

COMMUNICATIONS  
FROM  
ANOTHER WORLD.

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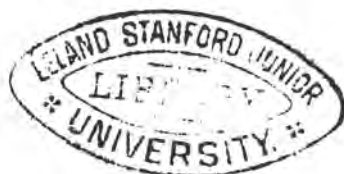
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# COMMUNICATIONS FROM ANOTHER WORLD.

## INTRODUCTION.

THE future historian of the marvellous cannot well avoid some mention of the planchette or "little plank." For his benefit we will remark that the year 1868 witnessed the appearance of the planchette, in great numbers, in the booksellers' shops of the United States.

Why so sudden a demand for it should have sprung up, nobody could explain. Planchette was nothing new. For twelve or fifteen years it had been common in France, where it received its name. It was simply an improvement on some ruder instrument that had been in use among the original American investigators, of the year 1848, into the rapping and table-tipping phenomena.

The planchette is a little heart-shaped table with three legs, one of which is a pointed lead-pencil, that can be slipped in and out of a socket, and by means of which marks can be made on paper. The other two legs have casters attached, which can be easily moved in any direction. The size of this table is usually about seven inches long and five wide. At the apex of the heart is the socket, lined with rubber, through which the pencil is thrust.

Not improbably, some future antiquarian will discover that this mystic toy was in use long before the days of Pythagoras. The phenomenon of the tipping tables was known twenty centuries ago.

The form of the planchette is of little consequence, and may be regulated by the caprice of the manufacturer. The instrument is made light, so that the slightest application of force will move it. As for the insulated casters and other "patent" contrivances, they are of no account, except to give novelty to an advertisement.

When the modern rapping phenomena began to be investigated, communications were received by the tedious process of calling over the alphabet, and noting down the letters at which the rap was given. Then, when the movements of tables took place, it was suggested that by arranging a pencil at the foot of a light table, and placing a sheet of paper under it, the intelligent force that was operating might produce written sentences.

The device was tried, and found successful. The table, once set in motion by the passive influence of a medium, began to trace characters, then words and sentences. This method was finally simplified by substituting little tables, the size of a hand; then small baskets, pasteboard boxes, and finally the flat piece of wood, running on little wheels, and called Planchette.

Here we have the genealogy of the planchette. It is, you see, the direct offspring of the tipping table. The phenomena in which it is made instrumental are, for the most part, the same.

And now, what will Planchette do?

Place it on the smooth wood of a table, and let one person, or two or more, of a particular organization, rest the fingers on it lightly, and it will soon begin to move; and this without any conscious intent or action on the part of any individual present, as there is reason to believe.

Then, by placing a sheet of white paper under the pencil, it will be found that intelligible sentences will be written out by these movements.

There would be nothing curious in all this, were it not for the character of these sentences in many instances. Expressions wholly foreign to the mental habits of the operators will be found on the paper. Thus, the pious will be made to write profanely; and the profane will be suddenly made instrumental in the production of messages which might do credit to Madame Guyon or to Vincent de Paul. But the results are as various as the idiosyncrasies of individuals.

Frequently, answers to mental questions will be given with a directness that leaves no doubt as to the intelligence of the operating force.

For example: the other day an affectionate father put a mental inquiry, to which the instantaneous reply, under the hands of a child, was "A husband." The question had been, "What does Miss Susan want?" The inquirer then asked what sum he had paid for repairing a certain garment, and the answer was correctly given, "Three dollars and seventy-five cents."

What wonder that the planchette should be getting to be a puzzle and a study to thousands of intelligent inquirers, for whom the great problems of psychology and physiology have a not irrational interest?

It must not be supposed that the "little plank" will be equally communicative under the fingers of all. In the majority of cases it obstinately refuses to move. The failures are very numerous. Probably not more than ten out of a hundred persons in a mixed assemblage would be found, through whom the phenomena would take place; and in these hundred there might possibly be one who would prove a good medium. Such a one will soon discard the planchette as of no use, in the production of phenomena far more extraordinary than any got by its aid.

The editor of the "Boston Journal of Chemistry," Dr. James R. Nichols, with a candour somewhat rare among men of science, remarks (September, 1868), of the phenomena of Planchette and the tipping tables: "The position assumed by a majority of scientific men towards this class of phenomena is that of entire disbelief. They do not separate the physical disturbances, the outward show of force by unseen agencies, from the spiritual interpretation mixed up with, or inseparably connected, as they suppose, with the phenomena. The whole matter is regarded as a sham and a delusion, unworthy of thought or investigation."

"A considerable number, however, have reached a different conclusion. They only direct attention to a single point, and first clear away all the rubbish with which it is encumbered. The great question is, *Whether these alleged physical disturbances actually occur or not, independent of direct and palpable human agency?* Is it mischief, or is it not? Is it delusion, or is it not? These questions they have settled in their own minds; and the conclusion is, that the phenomena are undeniably real."

"Not a step further will they go; beyond this all is misty and dark. Many occupy this position who hesitate to admit it, as there is in scientific circles a peculiar sensitiveness upon the subject; and odium and disgrace are liable to rest on any one, no matter how high his position may be, who cherishes a belief even in the reality of the physical disturbances. We incline to think the popularity of Planchette may serve to break a link in the chain of prejudice that binds fast honest convictions, and permit a little more freedom in thought and investigation."

If the "little plank" shall accomplish as much as this, it will not have been wholly unproductive of good; but science must put off its dictatorial attitude, and take facts as they present themselves, before it can hope to make any progress in the path of interpretation and induction.



## CHAPTER I.

### THE PHENOMENA OF 1847.

"There is in nature nothing interpolated or without connection, as in a bad tragedy."—*Aristotle.*

IN the little village of Hydesville, Wayne County, New York, there stood, in 1847, a small house, which had been occupied by Mr. Michael Weekman. He had been troubled by certain rappings, of which he could give no explanation. But they attracted little attention, and may have had no connection with subsequent developments. It was reserved for the family of Mr. John D. Fox, of Rochester, a respectable farmer, to have their names inseparably associated with the first development of the modern spiritual movement, based on the phenomena now challenging the regards of all thoughtful persons.

Mr. Fox moved into the house the 11th of December, 1847. His family consisted of himself, his wife, and six children; but only the two youngest were staying with them at the time of the manifestations,—Margaret, twelve years old, and Kate, nine years old. The former of these sisters subsequently became the wife of the celebrated Captain Kane, the Arctic explorer.

From the first, the family were disturbed by noises in the house; but these they attributed for a time to rats and mice. In January, 1848, however, the sounds became loud and startling. Knocks, so violent as to produce a tremulous motion in the furniture and floor, were heard. Occasionally there would be a patter of footsteps. The bed-clothes would be pulled off; and Kate would feel a cold hand passed over her face.

Throughout February, and to the middle of March, the disturbances increased. Chairs and the dining-table were moved from their places. Mr. and Mrs. Fox, night after night, with a lighted candle, explored the house, but in vain. While they stood close to the door, raps would be made on it; and on their opening it no one would be found.

On the night of March 31st, having been broken of their rest for several nights previous, they retired to bed earlier than usual, hoping to sleep without disturbance. The sounds, however, were resumed. They occurred near the bed occupied by Kate and Margaret. Kate attempted to imitate the sounds by the snapping of her fingers. There was the same number of raps in response. She then said, "Now do as I do; count one, two, three, four, five, six," at the same time striking her hands together. The same number of raps responded at similar intervals. The mother of the girls then said, "Count ten!" and ten distinct raps were heard. "Count fifteen!" and that number of sounds followed. She then said, "Tell us the age of Katie" (the youngest daughter), "by rapping one for each year;" and the number of years was rapped correctly. "How many children have I?" There were seven raps in reply. "Ah," she thought, "it can blunder sometimes." "Try again." Still the number of raps was seven. Mrs. Fox was surprised. "Are they all alive?" she asked. No answer. "How many are dead?" There was a single rap. She had lost one child.

"Do as I do," said Kate Fox. Such was the commencement. "Who can tell," asks Owen, "where the end will be?"

"A Yankee girl, but nine years old, following up, more in sport than earnest, a chance observation, became the instigator of a movement, which, whatever its true character, has had its influence throughout the civilized world. The spark had been several times ignited,—once, at least, two centuries ago; but it had died out each time without effect. It kindled no flame till the middle of the nineteenth century."

The instances here referred to are the answers by knocks elicited by Mr. Mompesson in 1661, and by Glanvil and the Wesley family.

The Rev. Joseph Glanvil, chaplain in ordinary to Charles II., was a writer of great erudition and ability. In his "*Sadducismus Triumphatus*," written to show that the phenomena of witchcraft were genuine occurrences, he gives an account of Mr. Mompesson's haunted house at Tedworth, where it was observed that, on beating or calling for any tune, it would be exactly answered by drumming. When asked by some one to give three knocks, if it were a certain spirit, it gave three knocks, and no more. Other questions were put, and answered by knocks exactly. Glanvil himself says, that, being told it would imitate noises, he scratched on the sheet of the bed five, then seven, then ten times; and it returned exactly the same number of scratches each time.

Melancthon relates that at Oppenheim, in Germany, in 1620, the same experiment of rapping, and having the raps exactly answered by the spirit which haunted a house, was successfully tried; and he tells us that Luther was visited by a spirit who announced his coming by "a rapping at his door."

In the famous Wesley case, the haunting of the house of John Wesley's father, the Parsonage at Epworth, Lincolnshire, in 1716, for a period of two months the supposed spirit used to imitate Mr. Wesley's knock at the gate. It responded to the Amen at prayers. Emily, one of the daughters, knocked; and it answered her. Mr. Wesley knocked a stick on the joists of the kitchen; and it knocked again, in number of strokes and in loudness exactly replying. When Mrs. Wesley stamped, it knocked in reply.

It is not surprising that John Wesley was a Spiritualist. "With my latest breath," he writes, "will I bear my testimony against giving up to infidels one great proof of the invisible world; I mean that of witchcraft, confirmed by the testimony of all ages."

A writer in the "*Encyclopædia Metropolitana*" (London, 1861), referring to these and similar phenomena, observes: "It is, to say the least, a remarkable fact, that such occurrences are to be found in the histories of all ages, and, if inquiries are but sincerely made, in the traditions of nearly all living families. The writer can testify to several monitions of this kind portending death; and the authentic records of such things would make a volume."

In the "*Life of Frederica Hauffé, the Seeress of Prevorst*," by Dr. Justinus Kerner, chief physician at Weinsberg" (who died in 1859) almost every phase of the recent spiritual phenomena is described as pertaining to her experience. To these more than twenty credible witnesses testify. They consisted in repeated knockings, noises in the air, a tramping up and down stairs by day and night, the moving of ponderable articles, &c.

But we must return to the experiences of the Fox family. Startled and somewhat alarmed by the manifestations of intelligence, Mrs. Fox asked if it was a human being that was making the noise, and, if it was, to manifest it by making the same noise. There was no sound. She then said, "If you are a spirit, make two distinct sounds." Two raps were accordingly heard.

The members of the family by this time had all left their beds, and the

house was again thoroughly searched, as it had been before, but without discovering anything that could explain the mystery; and, after a few more questions and responses by raps, the neighbours were called in to assist in tracing the phenomenon to its cause. But the neighbours were no more successful than the family had been, and confessed themselves thoroughly confounded.

For several subsequent days, the village was in a turmoil of excitement; and multitudes visited the house, heard the raps, and interrogated the apparent intelligence which controlled them, but without obtaining any clue to the discovery of the agent, further than its own persistent declaration that it was a spirit.

About three weeks after these occurrences, David, a son of Mr. and Mrs. Fox, went alone into the cellar, where the raps were then being heard, and said, "If you are the spirit of a human being who once lived on the earth, can you rap to the letters that will spell your name? and if so, now rap three times." Three raps were promptly given, and David proceeded to call the alphabet, writing down the letters as they were indicated; and the result was the name, "Charles B. Rosma," a name quite unknown to the family, and which they were afterwards unable to trace. The statement was in like manner obtained from the invisible intelligence, that he was the spirit of a pedlar, who had been murdered in that house some years previously. According to Mr. David Fox, the floor was subsequently dug up, to the depth of more than five feet, when the remains of a human body were found.

Soon after these occurrences, the family removed to Rochester, at which place the manifestations still accompanied them; and here it was discovered, by the rapping of the letters of the alphabet in the manner before described, that different spirits were apparently using this channel of communication; and that, in short, almost any one, in coming into the presence of the two girls, could get a communication from what purported to be the spirits of his departed friends, the same often being accompanied by tests which satisfied the interrogator as to the spirits' identity.

A new phenomenon was also observed in the frequent moving of tables and other ponderable bodies, without appreciable agency, in the presence of these two girls. These manifestations, growing more and more remarkable, attracted numerous visitors, some from long distances; and the phenomenon began, as it were, to propagate itself, and to be witnessed in other families in Rochester and vicinity; while, as coincident therewith, susceptible persons would sometimes fall into apparent trances, and become clairvoyant, and re-affirm these raps and physical movements to be the production of spirits.

In November, a public meeting was called; and a committee appointed to examine into the phenomena. They reported that they were unable to trace the phenomena to any known mundane agency. Of course, the large majority of persons pronounced the whole thing an imposture; and the public press was against it, almost without an exception. There were stories that the Fox girls produced the sounds by their knees and toe-joints; and one of their relations, a Mrs. Culver, declared that Kate Fox had told her how it was done. If the young and mischief-loving Kate had ever told her so, it must have been in sport; for Mrs. Culver's explanation was soon rejected as not covering the phenomena.

The girls were subjected to the examination of a committee of ladies, who had them divested of their clothes, laid on pillows, and watched; still the sounds took place on walls, doors, tables, ceilings, and at quite a distance from the mediums.

We have before us a letter, received by us, dated Rochester, N.Y., Feb. 16, 1850. It is from the pen of a friend, an English gentleman of high culture, who, at our request, availed himself of a brief stay in Rochester to look into the subject of the mysterious knockings. He made two calls on the Misses Fox, to hear the rappings, and wrote us as follows in regard to them:—

"My opinion of the rappings is that they are human, very human, sinfully human, made to get money by. If really there is a ghost in the matter, then quite certainly he is very fickle, something of a liar, very clumsy, very trifling, and altogether wanting in good taste. It would indeed be painful to me, exceedingly, if I thought that any man on this earth, on dying, had ever turned into such a paltry, contemptible ghost.

"Yet at a distance from this place, as I understand, there are men affecting philosophy, and even a sceptical philosophy, who are ready to believe, and who do believe, that these Rochester knockings are those of a spirit. A very ridiculous spirit! An untrue ghost, a very pretending ghost! a ghost of no reverence or awe whatever! Indeed a ghost that is no ghost at all!

"Here, now I have written what will satisfy your curiosity about this absurd business. My experience in it will be useful to me, in regard to superstition as a disease of the human mind. I have learned something from the errand I have been on. But to me the knockings themselves are not nearly so wonderful as the echoes they make in the city of New York."

The gentleman who wrote this letter subsequently made a very careful investigation of the phenomena, as manifested through the mediumship of the late G. A. Redman, and became fully convinced of their genuineness. He accepted the spiritual hypothesis as to their origin, and is now (1868)—after years of examination and reflection, both in this country and in Europe—an unwavering believer,\* and one who can give solid reasons for his belief; thus justifying that remark of Novalis, who says, "To become properly acquainted with a truth, we must first have disbelieved it, and disputed against it."

It was soon found that the marvellous phenomena could be produced through numerous persons of either sex. Mediums for the manifestations began to spring up on all sides; and, as a matter of course, spurious phenomena began to be mixed with the genuine.

The raps were soon superseded by more astonishing and inexplicable experiences. Tables, chairs, and other furniture would be moved about, raised from the floor, and, in some cases, so powerfully, that six full-grown men have been known to be carried about a room on a table, the feet of which did not touch the floor, and which no other person touched. Handbells would be rung, guitars floated about the room and played on, tambourines played on, and moved about with marvellous force; and at last spirit-bands would be both seen and felt. Although these phenomena would be generally produced in the dark, there were enough of them produced in the light to satisfy inquirers that the effects were not imaginary or spurious.

Mediums were developed with various powers. There rapidly sprang into notice musical, writing, speaking, drawing, and healing mediums. The press and the pulpit sneered and fulminated; but the work went on with amazing celerity, until millions were not ashamed to admit their belief in the phenomena.

At the rooms of J. Koon, Athens County, Ohio, in February, 1854, musical

\* See on page 49 of this volume, an account, from his pen, of certain phenomena for which Miss Lord was the medium, which he witnessed in our company the latter part of the year 1860.

instruments were played on with astonishing force. Five witnesses, whose names are published,\* testify to seeing spirit-hands on these occasions. They say, "They [the spirits] beat a march on the drum, and carried the tambourine all around over our heads, playing on it the while. They then dropped it on the table, took the triangle from the wall, and carried it all around, as they did the other instruments, for some time. We could only hear the dull sound of the steel; then would peal forth the full ring of the instrument. They let this fall on the table also. After this, they spoke through the trumpet to all, stating that they were glad to see them. Then they went to a gentleman who was playing on the violin, and took it out of his hand up into the air, all around, thrumming the strings, and playing as well as mortals can do. They played on the trumpet, then took the harp, and played on both instruments; and, at the same time, sang with four voices, sounding like female voices, which made the room swell with melody.

"After this, they made their hands visible again, took paper, brought it out on the other table, and commenced writing slowly, when one of the visitors asked them if they could not write faster: the hand then moved so fast we could hardly see it go; but all could hear the pencil move over the paper for some five minutes or so. When done, the spirit took up the trumpet and spoke, saying the communication was for friend Pierce; and, at the same time, the hand came up to him, and gave the paper into his hand. Now, said the spirit, if friend Pierce would put his hand on the table, they would shake hands with him for a testimony to the world, as he could do much good with such a fact while on his spiritual mission. He then put his hand on the table by their request; the hand came up to him, took his fingers, and shook them. Then it went away, but soon came back, patted his hand some minutes, then left again. Now it came back the third time; and, taking his whole hand for some five minutes, he examined it all over, and found it as natural as a human hand, even to the nails on the fingers. He traced the hand up as far as the wrist, and found nothing any further than that point."

Having, on some forty occasions, witnessed phenomena analogous to these, and quite as remarkable, we cannot doubt that this account is scrupulously true, so far as the facts are concerned.

Everybody has heard of the Davenport Brothers. In 1846, their family in Buffalo were disturbed by what they described as "raps, thumps, loud noises, snaps, cracking noises in the dead of night." In 1850, having read in the newspapers of the Rochester knockings, they sat round a table with their hands upon it, and waited further developments. These began by knockings and other noises, and table-tippings. Soon, the alphabet was called into use; then, through the hand of Ira, the elder boy, messages were written by an invisible scribe; and Ira was "floated in the air over the heads of all the people, and from one end of the room to the other, at a height of nine feet from the floor, every person in the room having the opportunity of seeing him as he floated in the air above them." To add to the wonder, William and Elizabeth (a sister) were also upborne; and other marvels took place.

On the fifth evening of their proceedings (according to Dr. Nichols), "in compliance with a direction rapped out on the table by the now familiar method of calling over the alphabet, a pistol was procured, and capped, but not loaded. One of the boys was then directed to go to a vacant corner of the room and fire it. At the instant that he fired, the pistol was taken from his hand;

\* D. Hasteler, Pittsburg; A. P. Pierce, Philadelphia; H. F. Partridge, Wheeling, Va.; Lewis Dugdale, farmer, Ohio; Charles C. Stillman, Marion, Ohio.

and, by its flash, it was plainly seen by every person in the room, held by a human figure, looking smilingly at the company. The light and the form vanished together, as when we see a landscape in a flash of lightning; and the pistol fell upon the floor."

Under the directions of supposed spirits, the brothers were tied with all sorts of complicated knots, and then released in an inexplicably brief space of time. The news of what was taking place soon spread; and many eager inquirers came to the house. Such was the curiosity, that public exhibitions were given. The fact that the phenomena were produced for the most part in the dark, naturally gave rise to suspicion and dispute.

