced the one described, produced a corresponding impression in the mind of the mother. The scene or picture, in the mind of the young lady, representing the mother viewing the infant in its coffin, was reproduced in the mind of the mother. It is probable, that if the mother had been questioned on the subject, she would have stated that she reclined on the sofa; though it appears in some cases only the more prominent, or strongest impressions are reproduced.

There is in this chapter ("Apparitions of the living,") a narrative of a dream. Why it is placed here, instead of in the chapter of dreams, is not apparent. But as Mr. Owen, in commenting upon it, expresses his views relative to apparitions of the living, I will give the substance of the narrative.

"*The Visionary excursion.*" In June of the year 1857, a lady designated as Mrs. A——, was residing with her husband and their infant child, on Woolwich Common, near London.

"One night in the early part of that month, suddenly awaking to consciousness, she felt herself as if standing by the bed-side and looking upon her own body, which lay there by the side of her sleeping husband.

"Her first impression was that she had died suddenly ;



and the idea was confirmed by the pale and lifeless look of the body, the face void of expression, and the whole appearance showing no signs of vitality. She gazed at it with curiosity for some time, comparing its dead look with that of the fresh countenances of her husband and of her slumbering infant in a cradle hard by. For a moment she experienced a feeling of relief that she had escaped the pangs of death; but the next she reflected what a grief her death would be to the survivors, and then came a wish that she could have broken the news to them gradually. While engaged in these thoughts, she felt herself carried to the wall of the room, with a feeling that it must arrest her farther progress. But no; she seemed to pass through it into the open air."

The lady was thus carried along, without any action or volition on her part, past familiar objects, until she found herself in the bed-chamber of an intimate friend, Miss L—— M——, at Greenwich; with whom she entered into conversation, the purport of which she did not afterward recollect.

The above occurred during a Wednesday night, and the next Friday Miss L—— M—— visited Mrs. A——, when the two ladies began conversing about bonnets, and Mrs. A—— said, "My last was trimmed with violet; and I like the color so much I think I shall select it again." "Yes," her friend replied, "I know that is your color." "How so?" Mrs. A—— asked. "Because when you came to me the other night—let me see; when was it?—ah, I remember, the night before last—it was robed in violet that you appeared to me." "I appeared to you the other night?" "Yes, about

three o'clock; and we had quite a conversation together. Have you no recollection of it?"

It is stated that Miss L—— M—— had from her childhood habitually seen apparitions; the occurrence therefore as it appears, did not surprise her.

The narrative was given Mr. Owen in the year 1859, by one of the ladies—the visitor—and confirmed by the other.

Mr. Owen says, "Resembling in its general character the Wilkins dream, the above differs from it chiefly in this, that the narrator appears to have observed more minutely the succession of her sensations; thus suggesting to us the idea that the apparently lifeless body which seemed to her to remain behind might, for the time, have parted with what we may call a spiritual portion of itself; which portion, moving off without the usual means of locomotion, might make itself perceptible, at a certain distance, to another person.

"Let him who may pronounce this a fantastical hypothesis, absurd on its face, suggest some other sufficient to explain the phenomenon we are here examining."

Whether any satisfactory explanation can be given or not, the above hypothesis does not explain the phenomenon at all, for the principal portion of the figure that Miss L—— M—— saw was a violet dress. The only spiritual portion of the body of Mrs. A—— that she could have seen, were the head and hands—a very small portion of the figure.

And in this case, the dress could not have been a spiritual portion of the dress which Mrs. A—— was wearing, for she was in bed, and would not be likely to



have on a violet robe. The hypothesis of Mr. Owen, therefore, does not meet the case at all. It is very strange that spiritualists will persistently ignore the dress of the spirits. Mr. Owen's work contains about five hundred duodecimo pages, and I cannot find in it the slightest attempt to explain the matter of dress.

It is not stated that Mrs. A—— thought she was robed in violet, but that appears to have been a favorite color of hers, and she had probably before the dream occurred, designed having a new bonnet trimmed with that color; we may therefore assume that when she thought herself conversing with her friend—the same friend to whom she soon after mentioned her preference for violet—she would have that color in her mind. It is stated that the visit of Miss L—— M—— on Friday, was expected before the dream occurred, and it is not improbable that Mrs. A—— had thought of telling her that she liked violet; if so, it increases the probability that she would think of the color on her imaginary visit.

And observe the apparently precise coincidence of impressions upon one point, which would not be likely to occur if the visit was a real one.

Mrs. A—— thought she entered into conversation with her friend, but could not recollect the purport; Miss L—— M—— also thought they had a conversation, and we are left to infer that she could not recollect its purport; if she could, she would have stated what the conversation was about.

There is in the chapter on "Apparitions of the living," one narrative which cannot be explained otherwise than upon the spiritual hypothesis. It was given Mr. Owen

by the Captain Clarke who also gave him the account of a wonderful dream, the narrative of which is entitled, "The two field-mice." The following is the substance of the second narrative.

"*The Rescue.*" "Mr. Robert Bruce, originally descended from some branch of the Scottish family of that name, was born, in humble circumstances, about the close of the last century, at Torbay, in the south of England, and there bred up to a seafaring life.

"When about thirty years of age, to wit, in the year 1828, he was first mate of a bark trading between Liverpool and St. John's, New Brunswick."

On a voyage of the bark, bound westward, the captain and mate, having taken an observation at noon, descended to make their calculations—the captain to the cabin, and the mate to his state-room, from which he could see into the cabin.

The mate, having completed his calculations, spoke without looking at the captain, telling him what he made their latitude and longitude, and inquiring as to the captain's calculations. Receiving no answer, he repeated his question, glancing over his shoulder, and perceiving, as he thought, the captain busy writing on his slate. As he received no reply to his second question, the mate rose, when the figure he had mistaken for the captain raised its head and disclosed to the astonished mate the features of an entire stranger.

"Bruce was no coward; but, as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him; and, instead of stop-



ping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's attention."

On telling the captain what he had seen, Bruce was ordered to go down again, and see who the individual was; but this he refused to do unless the captain would accompany him. The captain therefore went down, and the mate followed him, but they found no one either in the cabin or state-rooms. On examining the slate, they found written on it the following words:—"Steer to the Nor'west."

Every one on board the vessel, who could write at all, was requested to write the same words, but the hand-writing of none of them corresponded with that on the slate. The vessel was then searched, but no stranger found. Finally the captain decided to change his course to the north-west. After steering in that direction several hours, they discovered a vessel, with passengers on board, which had become entangled in a field of ice, and wrecked.

When the passengers were brought on board the bark, Bruce recognized one of them as being the person he had seen writing on the captain's slate. This individual was asked to write on the opposite side of the slate from that on which the mysterious writing was, the same words, namely, "Steer to the Nor'west," which he did; and the hand-writing so precisely resembled the other,—the mysterious writing—that when he was shown the latter, he supposed it was what he had just written.

On being told what the mate had witnessed, the captain of the wrecked vessel stated, that about noon the passenger fell into a heavy sleep, and on awaking

said that they would be relieved that day, giving as his reason for the prediction, that he had dreamed of being on board a bark which was coming to their rescue, and he described the appearance of the bark, which description corresponded exactly with the bark that rescued them. The passenger said that he had no recollection of dreaming that he wrote on the slate, but that everything on board the bark seemed familiar to him.

The hallucination hypothesis will not answer here, as it is stated there was actual writing on the slate. The question then is, as to the authenticity of the narrative.

Mr. Owen says it was communicated to him by Capt. J. S. Clarke, of the schooner *Julia Hallock*,—then lying at the foot of Rutgers Slip, New York—in July, 1859. The narrative of the dream was given him at the same date.

How Mr. Owen happened to learn that Captain Clarke was, or pretended to be, in possession of these facts, he does not inform us; nor does it appear that he made any inquiry as to the character for veracity of the captain. If Mr. Owen had continued his inquiries along the New York docks, he could, I have no doubt, have obtained, of equally wonderful narratives, enough to fill another volume.

This narrative—one of the most wonderful in the volume—could be, if true, easily verified; for a large number of persons—the owners of the two vessels, those on board of them, their friends, and others—must have known of the occurrence, which was one not likely to be forgotten.

But Captain Clarke has not given the slightest clew by which the matter might be investigated. He stated



that he was in the same ship with Bruce for seventeen months, and that they were as intimate as brothers; he told all about Bruce's birth and descent, where the bark was from, and where bound to; but gave the name of neither vessel, nor of either captain; and said he did not know what had become of Bruce.

If Captain Clarke sailed seventeen months with Bruce, and was as intimate with him as stated, he undoubtedly heard the name of every vessel in which Bruce had sailed. At all events, it is *very* improbable that Clarke was told so marvelous a story, and did not learn the names of the vessels.

The story in my opinion, is not entitled to the slightest credit; and this being the case, we may assume that the story of the dream was a fiction also.

As "apparitions of the living," are of the same character as "apparitions of the dead," I will only notice, in the chapter on the latter subject, two well authenticated instances of apparitions, which were produced as I think, by beings of the other world; and also such narratives as I am unable to explain.

"*The stains of blood.*" In the year 185—, a gentleman visited, remaining one night at, a residence where his sister was then staying. As I infer, the gentleman had never before been in the house, having but recently made the acquaintance of the occupants.

Awaking in the night, the gentleman noticed there was a light in the room. He next perceived a female figure, but the features were not perceptible. He now observed that the light by which he saw the figure em-

anated from itself. After moving a little distance, the figure suddenly disappeared.

In the morning the gentleman told his sister what had occurred; and the sister then informed him that a lady had been murdered some years previous in the house, but not in the room in which he slept.

The gentleman left without having any further conversation upon the subject; but shortly afterward he received a letter from his sister, in which she informed him that since he left, she had ascertained that the murder was committed in the room in which he had slept. She added, that she purposed visiting him the next day, and requested him to write out an account of what he had seen, and draw a plan of the room, marking on the plan the place of the appearance, and disappearance of the figure.

This the gentleman did; and when his sister arrived—before seeing his account or plan—she informed him, that she had had the carpet taken up in the room he had occupied, and that marks of blood were plainly visible on a particular part of the floor.

The sister then drew a plan of the room, marking on it the spots which still bore traces of blood, and on comparing the two plans, the places marked on one, as exhibiting traces of blood, coincided exactly with those marked on the other, as being the spots where the figure had appeared and disappeared.

This was communicated to Mr. Owen, in the year 1859, by a clergyman of the Church of England, who was a brother of the gentleman that saw the figure, and who received the account from the latter.

If the narrative gives all the facts bearing upon the



case, this could not have been an accidental hallucination, nor could the apparition have been caused by the mind of any one of our world. It was, I conclude, what I have called an impressional apparition, produced either by the murdered lady, or some one of the other world cognizant of the murder.

The light was a hallucination like the rest. I have seen something similar myself. I recollect seeing, I think some time in the fall or winter of 1863, while lying in bed, what appeared to be a marble statue of a female, draped as statues usually are. It was standing a few feet distant from the foot of the bed, and at first was somewhat indistinct; but while I was looking at it, it became suddenly brilliantly illuminated, and as suddenly disappeared altogether. The features, when illuminated, were distinctly visible, but I did not recognize them as being the likeness of any individual, or of any statue that I had ever seen. Although fully awake, my eyes were closed, (if I had opened them, the appearance would have vanished), and therefore, whether a natural hallucination, or one caused by a being of the other world, the light could not have been real.

The following narrative appears to be authenticated beyond all question. I recollect reading not long after the date of the occurrences, an article upon the subject, written by an Englishman, in which it appeared that there was no question as to the main facts, but the position was taken that the coincidences might have been accidental, and that the facts were not sufficient to prove that there was any spiritual agency in the matter. At least such is my recollection as to the substance of the article.

*"The fourteenth of November.* In the month of September, 1857, Captain G——W——, of the Sixth (Inniskilling) Dragoons, went out to India, to join his regiment.

"His wife remained in England, residing at Cambridge. On the night between the 14th and 15th of November, 1857, toward morning, she dreamed that she saw her husband looking anxious and ill, upon which she immediately awoke, much agitated. It was bright moonlight; and looking up, she perceived the same figure standing by her bed-side. He appeared in his uniform, the hands pressed across the breast, the hair disheveled, the face very pale. After remaining visible about a minute, the figure disappeared.

"Next morning she related all this to her mother, expressing her conviction, though she had noticed no marks of blood on his dress, that Captain W—— was either killed or grievously wounded. So fully impressed was she with the reality of that apparition, that she thenceforth refused all invitations. A young friend urged her soon afterward, to go with her to a fashionable concert, reminding her that she had received from Malta, sent by her husband, a handsome dress-cloak, which she had never yet worn. But she positively declined, declaring that, uncertain as she was whether she was not already a widow, she would never enter a place of amusement until she had letters from her husband, (if indeed, he still lived) of later date than the 14th of November."

Some time in the succeeding month (December) a telegram was published in London to the effect that Captain W—— was killed before Lucknow, on the 15th



of November, and official intelligence was afterward received at the War Office, to the same effect.

Mr. Wilkinson, a London solicitor, who had in charge Captain W——'s affairs, seeing the telegram, called on Mrs. W——, and was then informed by her of the apparition, and that it appeared during the night between the 14th and 15th of November.

Mr. Wilkinson was afterward visiting a friend, called Mr. N——, "whose lady has all her life had perception of apparitions, while her husband is what is usually called an impressible medium."

"Mr. Wilkinson related to them, as a wonderful circumstance; the vision of the Captain's widow in connection with his death, and described the figure as it had appeared to her. Mrs. N——, turning to her husband, instantly said, 'That must be the very person I saw, the evening we were talking of India, and you drew an elephant with a howdah on his back. Mr. Wilkinson has described his exact position and appearance; the uniform of a British officer, his hands pressed across his breast, his form bent forward as if in pain. The figure, she added, to Mr. W——, appeared just behind my husband, and seemed looking over his left shoulder.'

"Did you attempt to obtain any communication from him?" Mr. Wilkinson asked.

"Yes: we procured one through the medium of my husband.'

"Do you remember its purport?"

"It was to the effect that he had been killed in India that afternoon, by a wound in the breast; and adding, as I distinctly remember, "That thing I used to

go about in is not buried yet." I particularly marked the expression.' "

This occurred, as was found by looking at a bill which had been paid the same evening, on the 14th of November.

In the month of March, 1858, the family of Captain W—— received a letter from India, informing them that Captain W—— had been killed in the afternoon of the 14th of November; having been struck in the breast by a fragment of shell.