In the year 1868, at the Cleveland Convention of Spiritualists, a report was adopted, reprobatng what were called "the *dark circle impostors*, who pretend to do physical impossibilities, claiming that spirits do them, while they give no proof of what they assert." "After a diligent and careful investigation of the subject," says the report, "we are irresistibly forced to the conclusion that darkness is not a necessary condition for physical manifestations; but that it is a condition assumed and insisted upon by tricksters, having no other use than to afford opportunities for deception."

These remarks are likely to mislead. They appear to be aimed principally at the class of manifestations for which the Davenports are celebrated. That the most remarkable of the manifestations produced in the dark have been produced in the light, will not be disputed; but it does not follow from this that darkness may not sometimes be more favourable to their production. Darkness, it is true, may offer more opportunity for fraud; but a little more trouble taken will soon satisfy the patient investigator. We do not doubt that genuine mediums are often tempted to "help on" the phenomena. But careful observers do not find it difficult to separate the true from the simulated. We must not expect to find all mediums persons of scrupulous integrity.

The Davenports were mere boys when they commenced their exhibitions; and it would not be surprising, if sometimes, impatient at the capriciousness or slowness of "the spirits," they tried to make them "hurry up," by some boyish acts that may properly be denounced as tricks. Indeed, Dr. John F. Gray, of New York, well known to American Spiritualists as identified from the first with the cause, and a thoroughly impartial, independent investigator, wrote us, under date of New York, June 7, 1864, as follows:—

"I have not seen the Davenports this time here; but I entertain no doubt of the genuineness of the manifestations made in their presence. When they were here some years ago, they were detected in making spurious manifestations when the genuine failed."

Surely the testimony of careful, scientific investigators, like Dr. Gray, thoroughly prepared against fraud, and anticipating it, is worth something in a case like this.

Dr. Loomis, professor of chemistry in the Medical College, Georgetown, has given a minute account of his investigations into the phenomena produced through the Davenports. His testimony will carry the more weight with the sceptic, when it is known that he does not admit the spiritual hypothesis, but attributes the thaumaturgic occurrences to some new, unknown force. From Dr. Loomis's report, we extract enough to indicate the thoroughness of his investigation, and the character of his conclusions:—

"At one end of Willard's Hall is a large platform about fifteen feet square, and three feet from the floor, carpeted. At the back side of this platform, resting on three horses, about eighteen inches high, with four legs, each one inch in diameter, was a box or cabinet in which the phenomena occurred.

"I find the box seems to be made for two purposes only. 1st, to exclude the light; and 2nd, to be easily taken apart and packed in a small space for transportation. It is made of black walnut boards, from one-fourth to one-half of an inch in thickness. The boards are mostly united by hooks and hinges, so as to be taken apart and folded up. The box is about seven feet high, six feet wide, and two feet deep; and the back was one inch in front of the brick wall of the building. It has three doors, each two feet wide and as high as the box; so that when the doors are open the entire interior of the box is exposed to the audience.

"Across each end and along the back are boards about ten inches wide, arranged for seats, firmly attached to the box. These are one-half inch walnut boards. At the middle and near the back edge of each of these seats are two half-inch holes, through which ropes may be passed for the purpose of tying the boys firmly to their seats. The entire structure is so light and frail as to utterly preclude the idea that anything whatever could be concealed within or about its several parts, by which any aid could be given in producing the phenomena witnessed. The top and bottom of the box are of the same thin material, and not tongued and grooved; so that the joints were all open. The floor was carpeted with a loose piece of carpet, which was taken out. The entire inside of the box was literally covered with bruises and dents, from mere scratches to those of an eighth of an inch deep. I examined the box thoroughly in all its parts, and am satisfied that there was nothing concealed in it; nor was there any way by which anything could be introduced into it to aid in producing the phenomena. The phenomena exhibited may be divided into several classes.

"a. Before the performance commenced, the audience chose a committee of three, of which I was one. The other two were strangers to each other and to myself. I never saw them before that evening, have never seen them since, and do not know their names. One of the committee—a stout, muscular man, over six feet in height, professionally a sea-captain, and who remarked to me as he was performing the operation, that he had pinioned many prisoners—tied one of the boys in the following manner: viz., a strong hemp rope was passed three times round the wrist, and tied. It was then passed three times round the other wrist, and tied again, the hands being behind the back. The rope was then passed twice around the body, and tied in front as tightly as possible. Before this was completed, the wrists had commenced swelling, so that the flesh between the cords was even with their outer surface, the hands puffed with blood and quite cool. The circulation was almost completely stopped in the wrists.

"The boy complained of pain, and said 'Tie the rope as you wish; but I cannot stand it. I am in your power; but you must loosen the rope.' I remarked to the captain that it was cruel to let the rope remain so tight as it was, that security could be gained without being unnecessarily cruel. We examined his wrists again; and the captain decided not to loosen the rope. The whole work of tying the boy was closely watched by me during the entire progress, and thoroughly examined when done; and I must say that very little feeling was exhibited for the boy. No human being could be bound so tightly without suffering excruciating pain. His hands were released in about fifteen minutes. I then examined his wrists carefully. Every fibre of the rope had made its imprint on the wrists. I examined them a second time, one hour and thirty minutes after; and the marks of the rope were plainly visible. He was pinioned as tightly around the body. After being thus tied by his hands, he was seated at one end of the box; and a second rope being passed around his wrists, was drawn both-ends through



the holes in the seat, and firmly tied underneath. His legs were tied in a similar manner, so that movement of his body was almost impossible. All the knots were a peculiar kind of sailor knots, and entirely beyond reach of the boy's hands or mouth.

"The other Davenport boy was tied in a similar way by another member of the committee. After being tied, I carefully examined every knot, and particularly noticed the method in which he was bound. The knots were all beyond the reach of his hands or mouth. He was as securely bound as the other, the only difference being that the ropes were not as tight around the wrists. This one, as the other, was tied to his seat; the ropes being passed through the holes, and tied underneath to the ropes attached to his legs. Thus fastened, one at one end of the box and one at the other, they were beyond each other's reach.

"Thus far I was perfectly satisfied of three things. 1st, There was in the box no person except the boys, bound as above described; 2nd, It was physically impossible for the boys to liberate themselves; 3rd, There was introduced into the box nothing whatever besides the boys, and the ropes with which they were bound.

"These being the conditions, the right-hand door was closed; then the left-hand door; and finally the middle door was closed. At the same time the gas-lights were lowered, so that it was twilight in the room. Within ten seconds, two hands were seen by the committee, and by the audience, at an opening near the top of the middle door; and, one minute after, the doors opened of their own accord, and the boy bound so tightly walked out unbound, the ropes lying on the floor, every knot being untied. The other boy had not been released; and a careful examination showed every knot and every rope to be in the precise place in which the committee left it.

"The doors being closed as before, with nothing in the box besides one of the boys, bound as described, hand and foot, with all the knots beyond the reach of his hands or mouth, in less than one minute they opened without visible cause; and the boy walked out unbound, every knot being untied.

"b. The box being again carefully examined, and found to contain nothing but the seats, the boys were placed in them unbound, one seated at one end and one at another. Between them on the floor was thrown a large bundle of ropes. The doors were then closed. In less than two minutes, they opened as before; and the boys were bound hand and foot in their seats. The committee examined the knots and the arrangement of the ropes, and declared them more securely bound than when they had tied them themselves. I then made a careful examination of the manner in which they were tied, and found as follows: viz., a rope was tightly passed around each wrist and tied, the hands being behind the back; the ends were then drawn through the holes in the seat, and tied underneath, drawing the hands firmly down on the seat. A second rope was passed several times around both legs and firmly tied, binding the legs together. A third rope was tied to the legs and then fastened to the middle of the back side of the box. A fourth rope was also attached to the legs and drawn backward, and tied to the ropes underneath the seat, which bound the hands. The last rope was so tightened as to take the slack out of the others. Every rope was tight; and no movement of the body could make any rope slacken. They were tied precisely alike. I also examined the precise points where the ropes passed over the wrists, measuring from the processes of the radial, ulnar, and metacarpal bones. I also carefully arranged the ends of the ropes in a peculiar manner. This arrangement was out of reach and out of sight of the boys, and unknown to any one but myself. The examination being ended, the following facts were



apparent: 1st, There was no one in the box with the boys; 2nd, There was nothing in the box with the boys except the ropes; 3rd, It was physically impossible for the boys to have tied themselves, every one of the knots being beyond the reach of their hands or mouths, and the boys being four feet apart; 4th, The time elapsing from the closing of the doors to their opening—less than two minutes by the watch—was altogether too short for any known physical power to have tied the ropes as they were tied.

"c. The boys being tied in this manner, one of the committee was requested to shut the doors. He stepped forward, closed the right-hand door, also the left-hand door, and was about closing the middle door, when two hands came out of the box, one of which hit him a severe blow on the right shoulder. The committee-man was partly in the box and felt the blow, but did not know what struck him. He immediately threw open the doors; but nothing could be found but the boys, tied as before. I carefully re-examined the positions of the ropes, and found them as I had left them. The hands were seen by the audience distinctly. The lights had not been turned down; and the hands were seen in the plain gas-light, and remained in sight several seconds. Having satisfied myself of the reality of the hands, having seen the blow given by one of them, which was sufficient to turn the committee-man partly round, I examined them with reference to their position in relation to the boys anatomically considered. The middle door had not been closed, and the committee-man had not left the box; both boys were firmly tied to their seats, and the gas was fully lighted. The hand that appeared to the left of the committee-man might have been, so far as position and anatomical relation were concerned, the right hand of the boy at the left side of the box; but the hand that struck the man could not have belonged to either boy. It was more than four feet from either one, and at least two feet high; and, had either boy been sufficiently near, it must have been a right hand on a left arm.

"d. The box was then carefully examined again; and nothing could be found except the boys, bound as described before. There were then placed on the floor, between the boys, a bell, a violin, a guitar, a tambourine, and a trumpet. This being done, the left door was closed, then the right door; and, as the committee-man was closing the middle door, the brass trumpet, weighing about two pounds, jumped up from the floor, struck the top of the box with great force, and fell out on the floor. This took place while the committee-man stood facing the box. The door was wide open; and the committee-man stood partly in the box. The boys were again carefully examined, and found to be tied as at first. I examined the ropes that I had carefully and privately arranged, as before described, and found them as I had left them.

"e. The trumpet was placed back, and all the doors closed. Within ten seconds the violin was tuned and began to play; at the same time the guitar, tambourine, and bell began to play, all joining in the same tune. Part of the time the bell was thrust out of the window in the upper part of the middle door, by an arm, and played in sight of the audience. While the music was being made, there were a multitude of raps, both light and heavy, on all parts of the box. The first tune was played and repeated; and a few seconds of comparative quiet followed, broken only by the instruments jumping about the box, and a few raps. Soon a second tune was begun, in which all the instruments joined as before. In the midst of this tune, the doors suddenly opened themselves; and the instruments tumbled about, some one way, some another; and part fell out on the floor. The time between the stopping of the music and the opening of the door was not a single

second. I went at once to the box and found both boys bound, hand and foot, as I had left them. I examined the ropes particularly about the wrists, and found them in the precise position in which I had left them, measuring from the processes of the radial, ulnar, and metacarpal bones. I also found the ends of the ropes under the seats, which I had, as previously described, privately arranged in a peculiar manner, in precisely the same position as I had left them."

The late Professor Mapes, well known for his scientific attainments, described an exhibition witnessed by him through the Davenport Boys. These boys permitted themselves to be bound by cords, hand and foot, in any way the operator pleased; and in an instant they were liberated by the supposed spirits. The spirit of one John King claimed to be the chief actor of their band. With this spirit Professor Mapes said *he conversed for half an hour*. The voice was loud and distinct, spoken through a trumpet. He shook hands with him, the spirit giving a most powerful grasp; then taking his hand again, it was increased in size and covered with hair. The professor said he went, accompanied only by his friends, among whom were Dr. Warren and Dr. Wilson. They had a jocular sort of evening, into which King entered heartily, and at length played them a trick, for which they were not prepared, and which rather astonished them. Their hats and caps were suddenly whisked from their heads, and replaced in an instant. Turning on the lights, they found each hat and cap was turned inside out; and it took many minutes to replace them. Dr. Warren's gloves, which were in his hat, were also turned completely inside out. This exhibition took place in a large club-room at Buffalo, selected by the professor and his party, having but one place of entrance and exit. The boys sat on an elevated platform at a large table; and this table, in an instant of time, was carried over the heads of the auditors, and deposited at the most distant part of this large room.

It is unnecessary to multiply descriptions of the phenomena. After giving exhibitions in the principal cities of the United States, in the latter part of 1864, the Davenport Brothers went to England. Here their reception was of rather a mixed character. By some they were denounced or mobbed; by others they were treated with the attention which was due to the extraordinary manifestations produced in their presence. They were accompanied by Mr. William Fay, himself the medium for some inexplicable specimens of modern thaumaturgy.

The Davenports met with great success in Belgium, where the press treated them with unwonted candour and fairness. In St. Petersburg, they gave private *séances* before the Emperor and the nobility, and were received with much attention.

On the 11th of April, 1868, they re-appeared in London, and drew a crowded audience. Their powers had not diminished. A gentleman who was present writes: "In the cabinet exhibition, hands, life-like in form and texture, were frequently seen before the doors were closed; and from the aperture two long, naked, femininely formed arms, and also a group of not less than five hands of various sizes, were protruded at the same instant.

Mr. Benjamin Coleman, of London, a gentleman personally known to us, and who has been an indefatigable investigator of the phenomena for many years, writes, under date of May, 1868, of the Messrs. Davenport and Mr. William Fay, "I desire to convey to those of my friends in America, who introduced them to me, the assurance of my conviction that the Brothers' mission to Europe has been of great service to Spiritualism. . . . I have had no reason whatever to change my opinion of the genuine and marvellous

character of their mediumship, which is entirely free from the imputation of trickery and bad faith of any kind."

Mr. Robert Cooper, of London, a sincere and disinterested investigator, and who accompanied the Davenports to Ireland, Scotland, Belgium, and Germany, solely in the pursuit of truth, writes as follows: "I have been intimately associated with the Davenports for seven months. I have witnessed the manifestations under a variety of circumstances,—in the dark and in the light, in public and in private—and I have never seen any indication whatever of the slightest approach to trickery. On the contrary, I have seen much to convince me of the absence of any thing of the kind. For instance, I have seen lights struck, contrary to regulations, when the instruments were sounding and floating in the air; but no one was discovered out of his place: the only result being the falling of the guitars to the ground.

"At Brussels, at a *séance* before the first literary society of the town, blue paint was placed on the instruments unknown to any of us; but, though the instruments were all played on, no trace of the paint was found on the hands of the brothers. At Antwerp, at the conclusion of the cabinet *séance*, a gentleman exhibited his hand covered with some black composition of a greasy nature. He said he had caught hold of the hands that appeared at the cabinet window, and fully expected, when the Davenports came from the cabinet, to find their hands blackened, but, to his great surprise such was not the case. I have also known black composition placed on the hands of the brothers during the dark *séance*, with the idea that the instruments would show traces of the pigment; but such was not the case. None of our party knew of these experiments being made till the termination of the *séances*."

Mr. Cooper has heard the "spirits" speak in an audible voice, and has held long conversations with them. He says, "It is obviously impossible for any one to be with the Davenports, as I have been, and not discover fraud, if any existed. I could multiply proofs in favour of the genuineness of these manifestations. If they are not a reality, then all creation is a myth, and our senses are nothing worth."

The occurrences in the family of the Rev. Dr. Phelps, of Stratford, Conn., which took place not long after the manifestations through the Fox family (1848-49), are of a character strictly analogous to those that were established as true, so far as human testimony can establish any thing, in the days of witchcraft.

For seven months, the phenomena were of the most unaccountable character. We took the pains to write to Dr. Phelps at the time, and have from him a letter confirming the facts in every particular. On returning one day from church, the family found the doors of rooms, which had been carefully locked, all thrown open; and the furniture tossed about in the utmost confusion. In one room were from eight to ten figures formed with articles of clothing, and arranged with singular skill. They were all kneeling, and each with an open Bible before it, as if in mockery of their own church-going. Nothing was missing. The family locked the door of this room, but only to find, on opening it again, the number of figures increased, and that with articles of dress which three minutes before they had seen in other parts of the house. Heavy tables were lifted up and let down again, strange noises were heard; and a boy of eleven years of age was lifted up and carried across the room. His clothes were carried away and only discovered after a long and patient search. He was sent from home to a distant school, but had to be recalled as his clothes there were cut to pieces repeatedly in a most extraordinary manner. The panes in the windows used to fly to pieces as Dr. Phelps and others stood looking at them.

In his letter, Dr. Phelps writes, "I have seen things in motion above a thousand times; and, in most cases, where no visible power existed by which the motion could be produced. There have been broken from my windows more than seventy-one panes of glass, more than thirty of which I have seen broken before my own eyes."

About the year 1850, the Hon. James F. Simmons, of Rhode Island, a well-known member of the United States Senate, was the witness of some remarkable phenomena. In the autumn of 1852, Mr. Horace Greeley, editor of the "New York Tribune," received a letter which he published in his paper with the following introduction: "The writer has received the following letter from Mrs. Sarah H. Whitman, in reply to one of inquiry from him as to her own experience in 'Spiritualism,' and especially with regard to a remarkable 'experience,' currently reported as having occurred to Hon. James F. Simmons, late United States Senator from Rhode Island, and widely known as one of the keenest and clearest observers, most unlikely to be the dupe of mystery or the slave of hallucination. Mrs. Whitman's social and intellectual eminence are not so widely known; but there are very many who know that her statement needs no confirmation whatever." Here is her letter:—

"DEAR SIR,—I have had no conversation with Mr. Simmons on the subject of your note until to-day. I took an early opportunity of acquainting him with its contents; and this morning he called on me to say that he was perfectly willing to impart to you the particulars of his experience in relation to the mysterious writing *performed under his very eyes, in broad daylight, by an invisible agent.*

"In the fall of 1850, several messages were telegraphed to Mrs. Simmons through the electric sounds, purporting to come from her step-son, James D. Simmons, who died some weeks before in California. The messages were calculated to stimulate curiosity, and lead to an observation of the phenomena. Mrs. Simmons, having heard that messages in the handwriting of deceased persons were sometimes written through the same medium, asked if her son would give her this evidence. She was informed, through the sounds, that the attempt should be made, and was directed to place a slip of paper in a certain drawer at the house of the medium, and to lay beside it her own pencil, which had been given her by the deceased. Weeks passed; and, although frequent inquiries were made, no writing was found on the paper.

"Mrs. Simmons happening to call at the house one day, accompanied by her husband, made the usual inquiry and received the usual answer. The drawer had been opened not two hours before, and nothing was seen in it but the pencil lying on the blank paper. At the suggestion of Mrs. Simmons, however, another investigation was made; and on the paper were found a few pencil lines, resembling the handwriting of the deceased, but not so closely as to satisfy the mother's doubts. Mrs. Simmons handed the paper to her husband: he thought there was a slight resemblance, but would probably not have remarked it had the writing been casually presented to him. Had the *signature* been given him, he should at once have decided on the resemblance. He proposed, if the spirit of his son were indeed present, as alphabetical communications received through the sounds affirmed him to be, that he should *then and there*, affix his signature to the suspicious document.

"In order to facilitate the operation, Mrs. Simmons placed the closed points of a pair of scissors in the hand of the medium and dropped her pencil through one of the rings or bows, the paper being placed beneath. The hand presently began to tremble; and it was with difficulty, it could retain its hold of the scissors. Mr. Simmons then took the scissors into his own hand, and dropped the pencil through the ring. It could not readily be sustained in this position.

After a few moments, however, it stood as if firmly poised and perfectly still. It then began slowly to move. Mr. Simmonds saw the letters traced beneath his eyes. The words, 'James D. Simmonds,' were distinctly and deliberately written; and the handwriting was a fac-simile of his son's signature.

"But what Mr. Simmonds regards as the most astonishing part of this seeming miracle is yet to be told. Bending down to scrutinize the writing more closely, he observed, just as the last word was finished, that the top of the pencil leaned to the right. He thought it was about to slide through the ring; but, to his infinite surprise, he saw the point slide slowly back along the word 'Simmonds,' till it rested over the letter *i*, when it imprinted a dot. This was a punctilio utterly unthought of by him. He had not noticed the omission, and was therefore entirely unprepared for the amendment. He suggested the experiment, and he thinks it had kept pace only with his will or desire. But how will those who deny the agency of disembodied spirits in these marvels, ascribing all to the unassisted powers of the human will, or to the blind action of electricity,—how will they dispose of this last significant and curious fact?