The War Office, more than a year after the event occurred, made the correction as to the date of the death, altering it from the 15th to the 14th of November.

"This extraordinary narrative," Mr. Owen says, "was obtained by me directly from the parties themselves. The widow of Captain W—— kindly consented to examine and correct the manuscript, and allowed me to inspect a copy of Captain C——'s letter, giving the particulars of her husband's death. To Mr. Wilkinson also, the manuscript was submitted, and he assented to its accuracy so far as he is concerned. That portion which relates to Mrs. N——, I had from that lady herself. I have neglected no precaution, therefore, to obtain for it the warrant of authenticity."

Although the inhabitants of our world are not so constantly attended by their friends of the other as some persons seem to imagine, still they are sometimes thus accompanied; and more often, we may suppose, when dangerously exposed, than when they are not.

I presume then, that some friend of Captain W——, of the other world, was with him when he was killed, and conveyed the intimation of his death to Mrs.



W——, by the only mode in his power. Producing first the impression when she was asleep, he (or she) was able to continue it after she awoke.

That portion of the narrative relating to Mr. and Mrs. N——, is, in my opinion, of no importance whatever. The portion of the communication to Mr. N—— which is given—namely, “That thing I used to go about in is not buried yet,” indicates that it was from one of the same low class of beings that communicate through other mediums. Captain W—— would be no more likely to make use of such an expression after his death than before. Besides, if Captain W—— had been present, and able to communicate, he would of course have given his name, and would probably have given a message to Mrs. W——.

All that the appearance and communication to Mr. and Mrs. N—— can possibly demonstrate is, that the beings *en rapport* with them, had learned in some way, that a battle had occurred in India that day. If they had learned the name of any English officer killed, they would undoubtedly have given it.

This case, and other similar ones, confirm the statement, that none but a certain class of the other world have hitherto been able to communicate through mediums; and that others are unwilling to entrust messages to this class.

If the friend of Captain W—— could have himself communicated through any medium, or had been willing to give any particulars to such as could do so, it is not probable that he would have contented himself with merely producing an apparition; a message would have been sent to Mrs. W——.

The following narrative, in the chapter on "apparitions of the dead," I am unable to explain.

*"The Nobleman and his servant.* The late Lord M——, having gone to the Highlands about the end of the last century, left his wife perfectly well in London. The night of his arrival at his Highland home, he was awakened by seeing a bright light in his room. The curtains of his bed opened, and he saw the appearance of Lady M—— standing there. He rang for his servant, and inquired of him what he saw; upon which the man exclaimed, in terror, 'It's my lady!' Lady M—— had died suddenly in London that night. The story made a great noise at the time; and George the Third, sending for Lord M—— and ascertaining from him the truth of it, desired him to write out the circumstances as they happened; and the servant countersigned the statement.

"About a year afterward, a child five years old, the youngest daughter of Lord M——, rushed breathlessly into the nursery, exclaiming, 'I have seen mamma standing at the top of the stair and beckoning to me.' That night the child, little Annabella M——, was taken ill, and died."

The above account Mr. Owen received from a member of Lord M——'s family.

I have no doubt that it is mainly correct, but Mr. Owen received it at second hand, and a long time after the occurrences took place. It would not be strange, therefore, if there were some slight inaccuracies.

As I understand the narrative, the curtains of the bed were opened without the agency of Lord M——.



This could be done by, what I have called, an artificial apparition, but these are not so speedily created.

Besides, it does not appear that the servant saw anything until asked by Lord M—— what he saw; nor did he then express any astonishment at the unnatural light in the room.

Now, as Lord M—— was in bed, the first things that the servant would have noticed on entering the room, if the appearances were real, were the light and Lady M——; and he would hardly have been so self-possessed, as to manifest no fright or astonishment, until questioned by Lord M——.

I conclude it was an impressional apparition, the account of which is not precisely accurate.

It is not necessary that I should review the chapter on "*Retribution*," which is designed to show that beings of the other world sometimes punish or annoy persons of our world, who have injured them while living here.

As they frequently persecute those who have done them no injury, there is no reason to doubt that they sometimes annoy those who have, and I presume the only reason this is not oftener done is, the lack of ability.

I will therefore pass to the final chapter of narratives, which is on the subject of "*Guardianship*."

In opening the chapter, Mr. Owen says, "A pleasanter task remains; to speak, namely, of the indications that reach us of ultramundane aid and spiritual protection."

With the idea advanced in the above paragraph my

own belief fully coincides. One of the most remarkable instances of protection in the volume, is given in the narrative which I have copied, entitled "The Negro Servant," in which it is stated that a murder was prevented by a dream; and I wonder that Mr. Owen did not place that narrative in this chapter, instead of some which I find here.

I do not believe, however, that any desirable guardianship is ever exercised by that class of beings of the other world, who are able to rap, move furniture, or make any similar disturbances in our world. I will first notice the narratives embracing this class of phenomena, of which there are but two in the chapter.

The first is entitled, "*Gasper*," and was communicated to Mr. Owen by Mr. S. C. Hall, of England.

Why this narrative is placed in the chapter on Guardianship, it is difficult for me to perceive. If the chapter was on *Deviltry*, the narrative would be appropriate.

It is too lengthy to copy, but the following is the substance.

About the year 1820, an English family were residing in France. One evening the father saw in front of the door, what he called, a ghost, and that night noises and disturbances were commenced in the house, similar to those related in the chapter on Hauntings.

After these annoyances had continued for several weeks, the family, as stated, became able to hear the spirit speak; but he refused to give any account of himself, except that his name was *Gasper*, or why he had annoyed them, or, in short, why he stayed there. I infer that when he became able to communicate with



the family, the annoyances—as usual in such cases—ceased. He remained with the family for more than three years, continually giving advice, “and always for good.”

Shortly after the family returned to England, Gasper left them, assigning as a reason for doing so, that harm would come to them if he remained with them in England.

While they were in France, “On one occasion my father was extremely desirous to recover some valuable papers which he feared might have been lost. Gasper told him exactly where they were, in our old house in Suffolk; and there, sure enough, in the very place he designated, they were found.”

That is all there is in the narrative going to show that Gasper was a “guardian spirit.” He was always giving good advice, and told the father where he had left certain papers—which fact he unquestionably learned from the father.

Gasper commenced and continued his annoyances, as all other “spirits” of his class do, out of pure deviltry, for it appears that he had nothing to communicate when able to converse.

What the good advice was, we are not informed; but they will all give good advice, that is, they will give such advice as they think will be acceptable—anything to continue the intercourse. But what would be thought of a person of our world, who should intrude himself into a family, commence making noises and disturbances in the house, continue these for several weeks, until the family consented to hold intercourse with him; then refuse to give any account of himself,

or explain his conduct, but simply give good advice? Would he be considered a desirable guardian?

As the language used by Gasper was French, and he first met the family in France, the probability is that he was a native of that country, and that a desire to return there, was his motive for leaving the family when they returned to England.

It is stated in the narrative that, "Every member of the family, including the servants, had heard the voice."

The narrative was given to Mr. Hall by a member of the family—one of the daughters—in the year 1859,—about thirty-nine years after the occurrences took place, and the lady must have been at the time quite young. It is not to be expected, therefore, that the account should be strictly accurate. It appears to me very evident, that if all the family—five in number—and the servants, could hear the "spirit" talk, then any one could hear him; and consequently, any one could hear other "spirits."

In another well-authenticated narrative, entitled "*The old Kent Manor-House*," it is stated that, "every inmate of the house had been more or less disturbed at night—not usually during the day—by knockings and sounds as of footsteps, but more especially by voices which could not be accounted for. These last were usually heard in some unoccupied adjoining room; sometimes as if talking in a loud tone, sometimes as if reading aloud, occasionally as if screaming." Yet it appears that the only person in the house that ever understood anything spoken by the "spirits," was a visitor called Miss S——; who, it is stated, "had been in the habit of seeing apparitions, at times, from early childhood."



Miss S—— was probably an impressible medium; the others heard noises which they mistook for voices in an adjoining room.

So Gasper was probably able to converse with one or two members of the family, and the others mistook noises resembling voices at a distance, for the voice of Gasper.

The other narrative is entitled, "*The Rejected Suitor.*"

Mr. and Mrs. W—— resided in England, not far from London. A short time previous to the date of the following occurrences, an aged gentleman, who had resided with them about four years, died.

Mrs. W—— had been to some extent interested in the subject of spiritualism, and had on one or two occasions, held her hand, as writing mediums do, to see if the "spirits" would write with it; and, "a few unintelligible figures or unimportant words" written, were the result.

She went one morning into the garden, feeling much depressed on account of her aged friend's death; and had been there but a few minutes, when she felt a strong impulse to return to the house and write.

"The impulse to write gradually increased, and attended with a nervous and uneasy sensation in the right arm, became so strong that she yielded to it; and, returning to the house and picking up a sheet of note-paper and a small portfolio, she sat down on the steps of the front door, put the portfolio on her knee, with the sheet of note-paper across it, and placed her hand with a pencil, at the upper left-hand corner, as one usually begins to write. After a time the hand was gradu-

ally drawn to the lower right-hand corner, and began to write *backward*; completing the first line near the left-hand edge of the sheet, then commencing a second line, and finally a third, both on the right, and completing the writing near to where she had first put down her pencil. Not only was the last letter in the sentence written first, and so on until the commencing letter was written last, but each separate letter was written backward, or inversely; the pencil going over the lines which composed each letter from right to left.

“Mrs. W—— stated to me that (as may well be conceived) she had not the slightest perception of what her hand was writing; no idea passing through her mind at the time. When her hand stopped, she read the sentence as she would have read what any other person had written for her. The hand-writing was cramped and awkward, but, as the fac-simile will show,\* legible enough.

“The sentence read thus:—‘*Ye are sorrowing as one without hope. Cast thy burden upon God, and he will help thee.*’”

Mrs. W—— much astonished, placed her pencil at the foot of the paper, that the “spirit” might subscribe its name—expecting that the name of her aged friend would be written.

“The event, however, wholly belied her expectation. The pencil, again drawn nearly to the right-hand edge of the paper, wrote backward as before, not the expected name, but the initials R. G. D.”

These were the initials of a gentleman, who, eighteen

\* Fac-similes of the above, and a sentence written afterward, are given in Mr. Owen's work.



years before had sought her in marriage, but whom she had rejected; and the gentleman had died about six years previous, a bachelor.

"This occurred on the afternoon of Tuesday, March 1, 1859. A little more than a month afterward, to wit, on Monday, April 4, about four o'clock in the afternoon, while Mrs. W—— was sitting in her parlor reading, she suddenly heard, apparently coming from a small side-table near her, three distinct raps. She listened; and again there came the same sounds. Still uncertain whether it might not be some accidental knocking, she said, 'If it be a spirit who announces himself, will he repeat the sound?' Whereupon the sounds were instantly and still more distinctly repeated; and Mrs. W. became assured that they proceeded from the side-table.

"She then said, 'If I take pencil and paper, can I be informed who it is?' Immediately there were three raps, as of assent; and when she sat down to write, her hand, writing backward, formed the same initials as before,—R. G. D.

"Then she questioned, 'For what purpose were these sounds?' To which the reply, again written backward, was, '*To show you that we are thinking and working for you.*'"

Ten days after the last incident, Mrs. W. happening to recollect that R. G. D. had once given her a beautiful black Newfoundland dog, thought she would like to have such an animal then, and said to a servant who happened to be near, "I wish I had a fine large Newfoundland for a walking companion."

The next morning a gentleman from a neighboring town, whom Mrs. W. did not remember to have ever

seen before, brought and presented to her a noble black Newfoundland dog; giving as his reason for doing so, that he did not intend for the future to keep dogs, and because he felt assured that in Mrs. W. the dog would find a kind mistress.

Mrs. W. stated, that she had ascertained to an absolute certainty, that the girl to whom she had spoken on the matter, had not mentioned to any one her wish to have a dog.

The foregoing is all there is of the narrative; which Mr. Owen received from Mrs. W. a few days after the occurrence of the last incident.

The result then of the "thinking and working" of the "spirits" for about a month and a half, was the gift of a Newfoundland dog; that is, supposing this presentation to have been brought about by them. People of our world can employ their time to better advantage.

In reference to the ungrammatical construction of the sentence, "*Ye are sorrowing as one*"—etc., Mr. Owen says, "If I am asked whence this error in the grammatical construction of the sentence, I reply that I can no more account for it than I can for the writing itself. No one could write more correctly or grammatically than does Mrs. W. It was not through her, therefore, as in the case of an illiterate scribe we might have imagined it, that the error occurred. Its occurrence is additional proof that her mind had no agency in the matter; though it would probably be stretching conjecture too far to imagine that it was so intended."

It is rather strange that he is unable to account for the error. If he received such a message in writing, purporting to be subscribed by an educated person of



our world, Mr. Owen would at once decide that it was a forgery.

If Mrs. W. was well educated, we may reasonably infer that her former suitor had at least a common education, and that therefore the sentence was not written by him. Mrs. W. had previously been investigating spiritualism, had held her hand for the purpose of letting the "spirits" write with it, and, like all other mediums, had some low being attached to her, who had in some way—probably from her mind—learned the name of her late suitor. Mrs. W. assured Mr. Owen that she could not recollect having thought of the gentleman for several years previous; but it would be very strange if she had not; and a name very familiar is frequently thought of without producing any very decided impression; so that afterward we have no recollection of having thought of it.

Although Mr. Owen has doubts as to the cause of the error in the grammatical construction of the sentence, he has none whatever as to the object of the "spirit" in writing backward. He says:—

"Whence, again, the writing backward? In that the will had no agency. As little had expectation. Mrs. W. in her normal state, had not the power so to write. By diligent practice she might, doubtless, have acquired it. But she *had* no such practice. She had *not* acquired it. And, not having acquired it, it was as much a physical impossibility for her, of herself, so to write, as for a man, picking up a violin for the first time, to execute thereon, at sight, some elaborate passage from Handel or Beethoven.

"Again, whence the intention to write after so unex-

amplified and impracticable a manner? Where there is an intention there must be an intelligence. It was not Mrs. W. who intended; for the result struck her with awe,—almost with consternation. It was not her intelligence, therefore, that acted. What intelligence was it?