"The only peculiarity observable in the writing was that the lines seemed sometimes slightly broken, as if the pencil had been lifted, then set down again.

"One other circumstance I am permitted to note, which is not readily to be accounted for on any other ground than spiritual agency. Mr. Simmonds, who received no particulars of his son's death until several months after his decease, proposing to send for his remains, questioned the spirit as to the manner in which the body had been disposed of, and received a very minute and circumstantial account of the means which had been resorted to for its preservation, it being at the time unburied. Improbable as some of these statements seemed, they were, after an interval of four months, confirmed as literally true by a gentleman then recently returned from California, who was with young Simmonds at the period of his death. Intending soon to return to California, he called on Mr. Simmonds to learn his wishes in relation to the final disposition of his son's remains. The above particulars I took down in writing, by the permission of Mr. Simmonds, during his relation of the facts."

In the "British Standard," of Aug. 14, 1863, Dr. Campbell remarks of these and similar phenomena, "The conclusion of the whole matter is this: we believe in the existence of angels and of devils, in the existence of the spirits of men both good and bad; we believe that all are capable of acting in their disembodied state on the minds of men still in the flesh; we believe in the possibility of intercourse between man and these disembodied intelligences, whether good or bad; we believe, on the authority of Scripture, that spirits are capable of entering human bodies, of speaking through them and acting in them; and hence we believe in the possibility of spirits operating on matter in the way of rapping out the letter of the alphabet, or in the way of writing with the pencil. We see nothing in Scripture or in the nature of the case that militates against these conclusions. All that we require is proof, indubitable, sensible proof, from our own eyes and ears. On that condition, we at once give full credence."

To the question often put by the inconsiderate, in regard to the phenomena, "What good have they all done?—What's the use of them all?" Dr. Campbell replies, "We are sometimes met with the question *cui bono*? We deny our obligation, as a condition of rational faith, to prove the *cui bono*. It may exist where we see it not, and have important ends to accomplish with which we are unacquainted."

Dr. Campbell relates some singular occurrences in his own experience, and concludes "Explanation of such phenomena we have none to offer; but we stand by the facts as here stated."

It is astonishing how often this *cui bono* interrogatory is put by persons who ought to see how a little reflection would silence them. Once when Dr. Franklin was asked in regard to some discovery, "What's the use of it?" he retorted by saying, "What's the use of a new-born baby?" And as for that matter, it might be asked, "What's the use of any thing?"

"I do not see that people have been made better men and women by these things," says a popular editor, in reference to the spiritual phenomena, the genuineness of which he admits. And by a superficial thinker, the remark will be taken as sound common sense, and as settling the whole question of their importance.

But you will observe that precisely the same objection might be brought against the discoveries of Copernicus, of Newton, and even of Morse and Fulton. Have people been made better men and women by the theory of gravitation, by the steamboat, the railroad, and the electric telegraph? Indeed have the printing-press and the photographic art been exclusively servants in the cause of morality? Such questions, if not always put in the spirit of "the loud laugh that speaks the vacant mind," certainly indicate rather a narrow view of the great facts of existence.

## CHAPTER II.

### MANIFESTATIONS THROUGH MISS KATE FOX.

"The spiritual world  
Lies all about us, and its avenues  
Are open to the unseen feet of phantoms  
That come and go, and we perceive them not,  
Save by their influence, or when at times  
A most mysterious Providence permits them  
To manifest themselves to mortal eyes."—*Longfellow.*

WE come now to a narrative of phenomena so remarkable that they will probably excite many an exclamation of incredulity, although the authority on which they rest is above suspicion.

We have already had occasion to quote the testimony of Dr. John F. Gray, of New York. He was one of the earliest and most persevering investigators of the Hydesville phenomena. To us he has been personally known for more than a quarter of a century; and he is well known to a large circle of intelligent patients in the great city where he has had a lucrative professional practice until, a few years ago, he retired from active occupation.

Dr. Gray accepts the spiritual hypothesis as the only one covering all the phenomena he has witnessed. His reasons for believing that spirits communicate with men in the body are thus stated in a succinct summary of the results that have come to his knowledge during the last twenty years:—

"I. *Phenomena of a physical nature* not referable to the laws of physical relation; such as the moving of ponderable bodies, independent of earthly mechanics; the production of a great variety of sounds, also independent of

any known or conceivable mechanical apparatus; the production of lights of various colours, sizes, shapes, degrees of brilliancy, and duration of incandescence, in every case without the presence of any chemical agents or apparatus known to or usable by man; and, lastly, *the reproduction of living material bodies, through which extemporaneous, but real and tangible physical organisations, the spirits have re-appeared to their friends on earth*, expressing their peculiarities of physical form and movement, and likewise their peculiar and distinctive modes of apprehension, feeling, and intellection. Through these temporarily organised effigies of their former earth-bodies, they have (as I know from several instances of recent date) spoken to and sung with their relatives here, and have given many other equally palpable proofs of their ability to reconstruct and inhabit a physical form.

"II. *Phenomena of a mental nature* not referable to earthly volition and intelligence; such as the contrivance and production of the physical phenomena above cited; the production of writings in various ancient and modern languages, wholly unknown to those in whose presence they have been executed; the utterance of prophecy; the narration of events, and the recital of mental facts that are transpiring in distant places, often across broad oceans; the improvisation and incredibly rapid production of symbolic drawings and elaborate pictures by persons not versed in the pictorial art, and unable to explain the symbols they have executed and combined in such a way as to convey a good lesson of life, or renew a long-buried personal reminiscence; lastly, the felicitous and accurate impersonation of persons long departed this life, and who were wholly unknown to and unheard of by the personators.

"The philosophy of spirit-intercourse sheds a mellow light over human history and human science. It founds a positive psychology, and teaches where to look for well-springs of invention and progress; and it reconciles us to the hard ministry of sin and sorrow, of ignorance and suffering."

In 1860, Mr. ———, an opulent and well-known banker of New York (formerly of the firm of L——— and ———, but now retired from business), lost his wife, to whom he had been much attached, and who had been attended during her last illness by Dr. John F. Gray, an old friend of the husband. Mr. L———, an inveterate sceptic, was now induced by Dr. G. to call on Miss Kate Fox, the young woman through whose quick-wittedness these rapping phenomena were originally interrogated and developed at Hydesville.

In February, 1861, Mr. L. accordingly had a sitting with Miss Fox; and the result was an entire change in his views concerning life and death.

At a small gathering of inquirers at which our friend, Mr. Benjamin Coleman, of London, was present, in 1861, Dr. Gray read the following extraordinary account by Mr. L———, of the manifestations which Mr L. obtained through Miss Fox. After describing the precautions he took to prevent the possibility of deception, Mr. L. proceeds as follows:—

"The lights being extinguished, footsteps were heard as of persons walking in their stocking-feet, accompanied by the rustling sound of a silk dress. It was then rapped out by the alphabet, 'My dear, I am here in form; do not speak.' A globular light rose up from the floor behind me; and, as it became brighter, a face, surmounted by a crown, was distinctly seen by the medium and myself. Next, the head appeared, as if covered with a white veil: this was withdrawn after the figure had risen some feet higher; and I recognized unmistakably the full head and face of my wife, surrounded by a semi-circle of light about eighteen inches in diameter. The recognition was complete, derived alike from the features and her natural expression. The globe of light was then raised, and a female hand held before it was distinctly visible.



Each of these manifestations was repeated several times, as if to leave no doubt in our minds. Now the figure, coming lower down and turning its head, displayed, falling over the globe of light, *long flowing hair*, which even in its shade of colour, appeared like the natural tresses of my wife, and like hers was unusually luxuriant. This whole mass of hair was whisked in our faces many times, conveying the same sensations as if it had been *actually human natural hair*. This also was frequently repeated, and the hair shown to us in a variety of ways. The light and the rustling sound then passed round the table and approached me, and what seemed to the touch a skirt of muslin was thrown over my head, and a hand was felt as if holding it there. A whisper was now heard; and the words, 'Sing, sing,' were audibly pronounced. I hummed an air, and asked, 'Do you like that?' 'Yes, yes,' was plainly spoken in a whisper; and in both cases I recognised distinctly the voice of my wife, to which I had become sensitively familiarised during her last illness, when she had become too weak to talk aloud."

At another sitting, a few days after, the same precautions and conditions being observed, the following phenomena were witnessed:—

"The table was lifted from the floor, the door violently shaken, the window-sash raised and shut several times; and, in fact, everything movable in the room seemed in motion.

"Questions were replied to by loud knocks on the door, on the window, ceiling, table, everywhere; all being the work of several powerful spirits, who were present, and whose presence was necessary, as it was afterwards explained, to support or induce the manifestations of a more beautiful and interesting character.

"An illuminated substance, like gauze, rose from the floor behind us, accompanied by a rustling sound, like that of a silk dress. The previously described electrical rattle became very loud and vigorous. The figure of a female passed round the table, and, approaching us, touched me. The gauzy substance was shaped as though covering a human head, and seemed as if drawn down tight at the neck. Upon close examination, as it approached near me a second time, it changed its form, and now seemed in folds over a melon-shaped oblong, concave on one side; and in this cavity there appeared an intensified brilliant light. By raps, I was requested to look beyond the light. I looked as directed, and saw the appearance of a human eye. Again receding with the rattle, the light became still brighter; and then, re-approaching, the gauze, which had changed in form, was grasped by a naturally-formed female hand; and unfolding, revealed to me, with a thrill of indescribable happiness, *the upper half of the face of my wife*, the eyes, forehead, and expression in perfection. The moment the emotion of recognition had passed into my mind, it was acknowledged by a succession of quick raps.

"The figure disappeared and re-appeared several times, the recognition becoming each time more nearly perfect, with an expression of calm and beautiful serenity. I asked her to kiss me if she could; and, to my great astonishment and delight, an arm was placed around my neck, and a real palpable kiss was implanted on my lips, through something like fine muslin. My head was laid upon mine, the hair falling luxuriantly down my face. The kiss was frequently repeated, and was audible in every part of the room. The light then moved to a point about midway between us and the wall, which was distant about ten feet. The rattling increased in vigour; and the light, gradually illuminating that side of the room, brought out in perfection an entire female figure facing the wall, and holding the light in her outstretched hand, shaking it at intervals, as the light grew dim. My name and her name were repeated in a loud whisper; and among other things which



occurred during this remarkable sitting, the figure at the close stood before the mirror, and was reflected therein."

"The incidents of another evening were thus described: "The lights and electric rattle were as strong as on the previous occasions. Hands were placed upon my forehead, a head placed upon mine, the hair, as before falling down my face into my hand. I grasped it, and found it positively and unmistakably human hair. It was afterwards whisked playfully at me, creating as much wind as an ordinary fan. The spiritual robe was then dropped over my head and face, as real and material in substance as cotton or muslin of a very fine texture. At one time, the globe of light extended to about two feet in diameter. At last, it was shaken with another sharp rattle; and, shining brightly, revealed again the full head and face of my wife, every feature in perfection, but spiritualised in shadowy beauty such as no imagination can conceive, or pen describe. In her hair, just above the left temple, was a single white rose, the hair being arranged with great care. The next appearance, after a brief interval, revealed the same face, with a pink rose instead of a white one. The whole head and face were shown to us, at least twenty times during the sitting, and each time was recognised by me, the perfection of the recognition being in proportion to the brilliancy of the light. During the whole of these manifestations, cards of a large size, provided by myself, were placed on the floor, with a pencil; and long messages were found to have been written upon them," &c.

Dr. Gray, in conclusion, said, "These manifestations could not have been produced by human means; and if you admit the competency of the witness, of which, from my knowledge of him, I have no doubt, they are, in my opinion, conclusive evidence of spirit identity."

Several persons in the assembly rose to ask questions of Dr. Gray, respecting this very startling narrative; and one gentleman said, he really could not, though a believer in Spiritualism, receive such statements without great misgivings of delusions being mixed up with them. "Now," he said, "I put it to you, Dr. Gray, do you believe that such things can and did occur?" Dr. Gray replied very calmly, "Yes, my friend; I believe as implicitly every word of those narratives as I do in my own existence."

Previous to leaving New York, Mr. Coleman made a special visit to Miss Kate Fox, the medium for these wonders; and she fully corroborated all that Mr. L——— had told him.

Of Miss Kate Fox, Dr. Gray writes: "She has been intimately known to my wife and me from the time she was a very young girl; that is to say, from 1850 to this date [1861]. At that early day in the history of the manifestations, she was frequently a visitor in my family; and then, through that child alone, without the possibility of trick from collusion with others, or, I may truly add, of imposture of any kind, all the various phenomena recorded by friend L., except the reproduction of visible human forms, were witnessed by Mrs. Gray and myself, and many other relatives and friends of our family. Among these I may mention, as frequent, attentive, and very able observers, the late Dr. Gerald Hull,\* my brother-in-law; and Dr. Warner, my son-in-law. Miss Fox is a young lady of good education, and of an entirely blameless life and character."

Of Mr. L———, Dr. Gray says, "Besides his general character for veracity and probity, Mr. L. is a competent witness to the important facts he

\* Dr. Hull, who was universally respected and beloved, both as a physician and a friend, has often corroborated us, personally, the most remarkable of the facts to which Dr. G. bears witness.

narrates, because he is not in any degree subject to the illusions and hallucinations which may be supposed to attach to the trance or ecstatic condition. I have known him from his very early manhood, and am his medical adviser. He is less liable to be misled by errors of his organs of sense than almost any man of my large circle of patients and acquaintance."

Mr. L—— is of opinion that the electrical conditions, both of the atmosphere and of the persons receiving manifestations, are even more important and subtle than mental conditions. He says of himself, "My condition has always been highly electrical. I find no difficulty in lighting gas by applying the end of my finger to the burner, after having excited the electricity of my system, by friction of my feet on the carpet. This, however, is not an uncommon occurrence here; though I have repeatedly tried it in England without success."

"You ask if I believe all the manifestations are from one spirit. Most certainly not; for it has been repeatedly explained, and I think proved, that the spirit made itself visible to me through the powerful aid of other spirits."

Cards were written on, in a very neat small hand, exactly like the natural handwriting of "Estelle," the wife, when in the flesh. *Fac-similes* of two of these cards, the one purporting to be written by the spirit of Mr. L.'s wife, and the other by the "spirit of Benjamin Franklin," are published in the "London Spiritual Magazine," of November, 1861.

A spirit, assuming to be Franklin, was afterwards repeatedly visible. In a letter, dated Nov. 23, 1861, Mr. L—— writes: "I now aver, that no doubt of the identity\* of the spirit longer remains upon my mind. His appearance (the same on several occasions) corresponds with the original portrait of the philosopher; the difference being simply that which one would expect to find between a painting and a face replete with life and expression. His presence was a wonderful and startling reality, seated in the chair opposite me at the table, vividly visible, and even to each article of dress. There could be no mistake."

The *eidolon* of Franklin, as well as that of Estelle, was afterwards seen by the brother-in-law of Mr. L—— and by Dr. Gray. The following are extracts, taken somewhat at random, from Mr. L——'s spiritual diary, of 1861-1863:—

"August 18, 1861, 8 p.m.—Present, the medium and myself. Atmosphere heavy and warm. Carefully examined the room, locked the door, took the key, and made all secure. Sat in quiet half an hour, when a spherical oblong light, enveloped in folds, rose from the floor to our foreheads, and rested upon the table in front. By raps, 'Notice how noiselessly we come.' Heretofore the light had generally appeared after a succession of startling sounds and movements of movable objects; but in the present instance all was quiet. From this time, 8.30, till 11.30, the light was constantly visible, but in different forms. It remained upon the table a full half-hour, the size and shape of a large melon. As during this time it was passive, I asked if it could rise, whereupon it immediately brightened, flashed out, and rising, seemed a living, breathing substance. By raps, 'This is our most important meeting; for it brings to our circle two powerful spirits great and good.' The light became

\* If spirits have the power, attributed to them by many seers, of assuming any appearance at will, it is obvious that some high spiritual sense must be developed in us before we can reasonably be sure of the *identity* of any spirit, even though it come bearing the exact resemblance of the person it may claim to be. We think, therefore, that the fact that the spirit described by Mr. L., bore the aspect of Franklin, and called itself Franklin, is no sufficient reason for dismissing all doubts as to its identity. It may be that we must be in a spiritual state before we can really be wisely confident of the identity of any spirit.

gradually more powerful, and so brilliant upon the side opposite us as to illuminate that part of the room. It now rose from the table, resting upon my head and shoulder; the drapery in the mean time touching and falling upon our faces, with a peculiar scent of violets. After resting upon, and pressing my head and shoulder *with the weight of a living head*, it descended to the floor. I was now satisfied that the purpose of this meeting was some other than the appearance of the spirit of my wife. The light now rose with increased brilliancy, showing a head upon which was a white cap surrounded by a frill. Seeing no face, I asked what this meant. The reply was by raps, '*As when I was ill.*' This was correct; for it was to all appearance the peculiar cap worn by my wife during her last illness. This having passed away, the light appeared again very brilliantly, showing a crown composed apparently of oak-leaves and flowers, a very, very beautiful manifestation. I had brought with me on this occasion some new cards of a larger size, different from any before used, and had placed upon two of them private marks. These I put upon a book on the table. In a few minutes they were taken from the book, and one of them appeared near the floor, suspended three or four inches from the carpet,—I could not judge accurately; but the light brightly showed the centre card and radiated from each side to a distance of some three or four inches; or, in other words, the card was the centre of a circle of spirit-light of a foot in diameter; while an imperfectly-shaped hand, holding my small silver pencil, was placed upon the card and moved quietly across from left to right, as though writing, and when finishing a line, it moved quickly back to recommence another. We were not permitted to look at this very long at a time, as our steady gaze disturbed the operating forces; but it remained more or less visible for nearly an hour. The full formed hand was seen only a portion of the time; but, during all this time, a dark substance, rather smaller than the natural hand, held the pencil, and continued to write. One side of the card being finished, *we saw it reversed and the other page commenced*. This is satisfactory evidence of the reality of spirit-writing, if any evidence can be satisfactory. There could have been no possible deception here. I held the medium's hand: the door was locked, and every precaution was taken by me as in previous instances. The identical cards were returned subsequently, covered with the finest writing....

"Sept. 26, 1861.—.... After five or six appearances of my wife, the light rested upon the floor some ten feet distant from me; then, rising, it suddenly darted across the room backwards and forwards, until having gained sufficient power, it flashed brightly upon the wall, and brought into relief the entire figure of a large heavy man, who stood before us. He was rather below the medium height; but broad-shouldered, heavy, and dressed in black, his back towards us, and his face not visible. He appeared thus three times very perfectly, remaining in view each time for about a minute. The moment his entire form was discerned by us, rappings commenced simultaneously in all parts of the room, which continued during the time he was in sight, as if to express delight at the achievement of a new success. On asking if the spirit we saw was that of Dr. Franklin, we were answered in the affirmative by three heavy dull knocks upon the floor, as though made by a heavy foot, which were several times repeated. During this sitting, the spirit of my wife approached, tapping me upon the shoulder, smoothing my hair, and caressing me; *while her long tresses, as natural as in life, dropped over my face, with the peculiar scent of delicate, freshly gathered violets*. A new and very curious manifestation now took place, showing us how the echoes were produced; and there was spelled out, '*Darling, have you not been rewarded?*' The light

in producing these echoes or explosions assumed a lily shape, nearly the size of my head, and so brilliant as to light the entire surface of a table and the centre of the room, so that Miss Fox and I could see each other distinctly, as well as various objects in the room. Then bounding up and down from the surface of the table some twelve or eighteen inches, it struck the table, and, descending on my arm, produced the raps or echoes.

"*Friday Evening, Oct. 4, 1861.*—A bouquet of flowers was placed upon the mantel in a vase with water. As soon as the gas was turned down, a movement was heard; and we were requested to "get a light." Upon doing so, we found the flowers with the vase and other articles, had been removed from the mantel to the table, which stood in the centre of the room. We again extinguished the light, when immediately the heavy curtains of the window were drawn aside, and raised and lowered repeatedly, admitting the light from the street. Rustlings were heard after an interval of quiet, with sounds as of persons walking in stocking-feet. A peculiar sound was produced by striking against the wall, as though with a bag of keys or broken earthenware. This same bag of keys, or whatever it might have been, also seemed to be dropped from a height of several feet, and to fall heavily upon the floor, while we were told to listen. Tremendous concussions were then made upon the floor, jarring the whole house. The spirits of my wife and Dr. Franklin came to me in form at the same time,—he slapping me heavily upon the back, while she gently patted me upon the head and shoulder. The electrical rattle was now heard; and the light increasing in brilliancy disclosed to our view the full figure of a heavy man. At my request the figure 'walked' across the floor, and appeared many times in different positions with entire distinctness. My wife now appeared in great vividness and beauty. Her figure floated gracefully through the room, her white robes falling back as she glided through the air, *brushing away pencils, cards, &c., as she passed over and swept across the table.* This spirit-robe was shown us in a variety of ways; and the manifestations of texture was exquisitely beautiful. We saw her plainly withdraw her face behind it, pushing the robe forward while it swung in the air. It was brought over the table, the light being placed behind, so that it became transparent and gossamer like, as though a breath of air would dissolve it. This was frequently repeated, and the robe drawn across my head, as palpably as though of material substance. Whenever it approached closely, we discovered a peculiar scent of purity, like a very delicate perfume of newly gathered grass or violets.

"*Oct. 20, 1861.*—This manifestation was a powerful one, showing the whole figure of my wife, but not her face. She stood before us enveloped in gossamer, her arm and hand as perfect as in life, the arm bare from the shoulder, with the exception of the gossamer, which was so transparent that it was more beautiful for being thus dressed. I asked to be touched; when she advanced, laid her arm across my forehead, and permitted me to kiss it. I found it as large and as real in weight as a living arm. At first it felt cold and then grew gradually warm. She held up the little finger, and moved it characteristically; and while we were looking at that, she let her hair fall loosely down her back. The manifestation was concluded by her writing a card, *resting it upon my shoulder*, caressing me upon the head and temple, and kissing me for good-night.

"*Nov. 3, 1861.*—This evening, according to promise, my wife came in full form, placing her arms completely round my neck; but the most remarkable and novel manifestation was the production of perfums from spirit-flowers. Something, resembling a veil in its contact, was thrown over my head; and,

while it was resting there, spirit-flowers were placed at my nose, exhaling the most excellent perfume I have ever smelt. I asked what this was; and was told 'My wreath of spirit-flowers.' At my request the same was brought to the medium, who experienced similar sensations. This was repeated probably a dozen times, the perfume being as strong as that of tuberose, but entirely different and far more exquisite.

"*Sunday Evening, Nov. 10, 1861.*—Immediately upon sitting down, there was communicated by raps, '*No failure.*' . . . My wife tapped upon my shoulder, informing me that she should give all her aid to Dr. Franklin, who now became visible, *his face* for the first time being seen. The light was apparently held by another figure enveloped in dark covering, from behind which the light approached, shining full upon the face of Dr. Franklin, about whose identity there can be no longer any doubt or mistake. I should have recognised it anywhere as Dr. Franklin's face, as I have learned to know it from the original paintings I have seen of him; but the strong points of his character were manifest as no painting could exhibit them. He was apparently dressed in a white cravat, and a brown coat of the olden style; his head was very large, with gray hair behind his ears; his face was radiant with benignity, intelligence and spirituality: while my wife's was an angel face of shining beauty, spiritualised in its expression of serenity and happiness. His appearance was that of a man full of years, of dignity, and of fatherly kindness, in whom one could find counsel, affection and wisdom. He came, perhaps, a dozen times, and once or twice so near that *his eyes were seen full and clear.* My wife appeared three times in white robes and enveloped in flowers.

"*Monday Evening, Nov. 12, 1861.*—Electric rattlings were heard; and the light becoming very vivid discovered to us *Dr. Franklin seated, his whole figure and dress complete.* Indeed, so vivid was the light, and so real was the man sitting there, that his shadow was thrown upon the wall as perfectly as though a living human being were there, in his earth-form. His position was one of ease and dignity, leaning back in the chair, with one arm upon the table, occasionally bending forward in recognition of us, his grey locks swinging in correspondence with the movement. We closed our eyes by request. Upon opening them, he was standing on the chair, his form towering above us like a statue. Again he resumed his seat, the act being accompanied by loud rustlings, which attended each movement of the spirit. A message from my wife informed me that a card would be visibly handed to Dr. Franklin. During all these appearances, there seemed to be two other forms or spirits assisting, one of whom held the light. One of these enveloped figures approached Dr. Franklin, and, extending an arm, held a card directly before his face, so that the card was distinctly visible, and then placed it on his knee, and afterward handed it to me. The power was great, remaining vigorous during the evening; and Dr. Franklin, my silent companion, sat in his chair, my *vis-à-vis*, for an hour and a quarter.

"*Wednesday Evening, Nov. 21, 1861.*— . . . . Something like a handkerchief of transparent gossamer was brought; and we were told to look at the hand which now appeared under the gossamer, as perfect a female hand as was ever created. I advanced my own hand, when the spirit-hand was placed in it, grasping mine; and we again grasped hands with all the fervour of long-parted friends, my wife in the spirit-land and myself here. The expression of love and tenderness thus given cannot be described; for it was a reality which lasted through nearly half an hour. I examined carefully that spirit-hand, squeezed it, felt the knuckles, joints, and nails, and, kissed it, while it was constantly visible to my sight. I took each finger separately in

my hand, and could discern no difference between it and a human hand, except in temperature; the spirit-hand being cold at first, and growing warm. I wore a glove, however, and could not perhaps judge accurately in all respects. At last 'good-night' was spelled out by the spirit-hand tapping on mine, and then for a parting benediction, giving it a hearty shake. Nothing in all these manifestations has been more real to me, or given me greater pleasure, than thus receiving the kindly grasp of a hand dearer to me than life, but which, according to the world's theory, has long since with all its tenderness and life, mouldered into the dust of the earth.

"*Friday Evening, Nov. 29, 1861.*—My brother and I and the medium present. Conditions unfavourable. Heavy rain-storm. Darkened the room, and immediately a spirit-light rose from the floor. I put on my glove, and my brother did the same. The light soon came in my hand, when I felt that it contained a female hand. It was frequently placed in mine, and by me grasped tightly, so that I felt every part of it, *both the medium's hands being at the time held by me.* The spirit of my brother's deceased child also placed his hand in mine; and a large man's hand, purporting to be that of Dr. Franklin, was placed in mine, seizing and shaking it so violently that it shook my whole frame, and also the table. My brother also, had each of these hands placed in his. Thus, three distinct and different-sized hands were within a few minutes placed in each of ours, and recognised unmistakably as, first, a female hand; second, a child's; third, that of a full-sized man, each with its characteristic weakness or strength. At my request the folding-doors of the room were opened and shut with great force repeatedly.

"*Saturday Evening, Nov. 30, 1861.*—At home in my own house; carefully locked the door. Conditions favourable; weather clear and cold. Soon after darkening the room, heavy knocks came upon the table with the electric rattle, but without any light. By raps, the encouraging 'No failure to-night' was communicated. My cane and hat and a glass of water were called for. A vacant chair by the table moved and got into position without being touched by us. A request was made 'to close eyes,' when a sound, like drawing a match, was heard several times repeated upon the table, with no result. Matches were then asked for. I procured a number of wax vestas, and holding one over the table, it was instantly taken by a spirit-hand, drawn across the table, and ignited at the third attempt. We opened our eyes: *the room was illuminated by the burning match; and Dr. Franklin was before us, kneeling, the top of his head about a foot above the table.* We looked at him as long as the match burned; and he became invisible as it expired. . . . Soon after the male figure first appeared, the following was communicated by raps: 'Now, dear son, can the world ever doubt? This is what we have so long laboured to accomplish.—B. F.' Also, 'My dear, now I am satisfied.—ESTELLE.' Upon cards there was subsequently written by the spirit as follows: 'This meeting is the most important we have ever had. Long have we tried to accomplish this manifestation, and success has crowned our efforts. You saw that I had only to light the match to show you that I was as naturally in form as you are. I have long tried to come in an earthly light, and have at last succeeded.'

"*Dec. 15, 1861.*—The figure of Dr. Franklin appeared perfectly delineated, seated in the window, and permitted me to examine his hair with my hand. The hair was to sight and touch as real as human hair.

"*Saturday Evening, Dec. 28, 1861.*—In my own house and room, which was carefully examined, and door locked by myself. Soon after extinguishing the gas-light, the spirit-light rose, and requested us, by raps, to follow it across the room to the window, which was heavily curtained, to exclude the light



from the street. By raps, the following was communicated:—*'I come; I come in a cloud.'* Immediately the light became very vivid: the 'cloud' appeared against the curtain, a portion of it overhanging from the top, while the face and figure of my wife, from the waist, was projected upon it with stereoscopic effect. White gossamer, intertwined with violets and roses, encircled her head; while she held in her hand a natural flower, which was placed at my nose, and subsequently found upon the bureau, having been carried by the spirit from a basket of flowers on the table, standing in the centre of the room. We were told to notice her dress, which seemed tight-fitting, of a substance like delicate white flannel. She was leaning upon her right hand; the cuff of her sleeve was plain, and neatly turned back. In answer to my inquiry whether this appearance was not like a *bas-relief*, I was answered, *'No; but you see the fine spirit-form. You notice I come in health, and not as one year ago to-night.'* This appearance is new, and quite different from those originally seen, and is effected without noise or demonstrations of any kind.

*"Thursday Evening, Jan. 23.*—My wife made her appearance standing against the door. She was exquisitely robed in white, and enveloped in blue gossamer. A white ribbon, tied or knotted in the centre, passed across her waist; and a large and perfect *bow-knot* of white-silk ribbon was attached to her breast diagonally. In her hand, near her face, she held a small oval mirror, about two inches in diameter. We had seen the mirror before, but at a distance. On this occasion I determined to examine it closely, and approached to within six or eight inches. The mirror was apparently glass, and reflected objects perfectly,—not only the light itself, but I saw my own face in it. The spirit-finger held opposite was reflected with all its motions. We asked for certain movements of the finger, which were made as requested, and simultaneously reflected in the mysterious glass. The flowers in her hair and on her person were real in appearance. Over her forehead was a crown of flowers. In the centre was a button of flowers of black and gold upon a background of white. A card taken from me, and upon which I had written a private question, was held by the spirit in front of her face, and behind the oval mirror, which thus hung suspended and swinging against the white card, rendering it a real, palpable object. The light shone vividly upon her face and figure; and while we stood looking intently, she instantly, as quick as thought, disappeared, with a rushing sound. Then, by raps, was communicated, *'The electricity is very strong; and we did this to show you how quickly we can disappear.'* Very soon she returned as real as before. The light was subsequently placed upon the floor, near the door; while we receded to the middle of the room, remaining thus, at a distance of some ten feet from the medium, for twenty minutes. We were then requested to open the window to admit air, to enable them to dissipate the electricity. Immediately upon the fresh air being admitted, the light grew dim and disappeared.

*"Jan. 24.*—A stormy night with hail and sleet ending in a severe gale. Conditions favourable. My wife appeared dressed precisely as last night, except having white gossamer around the top of her head. The 'bow,' which was in the same place upon her breast, was the same as then; and on this occasion was taken in our fingers for examination, being to sight and touch as real as silk. A low murmuring sound was heard, something like the buzzing of a bee. I listened carefully, and noticed that it came from the lips of the spirit. This was an unsuccessful attempt to speak, or rather the preparatory process, eventually to result, doubtless, in success. The light approached her face. We were told to look in her mouth. Upon doing so, we discovered what seemed a piece of dried grass projecting from her lips about three inches. This was then placed in my hand and in my mouth. I closed my teeth upon

it, finding it a real substance. By raps I was told it was a spiritual substance, when it was withdrawn, and disappeared. A large musical box was standing upon the table, which required considerable force to start it or to stop it by means of springs. At my request, the spirit-light rose, resting upon the keys, and started the music, then stopped it, changing or repeating the tunes, and finally *wound it up*.

"Jan. 30, 1862.—A manifestation of great power and 'solid form.' A veiled figure robed in white stood by us; and opening the drapery which enveloped the head, we distinctly saw the eyes, forehead, and hair of Estelle, life-like, '*like flesh and blood*.' The lower part of the face was covered with the gossamer. This figure walked and floated through the room; kissed me, rested its arm, while fully visible, upon my head and shoulders, repeating the same to the medium. The arm was round, full, and flesh-like. I examined it both with my eyes and hands.

"Jan. 31, 1862.—Estelle and Dr. Franklin appeared alternately. Dr. Franklin's shirt-bosom and collar were as real to appearance as though made of linen. We handled them, and examined in the same manner his tunic, which was black and felt like cloth: his face and features were perfect and distinctly visible. This manifestation differs from that of last night, this having been spoken of by them as 'the fine spiritual form,' which seems like the projection of form, colour and expression, with stereoscopic effect. We now see that the rustling is produced by movements of the envelope or robe, and is doubtless electrical.

"Sunday Evening, Feb. 9, 1862.—My wife appeared leaning upon the bureau, with white lace hanging in front of and around her head. This lace or open work (like embroidery) was so real, that the figures were plainly discernible, and could have been sketched. As she stood in front of the bureau, the top of the mirror was plainly visible over her head, reflecting her form and surroundings. There were flowers in her hair; and in other respects her appearance was similar to those previously described. The body of her dress or robe was of spotted white gossamer, while the lace-work was in diamonds and flowers.

"Wednesday Evening, Feb. 12, 1862.—I found the power strong; and soon after entering the room messages were rapped out upon the door across the entire width of the room, fifteen feet distant from the medium and myself. About fifteen minutes after extinguishing the light, my wife came to us in exquisite beauty; if possible, more vividly than ever, and directly over the table. In her bosom was a white rose, green leaves and other smaller flowers. A card which she had written upon was visibly given to me, handed back, and returned to me repeatedly by her, while she was in full view. Her hand, real in form and colour, was affectionately extended to me, and caressed me with a touch so full of tenderness and love that I could not restrain my tears; for to me it was really her hand, her native gentleness was expressed through it. The card was as follows: 'Dear C.,—Beautiful spring is approaching; flowery spring. Over you lightly fall its shadows; and may no sorrow, no clouds, touch the brightness of your future. Have you not noticed, dear C., that all your life you have been prospered, guided, and directed by the guardians of your happiness? You have always been followed by an invisible protecting power, which will ever be near when danger threatens, to step between you and difficulty, to lead you into paths of happiness and peace. We are now more closely linked, from our constant intercourse. There is not a day closes without a lasting blessing from us. As life is short, live well and live purely. . . . Fear not the world: there will be a day when this great truth will be seen in its true light and prized as it should be. . . . Be happy: all is well. Good night.—ESTELLE.'



"*Saturday Evening, Feb. 15.*—Atmosphere unfavourable and damp. This meeting was held especially for Mr. G—, my brother-in-law. There were present, the medium, Mr. G—, and myself. I asked for a manifestation of power; and we at once received the following message: '*Listen, and hear it come through the air; hands off the table.*' Immediately a terrific metallic shock was produced, as though a heavy chain in a bag swung by a strong man had been struck with his whole power upon the table, *jarring the whole house.* This was repeated three times, with decreasing force. A heavy marble-topped table moved across the room; and a large box did the same, no person touching or being near either of them. An umbrella which had been lying upon the table floated through the room, touching each of us upon the head, and was finally placed in G—'s hand. These physical manifestations were given doubtless to convince an additional witness of the reality of spirit or invisible power. If such was the object, the purpose was well served; for every possible precaution had been taken by him, *even to the sealing of the doors and windows.*

"*Sunday Evening, Feb. 16, 1862.*—Appearance of my wife and of natural flowers. I had been promised a new manifestation, '*something natural as life.*' We sat longer than usual in quiet, and received the infallible message, '*No failures.*' The spirit announced her presence by gentle taps upon my shoulder, accompanied by rustlings, kissed me, and asked for a card and a pin, then another pin; all of which I handed over my shoulder, together with a small strand of my hair, which latter was particularly requested. The taking of each of these articles was accompanied by rustlings; and, as the spirit-hand was extended over my shoulder visibly, the drapery fell upon my hand and arm. Some ten minutes were now occupied by the spirit in arranging the card, pins, &c., when the following message was received: '*I will give you a spirit-flower.*' Immediately afterwards an apparently *freshly gathered flower* was placed at my nose, and that of the medium. My wife now appeared in white, holding the card in one hand, and the spirit-light in the other; while we discovered, fastened to the card, a leaf and flower. I asked if I could have the flower, and was answered in the affirmative. My hand was then taken by the spirit, opened, and the card placed thereon; while I was particularly and repeatedly enjoined to '*be very careful,*' and '*do not drop or disturb it.*' With the other hand I now lighted the gas, and found, to my surprise and astonishment, a leaf of laurel, about two and a half inches in length, pinned upon the card, and a pale pink flower pinned to the centre of the leaf, with the strand of hair passed through and tied in the leaf. We examined it carefully, smelled it, touched it, and found it fragrant and fresh. The card had not been during all this time within reach of the medium, who sat on my right, while the spirit stood at my left, and the doors were as usual, carefully and securely locked. After a careful examination of five or ten minutes we were requested to darken the room. Before doing so, wishing to preserve the leaf and flower, I placed them and the card upon a book in a remote part of the room, and returning to the medium, turned out the gas. The following message was then communicated: '*I gave you the sacred privilege of seeing this flower from our spirit-home: it has vanished.*' I immediately relighted the gas, and directed my steps across the room, when I found the card and the pins precisely as I had left them; but the leaf and flower were gone. By raps, '*Next time you shall see the flowers dissolve in the light.*' The following was also written upon another card by the spirit of Benjamin Franklin: '*My son, we are achieving a great victory at this moment.*—B. F.\*'

\* Fort Donelson, on the Tennessee River, was taken on this day by the Federal forces, February 16th.

"*Saturday Evening, Feb. 22, 1862.*—Appearance of flowers. Cloudy. Atmosphere damp. Conditions unfavourable. At the expiration of half an hour, a bright light rose to the surface of the table, of the usual cylindrical form, covered with gossamer. Held directly over this was a sprig of roses, about six inches in length, containing two half-blown white roses, and a bud with leaves. The flowers, leaves, and stem were perfect. They were placed at my nose, and smelled as though freshly gathered; but the perfume in this instance was weak and delicate. We took them in our fingers, and I carefully examined the stem and flowers. The request was made as before to 'be very careful.' I noticed an adhesive, viscous feeling which was explained as being the result of a damp, impure atmosphere. These flowers were held near and over the light, which seemed to feed and give them substance in the same manner as the hand. I have noticed that all these spiritual creations are nourished and fed or materialized by means of the electrical reservoir or cylinder, and that when they begin to diminish or pass off, incensation or increase takes place the moment they are brought in contact with, or in proximity to, the electrical light. By raps, we were told to '*Notice and see them dissolve.*' The sprig was placed over the light, the flowers drooped, and, in less than one minute, melted as though made of wax, their substance seeming to spread as they disappeared. By raps, '*See them come again.*' A faint line immediately shot across the cylinder, grew into a stem; and, in about the same time required for its dissolution, the stem, bud, and roses had grown into created perfection. This was several times repeated, and was truly wonderful. We were promised the phenomenon of their probable disappearance in the gaslight when the atmosphere became pure and clear.