“Nor can we reasonably doubt what the intention was. Had Mrs. W.’s hand written forward, she would, in all probability, have remained in uncertainty whether, half unconsciously perhaps, the words were not of her own dictation. The expedient of the backward writing precluded any such supposition; for she could not of herself do unconsciously a thing which she could not do at all. And this expedient seems to have been ingeniously devised to cut off any supposition of the kind. Then here we have the invention of an expedient, the display of ingenuity. But who is the inventor? Who displays the ingenuity? I confess my inability to answer these questions.”

There was no ingenuity of the kind exercised. The “spirit” wrote backward, or from right to left, simply because it was easier for him to do so, than to write from left to right. It is no unusual thing, especially in the first attempts to use a person’s hand, for the writing to be executed backward. My own hand was at first more readily moved from right to left, than in the reverse direction.

With Mr. Conklin, whom I have mentioned in my narrative, the writing is always from right to left; but it differs from that of Mrs. W. in that with him, the sentence is commenced at the right, that is, the beginning of the sentence is at the upper right-hand corner of the paper, and the paper must be reversed, and held towards



the light so that the writing will show through, in order to read it readily, or from left to right, as usual.\*

I have stated that the writing was effected by the will of the individual of the other world influencing our own. But the control thus indirectly acquired of our hands, is slight, compared with the control possessed by ourselves.

We have more power to move our right arm towards the left, and our left towards the right, than we have to move them in the opposite directions. In movements requiring so slight an effort of the will as writing, the difference is, to us, not apparent; but every one has noticed the great difference in striking a blow with the fist, or in any violent effort of the kind.

Now this difference in power, which to us in ordinary movements of the arm is not perceptible, is to those of the other world attempting to control it, very material; hence they sometimes write backward, or from right to left.

We have then, given us by Mr. Owen as instances of guardianship, by such of the other world as are able to rap, or make noises of any kind, the narrative of Gasper, who disturbed a family for some time, and afterward gave good advice, and of the illiterate creature who is supposed to have brought about the gift to Mrs. W——, of a Newfoundland dog. For my part, I would prefer being free from such guardianship.

The following narrative I have previously read in a work by the Rev. Dr. Bushnell, entitled, "*Nature and*

\* This fact is pretty good evidence that the writing is always done by the same being.

*the Supernatural*," from which Mr. Owen has taken it, and prefixed to it the title of "*Help amid the Snow-drifts*."

"As I sat by the fire one stormy November night, in a hotel-parlor, in the Napa Valley of California, there came in a most venerable and benignant-looking person, with his wife, taking their seats in the circle. The stranger, as I afterward learned, was Captain Yount, a man who came over into California, as a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious paternal look, as totally unsophisticated in the expression as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch. The conversation turned, I know not how, on spiritism and the modern necromancy; and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

"At my request, he gave me his story. About six or seven years previous, in a mid-winter's night, he had a dream in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree-tops rising out of deep



gulfs of snow; he distinguished the very features of the persons and the look of their particular distress. He woke profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognizing without hesitation, the scenery of the dream. This comrade had come over the Sierra by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men with mules and blankets and all necessary provisions. The neighbors were laughing, meantime, at his credulity. 'No matter,' said he, 'I am able to do this, and I will; for I verily believe that the fact is according to my dream.' The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company in exactly the condition of the dream, and brought in the remnant alive.

"Dr. Bushnell adds, that a gentleman present said to him, 'You need have no doubt of this; for we Californians all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of Saviour.' These names he gave, together with the residences of each; and Dr. Bushnell avers that he found the Californians everywhere ready to second the old man's testimony. 'Nothing could be more natural,' continues the doctor, 'than for the good-hearted patriarch himself to add that the brightest thing in his

life, and that which gave him the greatest joy, was his simple faith in that dream.'”

This dream could not have been caused by the mind of an individual of our world acting on that of the dreamer, for it appears that the party of emigrants were all entire strangers to Captain Yount. Neither is it a rational hypothesis that the dream occurred by chance. It would not be at all strange, nor a coincidence requiring any explanation, had Captain Yount simply dreamed, in a winter's night, of people perishing in the snows, and it was afterward learned that some had thus perished during the winter. But that the precise spot where the party were perishing—a locality which he had never seen, and the scenery of which was peculiar—should be minutely and accurately pictured in the dreamer's mind by mere chance, is an incredible hypothesis. Yet the authenticity of this narrative cannot be questioned.

The dream in this case then, must have been produced by a being of the other world. How long previous to the dream, one of the party had died, we are not informed. Unless such an event had occurred some time previous, we must suppose the party of emigrants were watched during their journey by friends, or a friend of some one of them of the other world, who, not being of the class able to “rap,” or make noises, took the only course he could take to relieve them, and at length, after a considerable time, as I infer, found a person of our world, upon whose mind he could produce an impression when asleep.

It was such a vision as could be produced by one of the other world, showing nothing more than what he might have in his own mind at any one moment; dif-



fering greatly in this respect from the dreams, or narratives of dreams, relative to which I have stated my doubts as to the authenticity.

It is a peculiarity of dreams produced by beings of the other world, especially when the motive is urgent, that they are repeated. Captain Yount's occurred twice; in the narrative entitled, "The negro servant," it is stated that the dream of the lady "occurred more than once;" this is not usual in ordinary dreams.

Now the class of "spirits" able to "rap" and "tip" out communications, have been doing so, almost daily, for the past fifteen years, or more, and during all this time they have not done as much good as was effected by this dream. In fact I have been unable to learn that they have ever done any good whatever. Yet, if this dream was produced as I have supposed, it is evident that those able to rap, or to write, might do much good in our world, if so disposed.

In the work of Mr. Owen there are about sixty narratives which he considers well authenticated, and which he thinks indicate spiritual agency. Of these I have specified six as conflicting more or less with the theories I have given. This is not a greater proportion, I think, than we might expect would be somewhat inaccurate.

The six thus specified are, a narrative of Mr. Talbot, giving an account of a dream which occurred to his father seventy-four years previous; two other narratives of dreams, one by a Captain Norway, the other by Captain Clarke; another narrative by the latter individual; one by Mademoiselle de Guldenstubbé, who gave another, afterward found to be incorrect; and a narrative entitled, "The nobleman and his servant," narrating

very briefly occurrences which took place in the last century, by a person who did not witness them.

There is not a narrative in the volume, as well attested, for example, as the last one copied, which conflicts with the explanations of the phenomena which I have given.

In Mr. Owen's work there are no instances of *artificial* apparitions, unless those described in the two narratives entitled, "*Louise*," and, "*Apparition of a Stranger*," were of this class.

In the former narrative, it is stated that a *femme-de-chambre* was frightened into convulsions by the apparition.

It would seem hardly possible that even a female could be thus frightened by a hallucination; and as noises had been for some time heard in the house—had in fact followed the family from a house previously occupied—indicating that some member of the household was a medium through whom material of the other world could be changed, as described, it is not impossible that an artificial apparition was created; but the narrative given by a lady, is so vague that it is impossible to decide upon this point.

The other narrative, "*Apparition of a Stranger*," was given Mr. Owen by the Baron de Guldenstubbé, a brother of the Mademoiselle de Guldenstubbé before named. The apparition seen by the Baron, if correctly described, must have been an artificial one. But the story does not strike me as being strictly accurate. He states that "he experienced little or no alarm, being chiefly occupied during the period of its stay in seeking to ascertain whether it was a mere hallucination or an objective re-



ality ;” also, that it was accompanied by light sufficiently brilliant to enable him “to distinguish small print, as he ascertained by picking up a Bible that lay on his dressing-table, and reading from it a verse or two.”