"*Sunday Evening, Feb. 23, 1862.*—Flowers. Atmosphere very damp. Conditions unfavourable. The flowers were reproduced in the same manner as last evening. I felt them carefully; and a rose was placed in my mouth, so that I took its leaves between my lips. They were delicate as natural rose-leaves, and cold; and there was a peculiar freshness about them, but very little fragrance. The following message was written upon a card: "*My dear C—, —Again we have to contend with the atmosphere; but how much we have been able to do, owing to the many powerful aids who have been so kind to us! Do you realize the great blessings we are giving you? Do you realize what a great proof you have received in being permitted to see the flowers which decorate our sacred walks? . . . The time is coming, has come, when this subject will be honoured. Good-night.—ESTELLE.*"

"*Tuesday Evening, Feb. 25, 1862.*—Appearance in presence of a third witness, Mr. G——, the medium, and myself. The room in which we sat was connected with another smaller room by sliding-doors; but the doors and windows leading into these two were carefully sealed. After sitting about half an hour, we were directed to open these sliding-doors; while the medium and myself proceeded to a window against which was hung a dark curtain to exclude the light as usual. Meanwhile Mr. G—— remained by the table. Upon reaching the window, a vivid light rose from the floor, discovering to us the form of a male spirit standing against the white wall adjoining the window. At first his face was not visible, or rather was concealed by the unusual quantity of dark drapery by which he was enveloped; but after two or three efforts the face of Dr. Franklin was recognized. During this time Mr. G—— was not permitted to leave the table. At last the conditions having become stronger, or rather the effect of his presence having been partially overcome, the following message was received: '*Dear friend, approach.*' Mr. G—— now came to us, when the spirit of Dr. Franklin immediately became visible to him. He saw the hair was real; for while we stood before him it was

frequently placed over and on the light to show its substantiality. He did not, however, see the spirit in the same degree of perfection that we do, but sufficiently well to recognise the face of Dr. Franklin as represented in his portraits. The eyes, hair, features, and expression, together with a portion of the drapery, were all visibly perfect; but the power of the electrical light was considerably weakened from the effects of Mr. G———'s presence. These effects were very curious. With Mr. G——— in the other room, the light was bright and vivid, decreasing as he approached in proportion to the distance; again brightening as he receded, and *vice versa*, showing that the sphere of a person in the earth-form has a direct influence upon these creations of the invisible world; and that this influence may be a disturbing one, from no other cause except surprise, fear, or any violent emotion resulting from inexperience in the phenomena."

In a letter to Mr. Coleman, dated June 10th, 1862, Mr. L——— writes, "I have the pleasure of announcing to you the initiation of Dr. Gray as a witness of the visible presence of Dr. Franklin on Friday night last. He saw the spirit less distinctly than has generally been my experience, but sufficiently well to recognize him. This being, however, the first time of seeing him, he may expect to attain by progressive steps the same vividness that has been manifested to us, after the first emotions of surprise have been overcome by familiarity with the phenomenon. The doctor actually saw and took the grey hairs of Franklin's spirit, as well as a portion of the clothing in his hand, and examined them. To me this is now a very common occurrence; but the additional corroborative testimony of Dr. Gray is very important."

Dr. Gray, on his part, fully confirms all this. He writes (January, 1867), "I can only reply to your latest request, that I would write out my testimony in this case for publication, that Mr. L———'s statements are each, one and all of them, fully reliable. His recitals of the *séances* in which I participated are faithfully and most accurately stated, leaving not a shade of doubt in my mind as to the truth and accuracy of his accounts of those at which I was not a witness. I saw with him the philosopher Franklin, in a living, tangible, physical form, several times and on as many different occasions. I also witnessed the production of lights, odours, and sounds; and also the formation of flowers, cloth-textures, &c., and their disintegration and dispersion.

"These phenomena, including the apparition of Dr. Franklin and also many other phenomena of like significance, have all been shown to me when Mr. L——— was not present and not in the country even.

"Mr. L. is a good observer of spirit phenomena; brave, clear and quick sighted, void of what is called superstition, in good health of body and mind, and remarkably unsusceptible to human magnetism. Moreover, he knows that all forms of spirit communication are subject to interpolation from earth-minds, and are of no other or greater weight than the truths they contain confer upon them.

"Miss Fox, the medium, deported herself with patient integrity of conduct, evidently doing all in her power, at all times, to promote a fair trial and just decision of each phenomenon as it occurred.—JOHN F. GRAY."

The narrative of Mr. L——— includes nearly all the most important phenomena which have been experienced in connection with these modern manifestations. His observations in respect to the costume of the supposed spirits appear to have been careful and minute. This question of the dress of spirits has been often discussed. When Joan of Arc was in mockery asked by her judges about the clothing of the spirits who visited her, she replied, "Is it possible to conceive that a God who is served by ministering spirits cannot also clothe them?"

Swedenborg affirms that in the spirit-world all clothing is representative, and is outwrought from the affections and states of its several inhabitants.

Some seers have asserted that the spiritual body is composed of a subtle ether, and that spirits make themselves visible by means of its vibration, and can give what forms they please, by a mere effort of the will, to their coverings; that the human body itself, and the garments we wear, are composed of the same ultimate particles of matter; and that the spiritual fabric is nothing but those ultimate particles in their most attenuated state. Of the power of spirits to use the elements of our own atmosphere, in giving concretion, visibility, and tangibility, odour and colour, to forms, the experiences of Mr. L—— and others offer strong testimony. The subject is one which a more advanced science may some day be able to explore.

### CHAPTER III.

#### MANIFESTATIONS THROUGH MR. HOME.

"We all are at once mortal and immortal; inhabitants of time and dwellers in eternity."—  
H. J. Slack.

DANIEL DUNGLASS HOME was born near Edinburgh, March, 1833. When about a year old, he was adopted by an aunt. Some eight years afterwards he accompanied her and her husband to America. At the age of seventeen, he was residing at Norwich, Conn. Soon after the developments at Hydesville, through the Fox family, he began to manifest extraordinary powers as a medium, and in 1851 had acquired considerable reputation among those interested in the phenomena in the United States.

He went to Europe early in the spring of 1855; and his career there, in the exercise of his wonderful gifts, has been of a character to bring him repeatedly before the public.

Not long since he was a party to a lawsuit, at the trial of which he was the subject of a good deal of abuse and misrepresentation by the English press. It was the celebrated case of Lyon *versus* Home. The plaintiff, Mrs. Lyon, was a widow lady, seventy years old or more, possessed of a considerable fortune, and without any child or near relative. Having read Mr. Home's "Incidents of My Life," she called on him, introduced herself (Oct. 30, 1866), and asked him to visit her. He did so; and, after two or three interviews, she proposed to make him her adopted son. In November, she executed a will in his favour; and the next month he took the name of Lyon, advertising the fact. She executed a deed, confirming a gift of £24,000, and adding £6,000; and, finally, in January, 1867, she conveyed to him, after the reservation of a life-interest, a further sum of £30,000. All this was done in legal form, and after deliberation and consultation.

Whether it was the part of good taste and manly independence in Mr. Home to accept these large sums, we decline to discuss; but we will venture the remark, that, among the self-righteous ones who have made him the subject of their denunciations, there is probably not an individual who, under similar circumstances, would not have consented to be enriched in the same way.

From the facts in Mr. Home's affidavit, we are led to infer that it was not till after he had been thus formally adopted by the old lady as a son, that he discovered she had been calculating on his marrying her. "Do you know," said she, "that nothing would be greater fun than that I should marry you? How the world would talk!" Mr. Home does not appear to have been agreeably impressed by the intimation.

In her bill of complaint, Mrs. Lyons asserted that she was made to believe by Home, "that the spirit of her deceased husband required her to adopt the said defendant." It very soon appeared on the trial, by her own displays of wilfulness and headstrong unvaracity, that the old lady was one whom neither spirits out of the flesh nor in the flesh would be likely to influence to do what was contrary to her own caprice. She contradicted her own testimony so grossly, that even the presiding Vice-Chancellor—bitterly prejudiced as he was against Mr. Home and against Spiritualism—could not avoid speaking of her testimony as "clearly untrustworthy, and such as no man ought to have his case decided upon against him."

And yet there was no evidence whatever, except her own assertion, that Mr. Home had tried to get her to adopt him, by representing that her departed husband recommended it. Mrs. Lyons seems to have been dazzled by the social position which she fancied that Home occupied, by his presents from kings and emperors, and to have aspired to mix in the aristocratic world, and to assume in her old age a rank from which she had been all her life excluded.

She soon found she had miscalculated in regard to Mr. Home. Instead of taking her matrimonial hints, he was so unaccommodating as to fall ill, and threaten to die. He had a little boy, for whom Mrs. Lyon conceived a deadly dislike: and she now saw before her the prospect of the large sums she had parted with going to enrich this youth. One fine day, as Mr. Home was about starting for Paris, he was arrested and thrown into prison under a writ of *ne exeat regno*.

The trial came on in the spring of 1868, before Vice-Chancellor Giffard, who decided the case adversely to Mr. Home, ordering him to restore all the money he had received from Mrs. Lyon. From this decision Mr. Home appealed; but lately there has been a compromise between the parties, which ends the affair.

The fable of the wolf and the lamb is recalled by Mrs. Lyon's attempt to show that she was under the "undue influence, ascendancy, and power" of Mr. Home. Hers appears to have been the stronger will in the case; and she had every thing her own way.

The affidavit of Mr. Home sets forth, that from his childhood he had been subject to the occasional happening of singular physical phenomena in his presence, which are most certainly not produced by him or by any other person in connection with him. "I have," he affirms, "no control over them whatever; they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year, without them. I cannot account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons.... These phenomena, occurring in my presence, have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I had desired it, all trickery impossible."

Mr. Home proceeds to affirm that they have also been witnessed in their own private apartments, when any contrivance of his must have been detected, by the emperor and empress of the French, the Emperor of Russia and his

family, the king of Prussia, and other royal personages, who have had ample opportunities, which they have used, of investigating the phenomena and inquiring into the character of the medium.

"I have resided," continues Mr. Home, "in America, England, France, Italy, Germany, and Russia; and in every country I have been received as a guest and friend by persons in the highest position, who were quite competent to discover and expose, as they ought to have done, any thing like contrivance on my part to produce these phenomena. I do not seek, and never have sought, the acquaintance of any of these exalted personages. They have sought me; and I have thus had a certain notoriety thrust upon me. I do not take money, and never have taken it; although it has been repeatedly offered me for or in respect of these phenomena. . . . Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or, in any way whatever, aid in producing them."

In the course of the cross-examination, Mr. Home said, "I have seen spirits; have conversed with them orally. They have called to me in sounds audible to my ear; and I have talked to them. Strange sounds are heard, like a rapping. It does not indicate who the spirit is. We take it for granted, the same as in the call of the telegraph wire, that there is an intelligence there at the end of it. The language used by the spirits is exceedingly beautiful and elevated.

"I have been bodily displaced in violation of the ordinary rules of gravity. (I must protest against its being supposed that I am the only person to whom this has occurred.) Chairs and tables have been moved in the same way. I have found a useful result of Spiritualism in convincing those who do not believe in it of the immortality of the soul."

Mr. Home is a person of very delicate constitution and extreme nervous sensibility. He is tall, slender, and fair-haired, and does not convey the idea of robustness, physical or mental. His acquaintances generally appear to have mingled in their regard for him a sort of tenderness, as if he were one to be shielded from the rougher experiences of life. Those who have known him best, testify to his character as "a man of honour and proper moral feeling."

Our first call on Mr. Home was made without signifying our intention to any one. We had never seen him or corresponded with him, and did not suppose that he even knew us by name. But as we rang the bell, he, without having seen us, said to Mrs. R., at whose house he was stopping, "That is Mr.— who rings. He has come to call on me."

Dr. Winslow Lewis, long known as one of the most eminent surgeons of Boston, informed us, in Home's presence (Feb. 21, 1865), that he (Dr. L.) took up the "Boston Directory" the day before to look for a name which he had not mentioned to any human being. "Here, I'll find it for you," said Home, taking the book out of his hand, and instantly pointing to the name.

Dr. Lewis also told us that he handed to Home a photograph-album, full of likenesses, the originals of which were unknown to him; and Home pointed to those persons who were deceased, and in every instance he was right.

"Second sight," said Home, joining in the conversation, "is my strong point." (His mother had been a seeress. From her he had probably derived his gift). "Being at a party once in London, I heard one man say to

another, 'Do you know that fellow?'—'Oh, yes! that's that humbug Home.' At once I turned to the last speaker, and said, 'Excuse me, sir, but I am at this moment vividly impressed with the particulars of an affair in which you were an actor\*—let me see—when you were twenty-two years of age. But I cannot help wondering why you took the course you did, when you might have'—here I whispered the rest in his ear. The man looked aghast, and, drawing me aside, said, 'There should be no human being but myself who knows a word of that affair. Say no more. You have said enough.' This man subsequently became one of my best friends."

As these are comparatively very alight manifestations of power, we will not pause to anticipate the obvious objections which scepticism might raise to the uncorroborated form in which they are here put.

An account of the phenomena produced through the mediumship of Home, by the late Robert Bell, was contributed to the "Cornhill Magazine," for August, 1860, to which we refer our readers. This was when the late Mr. Thackeray—so justly celebrated for his writings—was the editor.

In introducing the account, Mr. Thackeray says, "I can vouch for the good faith and honourable character of our correspondent, a friend of twenty-five years' standing."

Of Mr. Thackeray's own convictions on the subject we have the following record, which we extract from Weld's "Last Winter in Rome" (1865):—

"I remember well meeting the late Mr. Thackeray, at a large dinner-party, shortly after the publication in the 'Cornhill Magazine,' then edited by him, of the paper entitled 'Stranger than Fiction.' In this paper, as will be remembered by many readers, a detailed account was given of a spiritual *séance*, at which Mr. Home performed, or caused to be performed, many surprising things, the most astounding being his floating in the air above the heads of persons in the room. There were several scientific men at the dinner-party, all of whom availed themselves of the earliest opportunity to reproach Mr. Thackeray with having permitted the paper in question to appear in a periodical of which he was editor, holding, as he did, the highest rank in the world of letters. Mr. Thackeray, with that imperturbable calmness which he could so well assume, heard all that was said against him, and the paper in question, and thus replied: 'It is all very well for you, who have probably never seen spiritual manifestations, to talk as you do; but, had you seen what I have witnessed, you would hold a different opinion.' He then proceeded to inform us that, when in New York, at a dinner-party, he saw the large and heavy dinner-table, covered with decanters, glasses, dishes, plates—in short, every thing appertaining to dessert—rise fully two feet from the ground, the *modus operandi* being, as he alleged, spiritual force. No possible jugglery, he declared, was or could have been employed on the occasion; and he felt so convinced that the motive force was supernatural, that he then and there gave in his adhesion to the truth of Spiritualism, and consequently accepted the article on Mr. Home's *séance*. Whether Mr. Thackeray thought differently before he died, I cannot say; but this I know, that every possible argument was used by those present to endeavour to shake his faith in Mr. Home's spiritual manifestations, which were, as they declared, after all but sorry performances compared with the surprising tricks of Houdin or Frikell."

Mr. C. F. Varley, the electrician, in a letter dated May 7th, 1868, gives an account of a sitting at his own house, with Mr. Home; when a large otto-

\* Instances of a similar faculty in the lives of Zschokke, the late Forceythe Willson, and others, are well authenticated.



man, capable of seating eight persons, was moved all over the room, and a side-table was driven up to him by invisible means; Mr. V. having hold of both Mr. Home's hands and legs at the time. "Imposture," says Mr. V., "was impossible."

In the third chapter of the Book of Daniel, we read that King Nebuchadnezzar caused three men, Shadrach, Meshach, and Abednego, to be bound and cast into a burning fiery furnace. But a fourth form, like unto "the Son of God," was seen walking with the three, loose from their bonds in the fire. "And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

Investigators into modern spiritual phenomena will not question the literal truth of this narrative. The facts have been paralleled repeatedly during the last twenty years.

The ordeal by fire is of great antiquity. It was known to the Greeks. In one of the plays of Sophocles a suspected person declares himself ready "to handle hot iron, and to walk over fire" in proof of his innocence.

Blackstone, the great legal authority, writes, "Fire-ordeal was performed either by taking up in the hand unhurt, a piece of red-hot iron, of one, two, or three pounds weight; or else by walking barefoot and blindfold, over nine red-hot ploughshares, laid lengthwise at unequal distances; and if the party escaped being hurt, he was adjudged innocent; but if it happened otherwise, he was then condemned as guilty. By this method, Queen Emma, the mother of Edward the Confessor, is mentioned to have cleared her character when suspected of familiarity with Alwyn, Bishop of Winchester."

The ordeal was accompanied with religious service, within consecrated walls, and the solemnity with which the Church superintended the appeal to Heaven, invested it with a sacred character. A form of ritual was appointed by ecclesiastical authority. It will be familiar to many readers, from its being given by Sir Walter Scott in the historical notes to his "Fair Maid of Perth."

The theory that the exemption, in these cases, from harm by fire was the result of trick, or fraud, or the contrivance of priestcraft; that chemical agencies were applied to protect the body from the natural effects of fire; that some liniment was used to anoint the soles of the feet; that asbestos was mixed with a composition to cover the skin; that the hands were protected by asbestos gloves, so made as to imitate the skin—is all pure supposition. There is no evidence to support it: it is simple conjecture as to how it is supposed these things *might* have been done, not evidence as to how they really *were* done. To prevent the defendant from preparing his hands by art, and in order to ascertain the result of the ordeal, his hands were covered up and sealed during the three days which preceded and followed the fiery application; and it is an entirely gratuitous conjecture that those in whose care the accused was placed made use of these opportunities to apply preventives to those whom they wished to acquit, and to bring back the hands to their natural condition. "Even were the clergy, generally, base enough and impious enough," says Mr. Shorter, "to resort to these juggling tricks, and blasphemously appeal to Heaven with a lie in their mouths, and with the consciousness of so monstrous a fraud, this could scarcely have been done without the connivance of magistrates and civil rulers, who were not always well disposed to the Church, but not unfrequently looked upon the ecclesiastical authorities with a jealous eye."

The instances are quite numerous in which American mediums have thrust their hands into the flames of hot fire, and held them there for a minute or more.



At a *séance* in London in 1860, in the presence of several persons (whose names are at the service of the curious), Mr. Home, being entranced, did, in the presence of all, lay his head on the burning coals, where it remained several moments, he sustaining no injury: not a hair of his head was singed.

A writer, to whose intelligence and veracity Mr. Shorter\* bears testimony, has witnessed this fire-test several times; and, to bring up our chain of evidence to this year of grace 1868, we quote from his letter, of March of that year, to Mr. S.:—

"The evening on which the phenomena I am about to relate occurred, had been full of interest, several very remarkable manifestations having taken place: such as the absorption of water by an unseen agency, and the retention of water in an open-necked bottle, though the same was *inverted*, and violently moved and swung about. Mr. Home, who was all the time in a deep trance, now poured several drops of water upon his finger-points, and I noticed a slight jet of steam rise, hissingly, from the ends of his fingers, and accompanied by flames of electric light, or odic, of a violet, bluish colour, half an inch to an inch in length, much resembling the drawings given in Reichenbach's Works. Still continuing in a trance, Mr. Home now approached the fire, and, kneeling down before the hearth, proceeded to explain how great the power of spiritual beings was over matter, not because they worked miracles, but from their superior chemical knowledge; adding, 'We gladly have shown you our power over fluids; our power over solids is as great. Now see how I handle burning coal;' then, laying hold of the burning back of coal in the hearth with his hands, he deliberately broke it asunder, and, taking a large lump of incandescent coal into the palm of his hand (the size of an orange), Mr. Home arose and walked up to Mrs. —, whose alarm at what she was witnessing had quite unbalanced her. *I examined his hand and wrist; the heat was so intense that it struck through the back of his hand, all but scorching his wrist-band; and Mr. Home then, addressing Mrs. —, said, 'That is a burning coal, A—; it is a burning coal; feel the heat of his hand. A burning coal will not hurt Daniel!—have faith!' I closely examined his hand and by the light of the glowing coal could trace every line in the palm of the hand. The skin was not, as will be surmised, covered by a glove, or steeped in a solution of alum: it was as clean as soap and water could make it. Mr. Home now explained that spiritual beings had the power of abstracting heat as a distinctive element; and to prove this he said, now mark:—*

"'We will cool it now,—draw out the heat.' My doubts were by this time thoroughly aroused: I closely watched the process. On laying hold of the coal, which had become black, I found it to be comparatively cooled; and, taking it from his hand, I examined it carefully; so also the skin of his hand. At his request, I returned the coal into the palm of his hand; almost instantaneously the heat returned; not to incandescence, only the caloric. On applying my hand to the coal, I burnt myself, and took conviction at the cost of a slight injury. I cannot say I doubted any more. The scrutiny I had submitted the hand of Mr. Home to precluded this; but, desirous of making certain of the fact of an unprotected surface of the hand of the medium being 'fire-proof,' I took Mr. Home's hand, rubbed it, moistened it; not a trace of any foreign matter, and, strange enough, no smell of smoke, or the burnt smell of fire observable. Mr. Home, who was still in a trance, smiled good-temperedly at my persevering efforts to undo my own conviction. . . .

"On another evening, Mr. Home, after he had shown us some truly remark-

\* Under the Latinized name of Thomas Brevior, Mr. Thomas Shorter, of London, a man of most unimpeachable integrity, and of rare ability, has contributed to the literature of Spiritualism some of the most valuable writings with which it has been enriched.

able phenomena, all whilst in a trance, knelt down before the hearth : deliberately arranging the bed of burning coal with his hands, he commenced fanning away the flames; then, to our horror and amazement, *placed his face and head in the flames*, which appeared to form a bed, upon which his face rested. I narrowly watched the phenomenon and could see the flames touch his hair. On withdrawing his face from the flames, *I at once examined his hair; not a fibre burnt or scorched*,—unscathed he came out from the fire-test, a true medium.

"I am aware that great incredulity will reward my narrative. I give what I have seen, as a fact, refraining from explanation.

"That the fire-test has played its part in the records of every race of people, the veriest tyro in history knows. Fire-test was the crucial test of religious fanatics, whose unreasoning orthodoxy sought strength by imitating the wondrous phenomenon I have just been recording."

Thus, then, the credibility of the narratives from the Hebrew Scriptures is confirmed by, and they in turn confirm, the similar narratives which we find in various countries and centuries, even to our own. Their range is too extensive, many of them are too circumstantial and well attested, the testimony to the facts is too clear, too independent and concurrent, to permit us to assign them wholly to imposture. Make what large and liberal abatement you will for fraud on the one hand, and credulity on the other, you cannot altogether dispose of the question in that way; and any attempt to do so can only be fitly characterized as itself an experiment on the credulity of mankind.

Another extraordinary experience, of which Mr. Home has been the subject, is the elongation and shortening of his body. This was a phenomenon not unknown to the ancients, and to inquirers into the facts of witchcraft. Jacoblicus, who flourished in the fourth century after Christ, writes, "the signs of those that are inspired are multiform. Sometimes there are pleasing harmonies, &c. . . . Again, the body is seen to be taller or larger, or is elevated, or borne aloft through the air; or the contraries of these are seen to take place about it."

Mr. H. D. Jencken, of Norwood, England, communicates, under date of December, 1867, his experiences at four *séances*, at which the body of Mr. D. D. Home was elongated and shortened; and on all these occasions Mr. J. used his utmost endeavour to make certain of the fact. On two of them he had the amplest opportunity of examining Mr. Home, and measuring the actual elongation and shortening. At one, the extension appeared to take place from the waist; and the clothing separated eight to ten inches. Mr. J., who is six feet, hardly reached up to Mr. Home's shoulder. Walking to and fro, Mr. Home especially called attention to the fact of his feet being firmly planted on the ground.

"He then," says Mr. J., "grew shorter and shorter, until he only reached my shoulder, his waistcoat overlapping to his hip. . . . Encouraging every mode of testing the truth of this marvellous phenomenon, Mr. Home made me hold his feet, whilst the Hon. Mr. ——— placed his hands on his head and shoulders. The elongation was repeated three times. Twice, whilst he was standing, the extension, measured on the wall by the Hon. Mr. ———, showed eight inches; the extension at the waist, as measured by Mr. ———, was six inches; and the third time the elongation occurred, Mr. Home was seated next to Mrs. ———, who, placing her hand on his head, and her feet on his feet, had the utmost difficulty in keeping her position, as Mr. Home's body grew higher and higher; the extreme extension reached being six inches."

"I could name many," writes the well-known Mrs. S. C. Hall, "who have been lifted out of the slough of materialism by, in the first instance, seeing

the marvellous manifestations that arise from Mr. Home's mediumship." And she adds, "Mediumship is a mystery we cannot fathom, nor understand why the power should be delegated to one more than to another."

But it is equally perplexing why other gifts should be delegated to one person and not to another; why Mozart should be a consummate musician at five years of age, and another person should not, at fifty, be able to tell one tune from another; why an idiot boy should possess an astonishing power of computation, and another person, well-endowed in most respects, should not be able to do in a week what the other will do in a few seconds.

A certain "secularist" denies all authority to *instinct* in supplying hopes of a future life, inasmuch as *he* does not happen to be conscious of the existence in *himself* of that instinct which others undoubtedly have in a strong degree. But it is just as irrational for a man to deny immortality to others, because *he* himself may be unconscious of those transcendent faculties which are developed in mediums, as it would be for him to deny, because of his own deficiencies as a mathematician or a musician, the possibility of the existence of such mortals as Newton and Beethoven.

"Why has not Providence made the possession of all good things *universal and unexceptional*?" it may be asked. In other words, Why has not God made all intelligences perfect like himself? Why does he permit any existence but his own? The advocate of the theory of pre-existence says we bring our faculties from our anterior states; so that what we make our own we keep.

It is inscrutable, and seems unjust, that Providence should give my neighbour a faculty, and deny it to *me*; especially when I greatly desire and covet it. We cannot explain why Providence should be so partial; but *let us not, on that account, deny the fact.* Because Swedenborg, or the Seeress of Prevorst, or Andrew Jackson Davis, or Daniel Home, or Emma Hardinge may see a spirit, and we may not, let us not jump to the conclusion that they are either dupes or liars; especially when they prove to us, as they do, that they possess powers of prevision, or clairvoyance, which we do not possess (at least in our normal state), and which are such as we ascribe only to spirits.

There may be a faculty for apprehending spiritual truths, and for communicating with spiritual beings, just as there is for grasping the fundamental principles of mathematical or musical science. Where the faculty is deficient, let us beware how we deny the rightfulness of its existence in others, —pronouncing it a mere excrescence upon the human soul, to be removed by the surgery of those "secular" doctors, who think to cure the great heart of humanity of the hope of rejoining the loved ones gone before.

## CHAPTER IV.

### THE SALEM PHENOMENA OF 1693 AND 1868.

"When a man is so fugitive and unsettled, that he will not stand to the verdict of his own faculties, one can no more fasten any thing upon him than he can write in the water, or tie knots of the wind."—*Henry More.*

AN elaborate work on Salem Witchcraft, from the pen of the Rev. Charles W. Upham, an esteemed Unitarian clergyman, was published in Boston, U.S., in 1867. Of it the "Edinburgh Review" (July, 1868) remarks, "No more accurate piece of history has ever been written."

Accurate in its facts it may be, and yet of questionable accuracy in the construction it puts on them.

If there is any thing in human history that is established by human testimony, it is the occurrence, in all the ages of which we have any authentic record, of phenomena, still familiar to multitudes, but which are now denied by a large class of minds; not because the phenomena are not vouched for by abundant testimony, but because they do not happen to accord with individual notions of the possible or the actual.

Sir William Blackstone did not depart from this world till four years after the declaration of American Independence. He was the contemporary of our immediate ancestors. His "Commentaries on Law and Testimony" are still so highly esteemed, that they have not to this day been superseded as the first work proper to be placed in the hands of the law student. Few men better qualified to weigh and scrutinize testimony, at once in a practical and philosophical spirit, have ever lived; and, on the subject of Witchcraft, Blackstone remarks, in the fourth book of his Commentaries, "To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed Word of God in various passages of both the Old and New Testament; and the thing itself is a truth to which every nation in the world hath borne testimony, *either by examples seemingly well attested, or by prohibitory laws, which, at least, suppose the possibility of commerce with evil spirits.*"

Mr. Lecky, in his "History of Rationalism" (1864), shows that the testimony establishing the facts of witchcraft is of the most irresistible character. The accumulations of evidence are such as to amaze the sceptical student. "The wisest men in Europe shared in the belief of these facts; the ablest defended it; the best were zealous foes of all who assailed it. For hundreds of years no man of any account rejected it. Lord Bacon could not divest himself of it. Shakespeare accepted it, as did the most enlightened of his contemporaries. Sir Thomas Browne declared that those who denied the existence of witchcraft were not only infidels, but also, by implication, atheists."

The phenomena of witchcraft were real enough for the authorities in England and Scotland to burn the supposed witches by thousands; for Geneva (1515) to burn five hundred in three months; for the diocese of Como in Italy to slaughter one thousand; for a single diocese in France to destroy more than could be reckoned; for the little town of Salem in Massachusetts to put to death some of its best men and women.

All at once a re-action in public opinion took place, and the belief in witchcraft declined. From one extreme men went to the other. The re-action was at first not so much against the facts as against the fanatical construction put upon them; but the general discredit soon involved both. An unfavourable public opinion undoubtedly checked the development of *mediums* for the phenomena. Grief and indignation succeeded the wild credulity that had made innocent parties responsible for acts, the interpretation of which was to be found in a purely scientific study of the matter, free from all religious prepossession.

The marvels of witchcraft, as they were developed in Salem, and are recorded by Upham, were of the same class with those phenomena which the present writer and thousands of other persons have witnessed, during the last thirty years, in cases of somnambulism, whether induced by mesmerism or independent of that influence, and, in the more recent manifestations, through persons called mediums. In the Salem phenomena there were violent convulsions of the bodies of those afflicted, especially when the supposed witch was near.

There were surprising and apparently superhuman exhibitions of muscular strength. Violent motions in objects around, as if attracted and impelled by some mysterious force were witnessed. A staff, an iron hook, shoes, keys, and even a chest, were seen to move, as if tossed by an invisible hand. A bed, on which a sufferer lay, shook most violently, even when several persons were seated on it. Stones were hurled against houses and persons: articles of iron, pewter, and brass were tossed about, a candlestick being thrown down, a spit flying up chimney, and a pressing iron, a stirrup, and even a small anchor, being moved; of which facts many persons were eye-witnesses.

Mysterious *rappings* were also heard. Audible scratchings on the bedstead of a person affected were made. A drumming on the boards was heard; and a noise seemed to say, "We knock no more! we knock no more!" A frying-pan rang so loud that the people at a hundred yards distance heard it. Sounds as of steps on the chamber-floor were heard. Divers noises as of the clattering of chairs and stools were heard in an adjoining room. Very varied are these instances.

Wonderful *powers of thought* and grace of expression were exhibited by the most ignorant and uneducated, and by persons of ordinary, and even of small mental capacity. Of one person it is recorded, "He had a speech incessant and voluble, and, as was judged, in various languages." Of a little girl it is mentioned, "She argued concerning death, with paraphrases on the thirty-first Psalm, in strains that quite amazed us."

Cases of *mysterious knowledge*, like those now called clairvoyance, are reported, even by the coolest witnesses. Brattle mentions that "several persons were accused by the afflicted whom the afflicted never had known." Little girls thus affected described, as their tormentors, persons they never had seen; and by these descriptions the parents or friends of the girls sought out the accused, even in remote places.

Perhaps the most consistent explanation of this implication of innocent persons by the children, and others who were the *mediums* on the occasion, is, that they were under the control of mischievous and malignant spirits, who found their pleasure in fixing suspicion on the wrong parties.

If we may believe Swedenborg, spirits are very human in their weaknesses. In his spiritual diary, he says, "When spirits begin to speak with man, he must beware, lest he believe them in any thing; for they say almost any thing. Things are fabricated by them, and they lie. . . . If man then listens and believes, they press on, and deceive and seduce in divers ways."

Of one of the little daughters of John Goodwin, of Boston, Mather says: "Perceiving that her troubleshooters understood Latin, some trials were thereupon made whether they understood Greek and Hebrew, which, it seems, they also did; but the Indian languages they did not seem so well to understand."

We have repeatedly known a medium to be lifted in her chair from the floor on to a table, where there was no means of its being done by any known human agency, or mechanical contrivance. How like is this to the testimony of respectable citizens of Boston in 1693, in the case of Margaret Rule! "I do testify," says Samuel Aves, "that I have seen Margaret Rule lifted up from her bed, wholly by an invisible force, a great way towards the top of the room where she lay." "We can also testify to the substance of what is above written," say Robert Earle, John Wilkins, and Daniel Williams. "We do testify"—to a precisely similar occurrence, say Thomas Thornton and William Hudson.\*

\* See Calef's "More Wonders of the Invisible World," p. 75.

"We have in history," says Calmet, "several instances of persons full of religion and piety, who, in the fervour of their orisons, have been taken up into the air, and have remained there for some time. We have known a good monk, who rises sometimes from the ground, and remains suspended, without wishing it. I know a nun to whom it has happened, in spite of herself, to be thus raised up."

He mentions the same thing as occurring to St. Philip of Neri, St. Catherine, Colombina, and to Loyola, who was "raised up from the ground to the height of two feet, while his body shone like light."

Savonarola, before his tragical death at the stake, and while absorbed in devotion, was seen to remain suspended at a considerable height from the floor of his dungeon. "The historical evidence of this fact," says Elibu Rich, in the "Encyclopædia Metropolitana," is admitted by his recent biographer."

Indeed, the authentic instances of this phenomenon are far too numerous to mention.

Of certain children supposed to be bewitched, Mr. Upham writes, "The convulsions and paroxysms of these girls; their eyes remaining fixed, bereft of all light and expression; their screams, the sounds of the motions and voices of the invisible beings they heard; their becoming pallid before apparitions, of course seen only by themselves, &c.,—were the result of trickery, was nothing but acting, but such perfect acting as to make all who witnessed their doings to believe it to be real. They would address and hold colloquy with spectres and ghosts; and the responses of the unseen beings would be audible to the fancy of the bewildered crowd. . . . But none could discover any imposture in the girls, . . . who had by long practice become wonderful adepts in the art of jugglery and probably of ventriloquism."

According to Mr. Upham, the witchcraft which manifested itself in Salem, in 1692, was attributable "to childish sportiveness; to the mischievous proceedings of the children in the Rev. Mr. Parris's family!"

There is an incredulity which it requires a good deal of credulity to arrive at in the face of notorious facts. Even the "Edinburgh Review"—eulogistic as it is, and, for the most part justly, of Mr. Upham—rebukes him for confining his view, almost exclusively, to the theory of fraud and falsehood, as affording the true key in dealing with these phenomena.

"Mr. Upham," says the reviewer, "is evidently *very far indeed from understanding or suspecting* how much light is thrown on the darkest part of his subject, by physiological researches carried on to the hour when he laid down his pen. . . . In another generation, the science of the human frame may have advanced far enough to elucidate some of the Salem mysteries, together with some obscure facts in all countries, which cannot be denied, while as yet they cannot be understood."

So far so good. But the reviewer, while reluctantly admitting facts that Spiritualism has forced upon the attention of the world, cannot avoid going out of his way to speak an ill word of those who have adopted the spiritual hypothesis, and to bring against them the charge of making several thousand lunatics for our asylums; a charge which the statistics of those asylums have repeatedly disproved, and which, if it were true, would be no argument against the prosecution of truth, any more than the fact that many thousands become insane from religious excitement would be an argument against religion.

Dr. Maudsley, a writer quoted with approval by the reviewer, shows the absurdity of thus charging a morbid tendency of the brain, ending in insanity, upon the mere *topic*, towards which the mind may have directed itself at a

certain time. This "topic" may be denounced by shallow observers as the exciting cause; but a deeper diagnosis will prove that the true cause lay in the cerebral cells.

The reviewer calls the Spiritualists "a company of fanatics, . . . who can form no conception of the modesty and patience requisite for the sincere search for truth, . . . who wander in a fool's paradise," . . . and who are "partly answerable for the backwardness" of conservative men of science.

"Who excuses accuses," says the proverb; and the reviewer's apology for the men of science will be accepted only by simpletons. Here for twenty years have the Spiritualists been proclaiming certain facts and phenomena, which they have called upon the *savans* to investigate. The hypothesis as to the origin of these facts, whether mundane or ultra-mundane, had nothing to do with the facts themselves. A man who sees Mr. Home lifted to the ceiling may believe it was done by a spirit, or by a latent force in the individual himself, or in the surrounding spectators. All that Spiritualists have said has been, "Come and see the fact, and explain it then as you please. But do not denounce us as dupes and fanatics for believing the testimony of our senses. Do not expect us to be laughed out of the verdict of our own faculties, as poor Sir David Brewster was, after seeing the table move."

This, it is well known, has been the position of all intelligent Spiritualists; there being many, so-called, who believe simply in the facts, without attempting to explain them. And now the "Edinburgh Review," seeing that the time is coming when it must prepare for a *change of base* in regard to these facts (as it has done in regard to mesmerism), charges it upon the so-called Spiritualists, that by their *hypothesis* they have frightened off investigation! Bold investigators they must be who can be terrified by an hypothesis.

The late Dr. William T. G. Morton, when he was told that sulphuric ether would produce insensibility to pain, went on fearlessly and tested the fact, and became a great discoverer. As the "Edinburgh Review" would have said of him, "He could form no conception of the modesty and patience requisite for the sincere search for truth."

When Kate Fox heard the raps, she said, "Do as I do," and found that they were regulated by intelligence. She, too, could form no conception of this vaunted "modesty and patience." She imagined an hypothesis: she tried it; and the result was the production of the phenomenon.

Subsequent investigators into the phenomena have followed her example. They have interrogated the invisible power, whatever it may be, producing the manifestations; and, by adopting the hypothesis that it was intelligent, and could answer questions, they have found that it could do so; and they have arrived at great results, just as other discoverers have, by simply leaning on an hypothesis.

And so when this learned reviewer charges Spiritualism with "deluding and disporting itself with a false hypothesis about certain mysteries of the human mind," he merely utters words of resentment that have no philosophical significance. He might as well abuse Columbus for finding America through the false hypothesis of its being the eastern end of Asia. If an hypothesis is adequate to the desired result, what absurdity to denounce a man for using it as a temporary scaffolding on which to mount!

"Hypotheses," says Novalis, "are nets: only he who throws them out will catch any thing."

But for the earnestness of investigators, a large class of facts, discovered,



or, rather, rediscovered, by Spiritualism, would have been relegated to the oblivion where they have lain for ages. To this day, it has been a constant warfare on the part of Spiritualists, to establish these facts. Men of science and of learning, with here and there an exception, have done all they could to discredit and crush them out.

And now, when the facts number their believers by millions, and it begins to be impossible to ignore them longer, the "Edinburgh Review"—while it timidly admits some of the least remarkable of them—would blacken with its harmless ink the fair fame of the men through whose intrepidity, fidelity to truth, and impenetrability to precisely such sneers as the reviewer's, those pregnant facts have become the property of science once more.

And he stigmatizes these men as "fanatics"! Is he aware in what company the fanatics now find themselves? Not to mention those eminent men of the last generation,—such as Lavater, the physiognomist; Schubert, the philosopher; Goethe, Zschokke, Görres, Oberlin, Von Meyer, Ennemoser, Kerner, and many others, who were Spiritualists before the phenomena of 1848,—we need but refer to the late Archbishop Whately, the late Lord Lyndhurst, the late Mr. Senior, the late Mr. Thackeray, the late Mrs. Browning, and other distinguished persons, by whom these phenomena were accepted as spiritual. Cardinal Wiseman admits them. So do Professor De Morgan; Mr. Robert Chambers; Bishop Clark, of Rhode Island; Mr. Varley, the electrician; the eloquent Jules Favre, a member of the French Academy; Garibaldi, Mazzini, and hundreds of eminent men, towards whom for this reviewer to affect contempt, would be simply ridiculous.

But it is only a short distance in the admission of facts that he has as yet gone. When, by and by, he is compelled to go further, and to accept the most surprising of the phenomena recorded in this volume, and to abandon his complacent theory that the marvels which Spiritualists proclaim are merely the chimera of "an objective world of their own subjective experience," he will, we hope, be a little more cautious in his sneers at men who, if they had heeded such ridicule as his, would long since have been checked in the investigation of facts, so repugnant to the preconceived notions of quarterly reviewers.

We refer to Mr. Upham's book, simply to call attention to the fact, that in his own town of Salem, at the very time he was writing a history of witchcraft, in which he sets down as delusions and tricks certain phenomena that were established as true in the minds of judges, juries, clergymen, and magistrates, by the overwhelming amount of evidence that was adduced, there lived (1865-68), hardly a stone's throw from his own house, a young man of the name of Charles H. Foster, born in Salem, 1838, through whom similar phenomena, quite as remarkable as any in the annals of witchcraft, might have been witnessed and fairly tested. Mr. Upham must have known of him by reputation; for Mr. Foster was and is widely celebrated, both in America and England, for his marvellous displays of a knowledge such as we call *spiritual*, inasmuch as it far transcends all that we can conceive of in our normal state of consciousness, as accessible to our bodily senses.