Now, as the Baron observed the phenomenon with such surprising calmness, and was chiefly occupied in seeking to ascertain whether it was an objective reality or not, it is strange—as it is stated that the figure approached quite close to him several times—that he made no attempt to touch it, which would at once have satisfied him on the above point.

Again it is stated that the same apparition had been seen by others in the house before the Baron came there. Of course these might have been hallucinations, and the Baron have seen a real figure ; but, upon the whole, I have not sufficient faith in the narrative to cite it as an instance of an artificial apparition.

I will therefore take from another work examples of this very rare phenomenon.

In the *London “Spiritual Magazine,”* I find the correspondence of a gentleman called Mr. L——, who it is stated, is a member of a prominent banking-house in New York,\*—giving his observations of such apparitions.

The correspondence appears to have been carried on for several years. When it commenced, or when Mr. L—— commenced his investigations, I do not know, as I have examined but a few numbers of the Magazine. I find it stated in a letter dated, “*New York, March,*

\* If the name given me by one of the other world is the right one, —and I have grounds for believing it is—the gentleman is well known in New York, though I am not myself acquainted with him.

17th, 1862," that success in producing the apparition, "*only crowned months of patient watching*," from which it is evident that the apparition was of a different nature from most of those described in the work of Mr. Owen.

I have before me only the volume for the year 1862, and the number for January, 1866, and must therefore confine my extracts to these. First, to show the character of these beings, I will give a few extracts from the volume. Most of the articles published, are simply extracts from the diary of Mr. L——. The "medium" for communications, as well as for the production of apparitions, was Miss Fox.

The following "*test*" was, as represented, from Dr. Franklin;—"Sunday Evening, Jan. 19th, 1862,—A Test. The following was written upon a card: 'My son, I see you have a desire to hear about the country. *A Battle is in the field and will soon be victorious.*—B. F.' The battle of Somerset, or Mill Spring, in Kentucky, resulting in a decided Union victory and rebel defeat, and in the death of their general Zollikoffer, took place on Sunday, Jan. 19th, ending Monday morning, Jan. 20th. The news by telegram did not reach New York, until Monday, Jan. 20th."

If so senseless a message had been given Mr. L—— by one of our world, he would, I presume, have thought the writer was a fool, or an ignoramus, but because given by a "spirit," he accepts it without question, as coming from Dr. Franklin.

"MY DEAR WIFE:—Please for a test tell me of some little circumstance which happened when we were together in life."



“*Answer*:—‘There are many things that I could mention, and many which I will at some future time. Do you remember how often I have held up my finger to you playfully, rebuking you for being late at dinner? I cannot now recall these sweet little incidents, they are so many, darling.

“‘ESTELLE.’”

One would suppose that an evasion like this would have excited Mr. L——’s suspicions, but it seems to have had no such effect.

“When you come in form, is your form which we see, ethereal or real substance?”

“*Answer*:—‘All of earth is past. I come ethereally, spiritually, purified, made holy. I may have an earthly wish. Sometimes I wish to be with you; I wish to talk with you; I wish to kiss you, to put my arm round your neck. You may call these earthly desires, I call them heavenly.

“‘ESTELLE.’”

The answer is not very pertinent, but neither was the question. What Mr. L——’s idea, either as to *substance*, or as to *form*, was, it is impossible for me to imagine.

The following is an extract from a communication purporting to be also from Estelle, the wife of Mr. L——.

“Our choir comprises a large number of kindred spirits. We ascend to a high throne, where the holy hold devotions. We do not see God, but we feel His influence. We are conscious of His invisible presence,

as you are of ours. We hear His voice and read His wishes. We gather around His throne to pray for our loved ones on earth, and to sing praise to Him, the giver of all good."

It will be observed that the above is designed to be understood literally, not figuratively. The "spirit" should have stated at about what height the throne of the Almighty was situated.

I will now pass to the number of the Magazine for January, 1866, the correspondence published in which, is dated November, 1865. As Mr. L—— had been sitting frequently with Miss Fox for several years, for the purpose of seeing apparitions, it may be presumed that the beings of the other world had, by this time, their arrangements for producing them perfected as far as possible; and however erroneous the conclusions of Mr. L—— may have been, he is entitled to no little credit for the accuracy of his observations and descriptions of the phenomena.

In explanation of the following letter, it is stated that Mr. L—— first met the lady (Estelle), who became his wife, at Baden-Baden, in the year 1851. In the summer of 1865, Mr. L—— was again at Baden-Baden, and happened to occupy the same room that Estelle occupied when he first met her. When in London, on his way home, Mr. L—— mentioned the incident to Mr. Coleman, who is either one of the editors of, or a Contributor to, the Spiritual Magazine; and Mr. Coleman suggested that Mr. L—— should make the circumstance a test as to the identity of the apparition which had frequently appeared to him, with Estelle, who is in the other world.



“NEW YORK, *November 20th, 1865.*

“MY DEAR MR. COLEMAN:—You will no doubt be interested to learn that my first spiritual manifestation since my return from Europe was in my own house, in the presence of Dr. Gray,\* and resulted in the tangible, real, visible presence of my wife in my own room, where there could by no possibility have been any other persons than Dr. Gray, the medium and myself. This was on Friday evening, November 10th, 1865.

“The atmosphere was moderately electrical, cold and overcast. The medium and Dr. Gray having called to see me, we determined to have a sitting in a room upstairs, there being no persons in the house but the servants, who were three flights below. The door was carefully locked, and after seating ourselves at the table in the middle of the room, I turned out the gas. In about fifteen minutes a spirit-light rose from the floor on the side of the table opposite to the medium, and after describing a semi-circle over and above the table three times consecutively, it rested upon Dr. Gray’s head and disappeared. The medium and myself were then requested to stand up. Upon our doing so, the light again made its appearance between us and the window, pressing us back a little, as though to give it more room. Vigorous rustlings succeeded this movement, and the next instant the figure of my wife stood before us, holding a single flower in her hand, with every feature radiant, and vividly visible. She was dressed in white gossamer, which enveloped her head, a transparent veil falling just before her right eye, but thrown back. The veil was subsequently removed altogether. Her

\* A well-known physician and spiritualist of New York.

dress, or robe, was carefully plaited around the neck, but with that exception it was loose and flowing. It was of thicker material than that about her head, and seemed to be of the texture of silk and gossamer. As Dr. Gray was seated during this time, (we standing between him and the spirit) he saw only the light and drapery as she came and glided away, which she did five or six times during a period of about three quarters of an hour. For some cause, unknown to me, the spirit could not on this occasion remain visible to me when Dr. Gray approached.\*

“You will perhaps remember a suggestion you made to me in London, that upon my return I should make certain interesting circumstances which occurred to me on the Continent, the subject of a spiritual test. I am happy to say that it has been done with a most satisfactory result. I had mentioned the circumstances to no one on this side of the ocean. At a second *séance*, two days after that which I have just described, I applied the test as follows:—I wrote two questions without the medium’s knowledge.