When Justinus Kerner was investigating (1826), through Madame Hauffé (the Seeress of Prevorst), phenomena belonging to the same group with those of modern Spiritualism, the critics and reviewers, he tells us, instead of coming to see the facts for themselves, as they were invited, all rushed home, mounted their high stools, and began to write against the phenomena and everybody connected with them.

So has it been with Spiritualism; and now it looks as if the reviewers could never forgive the despised "fanatics" for getting hold of facts in advance of them, and making them commit themselves against them.

Of our own experiences with Mr. Foster, we will record only one class; but with this we have repeatedly been made familiar, both at his rooms and our own house. We have reason to believe that there are several thousand persons at this time, in America and England, who could confirm our experience by their own with the same medium.

Some time in 1861, seeing Mr. Foster's advertisement in the newspapers, we called on him at his temporary boarding-place, near the United-States Hotel in Boston. We had intimated our purpose to no one, either at the moment or previously. We had been asked by no one to attend. We had never seen Mr. Foster. He had never seen us, as he said and as we believe. We sought him simply in his capacity of a professional medium to test his powers.

He was alone in a small room, and we two remained alone during the sitting. The room was about 15 by 15, with two windows looking on the area back of the house. The curtains were up. It was noonday. There was no possibility of deception.

At his request, we wrote twelve names of departed friends on twelve scraps of paper, and rolled the scraps into pellets. We were at liberty to use our own paper, or to tear from what was lying on the table. Mr. Foster walked away from us while we wrote; and we were careful that he should not see even the motion of our hand.

The paper we used was fine as tissue paper. We folded and then rolled up each piece separately, and pressed it till it was hardly larger than a common grape-stone. We placed the pellets on the uncovered mahogany of the table, and mixed them up. Mr. Foster ran his fingers rapidly over them without taking up any one of them. Then, almost instantly, he pushed one after the other towards us, and, as he did so, gave us, without pause or hesitation, name after name, until he came to one which was a name so unusual, that we know of but two persons alive at this moment who bear it. "The name of this person will appear on my arm," said Mr. Foster; and, rolling up his sleeve, he showed us the name *Arria*, in conspicuous red letters, on the skin of his left arm.

He had given the names on eight of the pellets correctly in their order.

Having had enough to astonish us for one sitting, we did not ask him to do more that day. On many subsequent occasions, similar tests of power were given to us by Mr. Foster.

In this experiment it was impossible that he could get his knowledge from our mind. This is a favourite theory of the scoffers; but it will not apply here. We knew, it is true, the names that were on the pellets, but the pellets were so mixed up that we could not have told which was which had our life depended on it. We might have guessed right once but to do it eight times in succession was hardly in the range of possibility.

*Where did Mr. Foster get the faculty of telling us what was written on each of those pellets?*

In a pellet on which we had written the name of *George Bush* we had added, as a further test of Mr. Foster's clairvoyance, these words: "Are these things truly from human spirits?" Seizing a pencil, Mr. F., with a nervous rapidity, wrote off the following reply before the pellet had been opened, and before we knew the name that was on it: "These communications are truly from the spirit-world. And is it not a glorious thought thus to be able to communicate with the beloved ones who have gone to the far off spirit-land?" This though not an exact reply to the enquiry, was near enough to excite astonishment. To Rufus Dawes, we wrote, "Old friend, what shall I think of it?" The reply was, "Think it is all right now. It is a

boon given to man to prove to him the immortality of the soul. [Signed] Rufus."

The replies do not afford any satisfactory evidence of spirit identity, nor were the questions framed with that view; but what explanation can we give of the faculty that could read in every particular pellet, rolled into illegibility as it was, the name and the question?

The venerable John Ashburner, of London, editor of Reichenbach's "Dynamics of Magnetism," and long one of the most successful practicing physicians in England, has given a narrative of his experiences in the presence of Mr. Foster. As many of these accord with our own, we give them in preference to extracts from our own notes.

"I have myself," says Dr. Ashburner, "so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences which have come before me. When Mr. Charles Foster was in London in 1863, he was often in my house; and numerous friends had opportunities of witnessing the phenomena which occurred in his presence. . . . The second morning that he called on me was about two weeks after his arrival in England. Accidentally, at the same time arrived at my door Lady C. H. and her aunt, wife of the Rev. A. E. I urged them to come in, and placed them on chairs at the sides of my dining-table. Their names had not been mentioned; Mr. Foster having retired to the further extremity of the room so as not to be able to see what the ladies wrote. I induced them each to write, upon separate slips of paper, six names of friends who had departed this world. These they folded into pellets, which were placed together.

"Mr. Foster, coming back to the table, immediately picked up a pellet, and addressing himself to Mrs. A. E., 'Alice,' he said, which made the lady start, and ask how he knew her name. He replied, 'Your cousin, John Whitney, whose name you wrote on that little piece of paper, stands by your side, and desires me to say, that he often watches over you, and reads your thoughts, which are always pure and good. He is delighted at the tenderness and care which you exhibit in the education of your children.' Then he turned towards me, and said, 'Alice's uncle is smiling benignantly, as he is looking towards you. He says, you and he were very intimate friends.' I said, 'I should like to know the name of my friend,' and Mr. Foster instantly replied 'Gaven. His Christian name will appear on my right arm.'

"The arm was bared; and there appeared, in red letters, fully one inch and a quarter long, the name *William* raised on the skin of his arm. Certainly, William Gaven was my dear old friend, and the uncle of the lady whose name is Alice. How, without yielding to the truth of the assertion of Mr. Foster, that he was a discernor of spirits, the fact could be known to a complete stranger, who had all his life resided in America, and could know nothing, even of the names of the ladies whom I had brought into my dining-room from the street-door, where I had accosted them, their names not having been known to my servants, is a phenomenon well calculated to puzzle the intellect of any one not having faith in Spiritualism. Mr. Foster's arm retained, on the surface of his skin, the raised, red letters for fully five minutes. I applied a powerful magnifying lens over them, and my two young friends and I watched them until they subsided and disappeared. It has been said that the skin was scratched by a pointed lead-pencil, and I know some persons who wrote on their arms, and succeeded in raising red letters; but the letters did not so quickly subside, and in some instances left sore scratches, marks or tokens of the want of common sense.

"Mr. Foster next addressed himself to Lady C., whom he had never seen before in his life, until he met her in my dining-room. 'Your mother,' said

he, 'the Marchioness of —, stands by your side, and desires to give you her fond blessing and very affectionate love.' He added, 'Lady C., you wrote on a piece of paper I hold here the name of Miss Stuart. She stands by the side of your mother, and is beaming with delight at the sight of her pupil. She was your governess, and was much attached to you.' He added, 'That charming person, the Marchioness, was a great friend of the doctor. She is so pleased to find you all here! Her Christian name is to appear on my arm.' Mr. Foster drew up his sleeve, and there appeared in raised, red letters, on the skin, the name *Barbara*, which subsided and disappeared gradually, as the former name *William* had done. Here were cases in which it was quite impossible that the medium could have known any single fact relating to the families or to the intimacies of any of the persons present. I had myself formed his acquaintance only two days, and the ladies had arrived from a part of the country with which he could not possibly be acquainted. It may be inquired very fairly, how it is proposed to connect such a narrative with any philosophical view of our mental functions? One need be at no loss for a reply; but it is more advisable at present to multiply our facts.

"My father was, in his youth, addicted to the pursuit of knowledge, and besides physics and chemistry, although he never proposed to become a professional physician, he studied anatomy at the Borough Hospitals, and had the late Mr. Cline for his teacher, and Sir Astley Cooper for his fellow-student. Mr. Foster had passed his life of twenty-four years in America. The son of a captain in a merchant ship, sailing from and to the port of Salem, in Massachusetts, he had never heard of Sir Astley Cooper. One evening, in my drawing-room, a hand, as palpable as my own hand, appeared a little above the table, and soon rested gently upon the thumb and four fingers on the surface of it. Several persons were seated round the table. Mr. Foster, addressing me, said, 'The person to whom that hand belongs is a friend of yours. He is a handsome man, with a portly presence, and is very much gratified to see you, and to renew his acquaintance with you. Before he mentions his name, he would like to know if you remember his calling your father his old friend, and yourself, his young friend.' I had forgotten it; but I remembered it the moment the name was mentioned. 'He calls himself Sir Astley Cooper,' said Mr. Foster, 'and wishes me to tell you that certain spirits have the power, by the force of will, of creating, from elements of organic matter in the atmosphere, fac-similes of the hands they possessed on earth.' Shortly, the hand melted into air. Then Mr. Foster said, 'Two friends of yours desire to be remembered to you. They accompany Sir Astley Cooper: one was a military surgeon, and went to Canada. He was at Edinburgh your fellow student. He calls himself Bransby Cooper. The other was your intimate friend, George Young, who has communicated with you once before, since he left your sphere.

"It would not be difficult to multiply facts relating to the spiritual manifestations of this very extraordinary medium. My friend, Sir William Topham, well known among all who have investigated mesmeric phenomena, as the person who induced on Wombwell, at the Wellow Hospital, that profound unconscious sleep which enabled Mr. Squire Wood to amputate a most excruciatingly painful limb, above the knee, without the patient's knowledge, asked me to give him the opportunity of inquiring minutely into the phenomena, respecting which our friend Elliotson\* and I were so completely divided in opinion. Sir William, with the concurrence of Foster, fixed an early day for

\* Elliotson, after having been a materialist up to his seventieth year, came round finally to Ashburner's views of the phenomena, and died a happy believer in them.

dinner. There were only the three of us at the the dinner-table. The servant placed the soup-tureen on the table. No sooner had I helped my friends to soup, than Sir William, who had preferred the seat with his back to the fire, requested permission to alter his mind, as the fire was too much for him. He went to the opposite side of the table, forgetting to take his napkin with him. Immediately a hand, apparently as real as the hand of any one of us, appeared, and lifted the napkin into the air gently and gracefully, and then dropped it carefully on the table. Almost simultaneously, while we were still engaged over our soup, one side of the dining-table was lifted up, as our philosophic friend Mr. Faraday would conclude, by unseen and *unconscious muscular energy*; and the moderator lamp did not fall from its place on the centre of the table. The decanters, salt-cellar, wine-glasses, knives and forks, water-carafes, tumblers, all remained as they were in their places; no soup was spilled; and Faraday's unconscious muscular force, or some correlative or conserved agency, prevented the slightest change among the correlative ratios of the table furniture, although the top sloped to very nearly an angle of forty-five degrees. There was a wonderful conservation of my glass, china, and lamp. The servant who was waiting upon us stared, lifting up both arms, exclaimed, 'Law! well, I never!' and the next minute he cried out, 'Do, do, look at the pictures! which, with their ten heavy frames, had appeared to strive how far they could quit the wall and endeavour to reach the dinner-table.

"The appearance of hands was by no means an unusual phenomenon. One evening I witnessed the presence of nine hands floating over the dining-table.

"On one occasion, the Hon. Mrs. W. C. and her sister-in-law desired to try some experiments in my *dunker kamer*, a room the Baron von Reichenbach had taught me how to darken properly for experiments on the od force and the odic light emanating from living organised bodies. This room afforded opportunities for marvellous manifestations. When the light was excluded, the two ladies were seated on one side of a heavy rosewood occasional table, with drawers, weighing at least seventy or eighty pounds; Mr. Foster and I were on chairs opposite to them. Suddenly a great alarm seized Mr. Foster: he grasped my right hand, and beseeched me not to quit my hold of him; for he said there was no knowing where the spirits might convey him. I held his hand, and he was floated in the air towards the ceiling. At one time Mrs. W. C. felt a substance at her head, and, putting up her hands, discovered a pair of boots above her head. At last Mr. Foster's aerial voyage ceased, and a new phenomenon presented itself. Some busts, as large as life, resting upon book cupboards seven feet high, were taken from their places. One was suddenly put upon Mrs. W. C.'s lap; others, on my obtaining a light, were found on the table. I removed these to a corner of the room, and put out the light. Then the table was lifted into the air, and there remained for some seconds. Then it gently descended into the place it had before occupied, with the difference that the top was turned downwards, and rested on the carpet. The ladies were the first to perceive that the brass casters were upwards.

"One of these ladies had missed, on another occasion, her pocket-handkerchief. Mr. Foster told her she would find it in the conservatory behind the back drawing-room. It was behind a flower-pot. Mrs. W. C. went up-stairs, and found the handkerchief in the spot indicated. A similar event happened a second time. The question was, how the pocket-handkerchief could travel from the dining-room, all doors being shut, to the floor above, where it was deposited on a shelf in the conservatory. Mr. Faraday would aver that my facts were corroborative of his conservation of force.

"In that back drawing-room stands a heavy Broadwood's semi-grand pianoforte. Mr. Foster, who is possessed of a fine voice, was accompanying himself while he sang. Both feet were on the pedals, when the pianoforte rose into the air, and was gracefully swung in the air from side to side, for at least five or six minutes. During this time, the casters were about at the height of a foot from the carpet."

Mr. Foster's first indications of mediumship took place when he was about fourteen years old, at the Phillips school in Salem, where his attention was arrested by raps near him on his desk during school-hours. The next change was to violent noises near his bed at night, which at once awakened him, and brought his parents into his room, where the furniture was found tossed about in all directions. At first this happened only in the dark; but soon it came in the light, and furniture would be heard moving about in rooms where no person in the flesh was present.

At his manifestations on one occasion, when letters were coming on his skin, two men seized him rudely by the arm to discover the trick, as they called it. "We know," said they, "that no letters will come on the arm while we hold it." "What will you have?" asked Foster. "Something that will be a test," cried they; "something that will fit our case." Immediately, while they were holding the arm, as in a vice, and glaring upon it with all their eyes, appeared in large round characters the words, *two fools!*

Of this phenomenon of *stigmata* on the flesh, the instances are numerous and thoroughly authenticated. Ennemoser, Passavent, Schubert, and other eminent German physiologists, admit the fact as not only established as regards many of the so-called saints of the Catholic Church, but in undoubted modern instances, as in the case of the *ecstasies* of the Tyrol, Catherine Emmerich, Maria Dori, and Domenica Lazzari, all of whom exhibited the *stigmata*. The signatures of the fœtus are analogous facts; and if the mind of the mother can act on another organism, why, it is asked, should not the minds of mediums act on their own? The fact of the phenomenon has been placed by testimony beyond the dispute of any but the ignorant. We have witnessed it repeatedly under circumstances where to doubt would have been to reject all rational proof as worthless.

We have spoken of the Salem phenomena of 1692, as analogous with those of 1868. While we write, additional proof of this is offered. Indeed, the candid chronicler will find himself embarrassed by the number of confirmatory narratives, old and new.

In July, 1868, occurrences of an inexplicable character took place in the house of a Mr. Travis, at Thorney, a small hamlet near Muchelney, and about two miles from the town of Langport, in England. The following account is from the "Bristol Daily Post," of August, 1868: "It is said that even the walls shake at times; while the doors and windows are opened and closed again very frequently in a most forcible manner. Pillows and bolsters are taken from beneath the occupants of beds. Noises, ranging from the reports of many muskets to the distant boom of a field-piece, are heard in different parts of the house. Scores of persons attest the accuracy of these statements. Most of them avow that no human agency could do what they have seen done and escape detection. If there is anything true in the doctrines which the Spiritualists preach, they may make converts by the hundred in this neighbourhood."

## CHAPTER V.

### VARIOUS MEDIUMS AND MANIFESTATIONS.

"Now there are diversities of gifts, but the same spirit.... Have all the gifts of healing? do all speak with tongues—do all interpret?"—*St. Paul.*

THE number of persons in the United States through whom phenomena similar to those in the case of Mr. Home and of Mr. Foster have taken place, is now so large, that to mention them all would almost require a volume. Charles Colchester, young and of a fine personal appearance, but wayward and infirm of purpose, like many similar *sensitives*, gave us several sittings, at which he manifested remarkable powers, not unlike those of Mr. Foster.

We know not how true it is, but Mr. Colchester told us, that on his meeting Hermann, the celebrated *prestidigitateur*, the latter said to him, "If you can give me the name of my father, I will believe that your intelligence is preternatural; for no person in America, I am convinced, knows that name." Colchester at once wrote out the name, *Samuel Hermann Radesky*; and Hermann said it was right.

Mr. William Ambisy Colby relates (July 6, 1861) that he called on Colchester in New York. "I first asked him," says Mr. Colby, "if he could tell me what I had lost. He told me I had lost a pocket-book with papers in it of no value; that it was picked from my pocket in a Broadway stage. I then told him that he was mistaken; for there was a paper amongst them of value. 'Oh, no!' said Colchester, 'I am not mistaken; but it is *you* who are mistaken. The paper you have reference to is a cheque for \$315, which, instead of putting in your wallet, you put in your hat, inside the lining.' I immediately looked in my hat; and, sure enough the cheque was there, just where Colchester told me it was."

Here, surely, was information, on the medium's part, quite independent of any *conscious* knowledge in the mind of the inquirer. Yet how often we are told, that the medium's knowledge is always got from the mind of the inquirer!

In a letter to our friend, Mr. Coleman, of London, Professor W. D. Gunning writes (1868) from Boston, as follows in regard to Mrs. Cushman, a medium who resides in Charlestown, Mass.: "I visited her house in company with a Boston clergyman. A guitar was laid on my knees, and after a few minutes lifted up, held in the air, and played upon by unseen hands. This was in full daylight. The concert lasted an hour. It was utterly impossible for the lady to touch the strings. No mortal, under the circumstances, could have made the music. Of this we were both satisfied. We did not decide hastily, but only after the fullest investigation. Now, the agent that played the guitar, whatever it was, acted wonderfully like a human being. We requested a particular tune: it was played; then another: that was also played; and so on for an hour. How could we resist the conviction that here, unseen by us, was a spiritual being, man or woman, knowing the music that we knew, hearing our words or reading our thoughts, and able, under conditions we may not understand, to move material things? 'We are compassed about with a cloud of witnesses.' We need to return to the early faith, the faith of the founders of Christianity, the faith of all great poets of all ages. This age is steeped in materialism; but re-action has begun. Men are crying out for the knowledge of Eternal Life. With the eloquent Bishop



of Rhode Island, I hail this influx from the spirit-world as a gift of the Father, sent in his own good time to his children, to wean them from doubt, to confirm them in faith, to take away the sting of death by the knowledge that immortality means no gauzy abstraction, but *real human life*."

In the winter of 1860-61 we tested, on some forty occasions, the mediumship of Miss Jennie Lord (now Mrs. Webb), through whom physical manifestations, of quite a startling character were produced. \* These took place several times at our own house, where the possibility of trick or collusion was carefully excluded. In two or three instances a friend (the same who wrote the incredulous letter from Rochester in Chapter I. of this volume) was present at our invitation; and once we were present at his, when the phenomena took place in his own house in Boston. While the occurrences of the evening were fresh in our minds, we each wrote an account of them; and his narrative was afterwards put in the form of a letter, and sent to our mutual friend, William M. Wilkinson, in England. We subjoin it:—

"DEAR SIR,—I wish to send you an account of some spiritual manifestations which I have lately witnessed; and which, indeed, have been the only experiences of the kind which I have had since I saw you in London last June. As you know, I have been long absent from this city, sojourning in France and Italy for four years.

"On my return here, I found that, among my immediate friends, Spiritualism was regarded as a something dead. But the only reason which my informants could give for their belief, was that they had not heard the subject mentioned for a year or two. However, I asked them, and they smiled when I did so, whether the northern lights would become incredible by not being talked about.