“The questions and answers were as follows:—

“‘MY DEAR WIFE:—I desire you this morning to write me a word about your appearance on Friday night last. Also, something in reference to the interesting circumstance now on my mind, which occurred on the Continent during my last visit to Europe.’

\* I infer that the “spirit” was visible five or six times during three-quarters of an hour, not that she was visible all that time. As the electrical arrangements of the “spirits” did not include Dr. Gray, he probably placed himself in a position which interfered with them.



“Answer, (written on a card by the spirit).

“MY DEAR HUSBAND:—I was most happy to come to you in form in our own house. It gave me joy greater than words can express. The next time I wish to wear a different dress. One entirely covered with violets and roses, so that you may perfectly see their color. I was with you at Baden-Baden, and saw your thoughts of me while there. I was very near you—as near as at the time when I there promised to be yours forever. I was near you when this thought came. I heard the echo go forth from your heart, and my spirit was drawn at once to your side. Sacred memories are attached to that place. Do you remember, dear Charles, how happy we both were then? Be happy now, for I am ever near you.

“‘ESTELLE.’”

These are about as absurd “spiritual tests” as I ever heard of. The first question was not even a test as to whether the spirit present Friday night was then present, much less was it a test as to the spirit being his wife. As to the second question—if the spirit could not read Mr. L——’s mind, she could not know what was on his mind, or what he referred to; and if she could read it, the matter was no test at all. Besides the spirit stated that she saw his thoughts at Baden-Baden, and heard the echo of one go forth from his heart. If a spirit could read his thoughts at Baden-Baden, Mr. L—— had no reason to suppose that one could not in New York. Yet he considered the result of the tests “most satisfactory.” Aside from the apparitions, Mr. L—— seems to have had nothing like the amount of

evidence for believing in the presence of his wife, which I had for believing in the presence of my friends, when they were personated.

The idea of the spirits coming *in form*—as though at other times they were without form—was, as I understand, got by the spirits from spiritualists, as were many other expressions used by the former.

*“Extracts from Diary. First evening:—*Cold and clear. A bright fire was burning in the grate. I turned the gas down partially, but still sufficient to make all objects distinctly visible. I then opened the table about six inches in the middle, placing a large musical box across one side, and the table cover across the other, leaving an opening of about six inches square in the centre. After a few minutes a white fleshy hand rose, pointing its fingers upward through this opening. A snow-white envelope encircled it from the wrist downward. It was natural in shape, size and color. A few moments elapsed, when the hand again made its appearance, but now held a flower, which with its stem, was about three inches in length. I reached out my hand to touch it, and the instant it came in contact with the flower there was a snap, like the discharge of electricity. By request I now turned up the gas, making the room fully light. The hand again rose, holding the flower, which it placed upon a sheet of white paper which I had placed next the opening. I lifted the paper and examined the flower, which was to all appearance a lovely pink rose-bud, with green leaves. Miss Fox took it in her fingers and held it up for examination. It was damp, cold and glutinous. As expres-



sions of dissatisfaction from the unseen agents of this wonder were here manifested, she replaced the flower upon the paper, when the hand rose, seized and took it away instantly. Various flowers of different sizes, shapes and colors were presented. One was a small white flower, like a daisy. By raps it was said, 'Obey directions; you wither the flowers by your touch.'"

The last incident shows how fearful the spirits were that some discovery would be made, that might lead to an understanding of their mode of operations. As the flowers disappeared quickly, whether touched or not, the reason assigned for not wishing them touched, could not have been the true one.

"*Second Evening.*—Foggy and damp. Conditions unfavorable. A very fine light made its appearance, demonstrating, or illustrating the method of making the raps. The light was in the form of a cylinder, with its usual accompaniment of envelope. It was placed in my hand to test its weight. On closing the hand and pressing it, I found that the shell, or surface, gave way, and became indented. I received by visible raps, the following message:—'It is true that this communion brings to you blessings in your daily life. Value these rare blessings, for there are few whose souls have been breathed upon by us. There is a life within a life; mortal and immortal; perishable and lasting. They walk side by side; the one is made of changes and cares; the other is hallowed by peace and hope; smiles and tears form one; eternal bliss and happiness the other.'"

I don't know what Mr. L—— means by the statement that the method of making the raps was demon-

strated, or by the expression "visible raps," unless the idea is intended to be conveyed that the raps were made by percussion with the cylinder described.

If that is what he means, it is the first instance that has come to my knowledge, of a spiritualist having any other idea as to the raps, than that they were caused by discharges of electricity; and it is very possible that this may have been the idea of Mr. L——.

The communication this evening, was rather better than the average from the spirits; still the expression, "There is a life *within* a life. They walk *side by side*," shows an uncultivated intellect.

"*Third Evening.*—Cold and clear. The spirit-light soon rose, divided into two, and discovered before us standing the beautiful spirit-form of my wife, so often described. She was vividly visible, but differently dressed from her usual style, apparently typical of something which I did not understand. A kind of turban was wreathed about the head, of gossamer and gold, sparkling with bright points, like diamonds, her head resting upon her right hand.

"After remaining visible for some time, we crossed the room, where she again appeared, similarly dressed. The shining head-dress was entirely new. After she had disappeared the light floated about, as answering questions by rapid circular motions. The light then rose near to the ceiling, describing revolutions the reverse of its previous motions. At times these revolutions described circles of six to eight feet in diameter. I asked that the light might pass around us, which was immediately done with great rapidity.

"A large roll of drawing paper was taken up during



these gyrations and carried with the light. The light itself, as well as the envelope, was heard occasionally to strike against the table or ceiling, with considerable force, as it passed about.

*"Fourth Evening.*—Cold and overcast, with threatened storm. Shortly after the gas was turned out heavy rustlings were heard, a brilliant electric light rose, and the well-known countenance of Dr. Franklin beamed upon us. No words can convey an idea of the calm, peaceful serenity, the dignity, the spirituality which shone out from that face. Although I have so often before seen it, yet on this occasion I was more than ever impressed, for his every feature was radiant. The light was very powerful, rendering him distinctly visible. He appeared in four different parts of the room, and each time differently draped, or dressed. My hat, which had been left upon the bureau, was worn by him a portion of the time, and then taken from his head in full view, and placed upon mine by the spirit. Immediately afterwards, while my hat was still upon my head, he was seen wearing a three-cornered hat, a ruffled shirt, white neckerchief without a collar, his gray hair behind the ears. He was enveloped in a dark robe, which passed down by the side of his face, partially shielding that side, and was drawn across his breast about six or eight inches below the chin. This mantle I examined both by sight and touch, and found that it resembled in fabric rather coarse dark flannel or worsted stuff. Beneath this his dress was perfect, the cravat and ruffler were spotless white, and the vest and coat real, for I pulled aside the mantle with my own hand. His face was like the crystallization of expression, the expression

changing during the intervals of invisibility. The formation being instant and temporary, no doubt lacks the nerves and muscles of the human physical organization, and hence can of necessity only exhibit one attitude, or phase of expression, for each crystallization (or naturalization), during which the features and expression are *en permanence*.

“*Sixth Evening*\*:—Atmosphere clear. A bright coal fire and gas burning, the latter about half turned off.

“Opened the table about the width of six to eight inches. Soon a white female hand rose through the opening; answered my questions by significant movements. It touched my own hand, took hold of my fingers, etc. I placed my handkerchief upon a large musical box on the table. The hand rose, grasped it, and carried it away. This hand was at times amorphous, or clumsily shaped. Again it would appear perfect, or more nearly so. At times the fingers were widely spread, seemingly stiff, and moving with difficulty; again flexible and natural.† It was fleshy in color and to the touch, but unnaturally white. I did not see it beyond the wrist. I had frequently, by the spirit-light, seen that the formation ended at the wrist. There was no envelope, or covering, such as generally accompanies these temporary formations in the spirit-light.

“*Seventh Evening*:—Weather clear and cold. At the conclusion of a message, a light rose from the floor,

\* I have omitted the fifth evening, as nothing of much interest then occurred.

† Mr. L—— of course, supposed that he saw each time the same hand—that of his wife—but they were probably the artificial hands of different persons, some of which had been prepared with more care than others.



discovering to us the spirit of my wife standing before us in all her beauty. My hat was asked for to shield the light. I held it with the opening towards the spirit, the light being shaken quickly inside the hat (by the spirit) threw out brilliant radiations until her face was radiant. A delicate veil of gossamer (white) depended from above her forehead, which we took in our hands for examination. I held it myself before her face, found it transparent, and of such delicate tissue that it heightened her beauty, and made her seem still more ethereal. We now crossed the room to a sofa. The spirit said (by raps), '*I wish to recline on the sofa.*' Loud rustlings and movements were heard, when we found that a sofa-pillow, forming one end of the sofa, was in the process of being detached, and afterwards we saw it placed on end in the corner of the sofa, against which she was now seen reclining. We bent over, and examined with great care, her face and dress. The dress was white, a narrow ribbon was across her forehead, over which was a small white rose, a bunch of violets over her left temple, and a pink rose behind her ear. Her hair fell loosely, so that I took locks of it and placed it over the white robe, which I also took hold of and examined carefully. It was neatly trimmed with a narrow ruffle, and plaited in front.

"Some very interesting experiments were made after she had disappeared. We stood in the middle of the room, the spirit-light hanging suspended in front, swinging like a pendulum. I noticed it was like a glass tube, or piece of crystal, about two inches in diameter, six inches long, and was suspended in its envelope like a bag. This bag was luminous some four to six inches

above the top of the crystal, fading into a dark material. By my request it was placed in my hand, (on a level with my chest) and while I was in the act of holding it, a hand about two feet above took hold of the rim of my hat, which I had on my head; and I noticed that the bag in my hand was held by the hand above. This light was then placed upon the rim of my hat, and allowed to remain there whilst I moved about the room. It felt solid and heavy—say from one to two pounds in weight. Subsequently I made a careful examination of the light, which at my request was placed in my hand, and removed again at my bidding. It was hard and flint-like, with the appearance of liquid electricity, or light flowing inside in livid corruscations. The hand which held the light thus suspended above, at the same time took off my hat, and both the light and the hat were raised and lowered by the same agency. I noticed that the envelope became coarse and dark in proportion to its distance from the reservoir of electrical light. This was made to revolve, showing that it was propelled by a hand invisible, but holding that portion of the bag which was dark. The revolutions were rapid, describing a circle the entire circumference of the room with such rapidity and effect that it seemed a continuous wheel, or circle of light.”

These figures, especially the drapery, were very perfect, as might be expected from the time spent in preparing them.

Mr. L——’s idea as to the crystallization of Dr. Franklin’s face is rather ludicrous. The immobility of the features, the refusal to exhibit except by a faint electric light, managed by the “spirits,” and the apparent



cation taken even then to partially shield the face from observation, are what might be expected to occur if the figures were produced as I have stated; and these things cannot be satisfactorily explained upon the supposition that Mr. L——'s wife and Dr. Franklin were really seen.

Again, if Dr. Franklin has been spending his time for several years in exhibiting himself, for no apparent object, he must now be a very different being from what he was when in our world; and how utterly absurd is the idea that Mr. L——'s wife would, when the room was partially lighted in the usual way, get under the table, and only raise her hand through a small opening.

It is, I think, very evident that these apparitions were entirely different from those described in Mr. Owen's work, the accounts of which I have copied. It took considerable time to prepare them, and that too in the presence of a well-known medium; their movements were very limited, and they did not vanish upon the approach of Mr. L——; on the contrary, he felt of their dress, which appeared to be as substantial as our own. Yet his wife was never visible to him except when Miss Fox was present.

Now, the theory that the "spiritual body" of an individual of our world can leave the "natural body" during the life of the latter, and *instantly* form for itself such a dress, is not only very absurd, but a contradiction of facts like the foregoing, which spiritualists have themselves observed; and if "apparitions of the living" are hallucinations, then most "apparitions of the dead" are such also, for most of the latter class precisely resemble those of the former; and it also follows, that the

imaginary gifts or faculties, of "seers" and "seeresses", are mere delusions.

Some of the communications to Mr. L——, evince rather more intelligence than do most of those through mediums, or even through the same medium, and there were probably present, assisting in the deceptions, beings of a higher grade of intellectuality than the one controlling the medium's brain. But the communication which I have copied, purporting to be from Dr. Franklin, is about as stupid as the average, and none of them if written by one of our world, would be thought to evince much talent or intellectual culture.

It may by some be thought incredible that such beings should be able to deceive thousands of well educated persons with false theories.

The truth is—and this is one of the strangest parts of the deception—the theories have not been given by the "spirits," but have been formed by spiritualists, and as they are false, they have all, however absurd and contradictory, been confirmed by the former.

The "spirit" claiming to be Dr. Franklin, did not inform Mr. L—— why he could not change the expression of his countenance while he was visible, and therefore the latter was obliged to form his own theory upon the subject. But it should have been evident to Mr. L——, that if Dr. Franklin was present and able to communicate, if he could tell him that *a battle was in the field*, and that *it would soon be victorious*, then he could tell him why he could not change the expression of his countenance. And he should have known that if the individual pretending to be his wife was really her—and especially if she was accompanied by Dr.



Franklin—some satisfactory reason would be given why she would not appear to him when the room was lighted, and why, when it was, she invariably got under the table.

The same remarks apply to all the phenomena—the “spirits” have never explained them, but have merely assented to the theories formed by spiritualists; and the latter are therefore—as might be expected—contradictory.

One subject of vast importance—that of the ultimate destiny of these miserable and degraded creatures of the other world—I must leave untouched in the present work. I have as yet no very clear conception of the other world, having confined myself, since able to get truthful communications, to efforts to obtain explanations of my individual experience in this matter, and of the several phenomena described. Any views which I might express upon this point would, therefore, be mere theories of my own, and owing to the great difficulty in communicating, I am advised by my friends of the other world that they prefer postponing the attempt to give information upon this point. One important fact I will, however, state, namely, that the inhabitants of what I have called “the other world,” are as strictly confined to this planet—viewing their world as a part of it—as we are. It does not seem to me probable that we are to be forever confined to this one planet, but as to any future changes which we may have to undergo, I have formed no definite theory; and if I had, I should not feel inclined to state it here, as my intention has been to confine myself to facts, in the present work.

I am informed by my friends of the other world, that they still expect to overcome the power of the individuals called Miss Allen and Julia, at least so far that they will be able to communicate without much difficulty.

If this is accomplished I shall probably write another work upon this subject, but if not, I shall not make the attempt.

THE END.