"Through a friend, whose name and judgment are a sufficient guarantee for whatever he may choose to vouch, I heard lately of a medium whom I had never known before. That medium is a young fragile woman. Last Tuesday evening she came to my house. I had some friends to meet her. Altogether for the *séance*, we were eight in number. It was explained to us, that the medium would pass into a state of trance, and that the room would have to be darkened. 'Oh!' says some sceptic, a 'dark room! That is enough for me.' Perhaps so; and perhaps also it would be enough for him, equally, if it were insisted that mediumship was impossible in the dark, and possible only in a room all ablaze with light. But, before we advance further, I will ask this sceptic, why is it that an iron ball will retain heat in the dark longer than in the light? And perhaps in ascertaining that, he may learn something which may help in the inquiry, why spiritual mediumship is sometimes stronger or more effective when the light is excluded?

"There were ranged on a table, about two feet behind the medium, the articles which it was understood would be in requisition during the evening. About the placing of the articles, there was no mystery made, nor was any jugglery possible, in connection with the manner in which they were disposed. We sat round a table; and, after a little singing, the medium passed into a state, apparently, of trance. The expression of her face was much changed, was much refined and beautified. The last light was extinguished. All round the table, we held one another's hands, except the medium; and she, instead of holding my hand, laid her hand upon mine, drawing her hand along it, as though for some mesmeric purpose. Her other hand was placed similarly on the hand of one of my friends, who sat on the other side of her.

"For persons hard of belief, I would remark, that if darkness be unfavourable, in some respects, for detecting imposture, it is also very unfavourable, in

a strange place, for the operations of one who would cheat. I wish it, too, to be fully understood, that, throughout all the wonders which happened, we had full knowledge of each other's hands every moment. Several times when the phenomena were most remarkable, I said to my friends, 'Now are we all sure, that we, every one, have charge of the hands which we ought to be holding?' And the answer was, 'Yes: we are all satisfied.'

"A bell was carried round the room, ringing; was rung over our heads, and was placed against my cheek. A guitar was played upon, as it was carried about the room. It was laid on our heads and played upon. It was whirled over our heads so rapidly, that we felt the wind of it as it went round and round. It was rapped on the heads of five or six persons; it was rattled among the glasses of the chandelier; it was struck on the floor, and thrown on to the table,—and all this, as it seemed, in a moment. The quick, versatile movement of the instrument I can liken to nothing so much as to the darting of a fly to and fro.

"A glass of water was placed to my lips, in the neatest manner possible; and I drank from it. And it was carried round to the lips of other persons at the table. A tambourine was beaten as it was borne about the room. It was struck on our heads; and it was shaken above us with great force. A horn was blown, and made a noise almost terrific. With several of us a sheet of paper was spread over the face, and through it we felt distinctly the pressure of a hand. A hand, without anything intervening, was placed on my head. It was a large hand; and it grasped my head firmly, and shook it. It took hold of a lock of hair over my forehead and pulled it. That these things were not done by persons of flesh and blood, I know thoroughly well.

"I have an acquaintance, who was wont to be a very fierce and bitter opponent of Spiritualism. He used to account mediumship as an imposture, a transparent and a gross imposture; a most cunning imposture; and also a most simple kind of imposture. Now, lately he said to me, 'Blowing a horn, playing a guitar! What is the good of that?'

"I answered him, 'My friend, I did not say there was any good in it. I merely said there was a fact in it, and that fact the operation of a spirit. And if you think that to be nothing, why then you must think very differently now from what you did, when the mere supposition that a spirit might rap on the table used to make you foam with excitement, as you remember.

"'Ah, well!' he said, 'but what now do you think is the use of it? And why cannot it be done anywhere by anybody? And if spirits can do such things as you say, why can they not tell us something useful, whether there is going to be a war—'

"'And perhaps you would add,' I replied, 'how to square the circle, how to be infallible as to latitude and longitude at sea, and how to find the philosopher's stone. But, my friend, it may be that many a spirit is less intelligent than you yourself are. For, when you think of it, what a way to wisdom that would be, for a spirit to become omniscient with merely slipping off his overcoat of flesh!'

"'But—but—why do they not teach us something—some of them? And is it not true, that they often tell lies? And, in fact, somehow I can make nothing out of it.'

"To this I answered, 'That is very probable! and no great wonder. And by the way of mediumship, as to spirits telling falsehoods, as you suppose they do sometimes, why that would show at least that there are lying spirits. And that thing made certain to you as a fact, would be a matter of more importance, infinitely, than the discovery of twenty new comets. And now as to a spirit blowing a horn or beating a tambourine, you think it is nothing.

But, for myself, I think that it implies a spirit present who is the actor; that it proves that, under certain circumstances, spirits have power over matter; and that it suggests many subjects for the most serious consideration of the theologian, the moralist, and the man of science.

"I am, yours truly,

W.M."

On several occasions we have known Miss Lord to be lifted bodily with her chair, while she was seated in it, from the floor on to the table, by some unknown force. In a like mysterious manner, at our own house, a large bass-viol was played on vigorously and with fair skill, while the medium's hands were held by us, and deception was impossible. "Coronation" and other sacred tunes were thus played. The power, whatever it was, would, before playing, spend a minute or two in tuning the instrument, and would then indicate its readiness by tapping the heads of certain persons in the audience with the bow. A large flexible hand, full of life and guided by intelligence, and which was nearly twice the size of Miss Lord's hand, touched us and others repeatedly on the head, pulled our hair, took down the hair of our sister, and then put it up as before, placed a tumbler filled with water at our lips, and this at the right angle, and with the nicest adjustment, so that not a drop was spilt. These manifestations, though in utter darkness, were of such a character, and produced under such conditions, as to render imposture impracticable.

A writer in "Once a Week," a London journal, recently undertook to account for the phenomenon of the "spirit-hand" by the theory that the effect was accomplished by the aid of an instrument he calls the *lazy-tongs*. It is perhaps superfluous to say that his explanation is now obsolete, like the toe-joint theory to explain the rappings: it does not begin to cover the facts.

Another medium, through whom we have witnessed some astonishing phenomena, though we have not had opportunities of testing them as thoroughly as those through Miss Lord, is Miss Laura V. Ellis, of Springfield, Mass. This young lady was only fourteen at the time we first saw her in the summer of 1866. She entered a small movable cabinet or closet, and while she was tied there in the most thorough manner, the door was closed, whereupon, in an incredibly short space of time, various manifestations requiring the free use of hands or feet took place. The following account by Mr. L. J. Fuller of a sitting at Willimantic, Conn., February, 1867, corresponds with our own experience:—

"After Miss Ellis was tied in the usual way with strips of cloth, the knots were sewed through and through, and then the ends of the cloth sewed strongly to the sleeves of her dress; after which she was firmly secured in the cabinet, when the following manifestations were given: A string was tied around her neck in a square knot in six seconds; this was repeated twice, with the same results. A string was tied around the waist in four seconds; repeated twice, once in four seconds, and once in three; tied around the back of her neck in eight seconds; front of her neck, fifteen seconds; repeated in fourteen seconds; untied from her neck in fifteen seconds; untied from front of neck in three seconds; bell rung in two seconds; repeated in four seconds; loud raps with stick in two seconds; repeated in one second; stick thrust through the aperture of the cabinet fourteen inches, and afterward thrown ten feet from the cabinet; playing on the tambourine in one second; playing on the trombone in one second; also, singing, and keeping time with the trombone; drumming, whistling, and keeping time with the jews-harp, and other instruments; besides many other and varied manifestations. Her hands were then untied and extended horizontally, and tied to staples, so that by turning the hands toward the head, which was fastened back to the

cabinet, the nearest they could come to the ends of the knot was twelve-inches from them. The knot was untied the first time in thirty seconds, and the second time in twenty seconds.

"The whole was done under the closest scrutiny of a committee of three, none of whom could detect the slightest evidence of collusion during the whole entertainment. The medium's hands were repeatedly examined during the whole time of the entertainment, and found in the same condition as when first tied. No show of any effort on her part could by the closest scrutiny be detected; and all unprejudiced minds were satisfied that the manifestations were produced by some power outside of Miss Ellis."

On another occasion, at Keene, N.H., according to the report of Mr. Henry Woods, "a trombone, harmonicon, tambourine, and drum were played, and other feats performed; all these feats being done while Miss Ellis's wrists were securely tied at her back, and to the cabinet, her ankles tied, and neck also fastened to the cabinet. Last, but not least, a knife with the blade shut, having been laid in her lap, was taken and used to cut her loose from the cabinet, and to disengage her wrists, the knife being then left half-way open in her lap. Let none say that these things are accomplished by trickery, until they have been personal witnesses of the wonderful phenomena presented."

Various attempts have been made to prove that these phenomena are mere tricks; and several imitators, some perhaps with the partial aid of forces similar to those operating through Miss Ellis, have undertaken to show that the manifestations could all be accomplished by manual dexterity; but, thus far, no one has succeeded in indicating this to the satisfaction of candid committees. It is not uncommon for partially gifted mediums to try to excite attention by denouncing the manifestations through their more successful brethren or sisters as fraudulent; but when it comes to the proof, they always fail of proving *in the light*, that all the phenomena can be produced by trick or skill.

Under date of Nov. 24th, 1867, Mr. W. A. Danskin, of Baltimore, Md., gives an account of a youth, about nineteen years old, and whose head measured twenty-two inches round, from whose neck a solid iron ring weighing fourteen ounces, and measuring but fifteen inches on its inner circle, was taken and replaced. The ring was submitted to the closest inspection, both before the experiment and while on the neck.

On one occasion another ring, precisely similar in appearance to the one ordinarily used at the exhibition, was made, marked by four indentations while the metal was soft, and brought to the hall, at one of the public exhibitions, without the knowledge of the medium or his friends. The parties having it in charge watched their opportunity, and substituted the marked ring for the original. The manifestation was successfully given, though the time of it was somewhat extended, and the medium was much exhausted.

"Once," says Mr. Danskin, "when only three persons were present,—the medium, a friend, and myself,—we sat together in a dark room. I held the left hand of the medium, my friend held his right hand, our other hands being joined; and, while thus sitting, the ring, which I had thrown some distance from us on the floor, suddenly came around my arm. I had never loosened my hold upon the medium, yet that solid iron ring, by an invisible power, was made to clasp my arm, thus demonstrating the power of our unseen friends to separate and re-unite, as well as to expand, the particles of which the ring was composed."

The following testimonial is signed by thirty-one gentlemen of Baltimore, whose names may be found published in the "Banner of Light," of Jan. 11th, 1868:—

"We, the undersigned, hereby testify that we have attended the social

meetings referred to; and that a solid iron ring, seven inches less in size than the young man's head, was actually and unmistakably placed around his neck. There was, as the advertisement claims, no possibility of fraud or deception, because the ring was freely submitted to the examination of the audience, both before and while on the neck of the young man."

This extraordinary medium died of consumption of the lungs, July 2, 1868. Since his death Mr. Danskin writes, "The ring manifestation was entirely free from deception or fraud; and, under the conditions established, fraud was absolutely impossible." He is confident that in no single instance did this medium attempt to impose on any one.

Some surprising manifestations, through Mr. Charles H. Read, of Buffalo, have been witnessed during the summer and autumn of 1868. The "Daily Times" of Brooklyn, N.Y., in its issue of April 3, 1868, has a clear and accurate account of these phenomena, of which ours is an abridgement.

Precautions were taken against the possible intrusion of any confederate. Mr. Read was securely tied. The wrists were made fast until the cord settled well into the flesh; it was then drawn between the knees, the ends being carried down with two well-jammed turns on the front rung of the chair, and then back to the rear rung, where the end was made fast with several half-hitches. The arms were secured and tied to the back of the chair, and the legs fastened at the ankles to the rear legs of the same. Being seated in position, and at a distance from the table, the gas was turned off; and in *about one-half of a minute*, on being re-lighted, *one of the rings encircled his arm*.

The fastenings were instantly examined, and found undisturbed. During the dark interval, some singing was indulged in. Supposing a confederate to have been able to pass the twine barrier without ringing the bell, he could not, in half a minute, have untied the ropes so as to slip the ring on the arm, and retie them again; for it required more than five minutes to adjust them in the first instance, and the same knots could not have been even simulated. The ring still remaining on the right arm, the gas was again extinguished; and in less than a minute the light revealed *the stool on his arm*; or, in other words, the ring was on the floor, where it had been heard to fall, and the stool had taken its place. There was no movable ring which could have been removed so as to slip the stool-leg down between the arm of the medium and his body. The ropes and knots were still intact.

Once more was darkness; and the next revelation was the medium's *coat off and on the floor*, against the wall, at some distance from his position. The fastenings were again examined: not the least slackening was found. A further test was made, and the stool appeared on the other arm.

At the request of the demonstrator, the writer placed his own coat on the table; and, in less time than this sentence may be written, he beheld one of Mr. Read's arms in the sleeve of the garment, which could not be removed without cutting or untying the ropes. A moment or two of darkness, however, sufficed to find it thrown to one side of the apartment. During these demonstrations the medium seemed to become gradually weak and exhausted, as if he had been rudely handled. Finally, there was more darkness; and in a little more than a minute, counted by a healthy and regular pulse, there came a sound as of something thrown aside, which the gas revealed as *the ropes on the chandelier*.

The man was entirely free, and before him dangled the fastenings. His wrists showed deep indentations; and his hands were swollen, from partial suspension of the circulation of the blood. The reader may be assured that in all this there was not, and could not be, the slightest collusion. Mr. Read could not untie himself, nor could he be approached by a confederate.

Similar phenomena through Mr. Read, accompanied with touches from spirit-hands,\* on the persons of several among the audience, were witnessed on the evening of Sept. 8, 1868, at the residence of Mr. Z. A. Willard, of Boston.

Vocal manifestations have been not unfrequent in the history of supposed spiritual disturbances. Some very singular occurrences took place in the family of John Richardson, in Hartford, Trumbull County, Ohio, the latter part of the year 1854. The affidavits of himself, his wife, and Mr. James H. Mora, bearing date Jan. 8, 1855, were duly made before Mr. William J. Bright, a justice of the peace, who, in communicating them to the public, says, "The facts are of public notoriety here, and can no doubt be sustained by any amount of evidence."

The wildest doings of the days of witchcraft are paralleled in the following narrative, which we quote for its explicit testimony in regard to the vocal manifestations:—

"About five weeks ago," deposes Mr. Richardson, "my attention was arrested by a very sharp and loud whistle, seemingly in a small closet in one corner of my house. This was followed by loud and distinct raps, as loud as a person could conveniently rap with the knuckles. The closet-door is secured or fastened by a wood button that turns over the edge of the door. This button would frequently turn, and the door open, without any visible agency. This was followed by a loud and distinct (apparently) human voice, which could be heard, perhaps, fifty rods.

"After repeating a very loud and shrill scream several times, the voice fell to a lower key, and, in a tone about as loud as ordinary conversation, commenced speaking in a plain and distinct manner, assuring the family that we would not be burned, and requesting us to have no fear of any injury, as we were in no danger. Those manifestations being altogether unaccountable to myself and family, we searched the entire house, to find, if possible, the cause of this new and startling phenomenon, but found no one in or about the premises but the family. Again we were startled by a repetition of the screams, which were repeated perhaps a dozen times, when the voice proceeded to inform us that the conversation came from the spirits of two brothers, calling themselves Henry and George Force, who claim to have been murdered some eleven years since; and then gave us what they represented as a history of the tragedy, and insisted that we should call on some of the neighbours, to hear the disclosure. John Ranney, Henry Moore, and some dozen others, were then called in, to whom the history was detailed at length. We could readily discover a difference in the voice professing to come from the two spirits.

"About the third day after these manifestations commenced, my wife brought a ham of meat into the house, and laid it on the table, and stepped to the other side of the room, when the ham was carried by some invisible agency from four to six feet from the table, and thrown upon the floor. At another time, a bucket of water was, without human hands, taken from the table, carried some six feet, and poured upon the floor. This was followed by a large dining-table turning round from its position at the side of the room, and being carried forward to the stove, a distance of more than six feet. This was done while there was no person near it. The same table has, since that time, been thrown on its side without human agency, and often been made to

\* Prof. Denton, the accomplished geologist, author of a remarkable work, entitled "The Soul of Things," says, "I have seen spirit-hands over and over again,—have taken impressions of them in flour and putty and clay." We have a letter from Dr. J. F. Gray, describing his examination of a spirit-hand in the light.



dance about while the family were eating around it. At one time, dishes, knives, and forks were thrown from the table to the opposite side of the room, breaking the dishes to pieces.

"On another occasion, the voice requested Mrs. Richardson to remove the dishes from the table, which was done immediately, when the table commenced rocking violently back and forward, and continued the motion, so that the dishes could not be washed upon it, but were placed in a vessel and set upon the floor, from which a number of them flew from the tub to the chamber-floor overhead, and were thus broken to pieces. What crockery remained we attempted to secure by placing it in a cupboard, and shut the doors, which were violently thrown open; and the dishes flew, like lightning, one after another, against the opposite side, and broke to pieces. At another time, a drawer in the table was, while there was no person near it, drawn out; and a plate that had been placed there carried across the room and broken against the opposite wall. And this kind of demonstration has continued until nearly all the crockery about the house has been broken and destroyed.

"At different times, the drawers of a stand in a bedroom have been taken out, and at one time carefully placed on a bed. A large stove-boiler has been, while on the stove, filled with water, tipped up, and caused to stand on one end, and the water was turned out upon the floor, and at this time taken off from the stove, and carried some six feet, and set down upon the floor, and this while untouched by any person. A teakettle has often been taken from the stove in the same manner, and thrown upon the floor. At one time, a spider, containing some coffee for the purpose of browning, was taken from the stove, carried near the chamber-floor, and then thrown upon the floor. And frequently, while Mrs. Richardson has been baking buckwheat cakes on the stove, the griddle has, in the same unaccountable manner, been taken from the stove, and thrown across the house; and often cakes have been taken from the griddle while baking, and have disappeared entirely.

"At one time, the voice, speaking to my wife, said it (the spirit) could bake cakes for George, a boy eating at the table. Mrs. Richardson stepped away from the stove, when the batter (already prepared for baking cakes) was by some unseen agency taken from a crock sitting near the stove, and placed upon the griddle, and turned at the proper time, and when done taken from the griddle, and placed upon the boy's plate at the table. The voice then proposed to bake a cake for Jane, my daughter, who was at work about the house. The cake was accordingly baked in the same manner as before stated, and carried across the room and placed in the girl's hand.

"During all these occurrences, the talking from the two voices and others has continued, and still continues daily, together with such manifestations as I have detailed, with many others not named. The conversation, as well as the other demonstrations, have been witnessed almost daily by myself and family, as well as by scores of persons who have visited my house to witness these strange phenomena.

"I will only add that the spirit (the voice) gave as a reason for breaking crockery and destroying property, that it is done to convince the world of the existence of spirit presence."

Several instances are related in which photographs of supposed spirit-forms have been taken. In the autumn of 1862, the "spirit photographs," said to be got through Mr. Mumler, a Boston photographer, were a subject of much controversy.

In the first edition of this work, we stated that no evidence had been adduced that Mumler was an impostor. We had been informed that



those who knew him personally did not doubt his honesty. We have since had reason to believe, that the many intelligent Spiritualists who distrusted and denounced him from the first were in the right; that Mumler, so far as his spirit photographs are concerned, is a clever cheat. And our principal witness against Mumler is Mumler himself; not the most conclusive authority, some will say, but still a witness whose testimony is sufficient, under the circumstances. Such tricksters serve a good purpose, and should never excite any other emotion than that of gratitude in the mind of an earnest investigator; for they help to sift the spurious phenomena from the real, and to inspire a salutary caution.

To those acquainted with the established fact, that forms of hands, supposed to be projected by some intelligent spiritual force, have been so materialized as to be felt and seen, it will not be incredible that such forms may be photographed. Indeed, the cases are not few where the testimony is strong that this has been done. But the subject is one which requires a fuller investigation before it can be classed with the accepted phenomena.

## CHAPTER VI.

### THE SEERESS OF PREVORST—KERNER—STILLING.

"I gaze aloof  
On the tissued roof,  
Where time and space are the warp and woof,  
Which the King of kings  
As a curtain flings  
O'er the dreadfulness of eternal things."—*Rev. Thor. Whitehead.*

THE most remarkable of the phenomena we have recorded had their counterpart in those known in the little village of Prevorst, amid the mountains of Northern Wurtemberg, twenty-two years before the Fox family first heard the rappings at Hydesville.

Frederica Hauffé, the seeress, was born in Prevorst, in the year 1801. She died in 1829. "She lived," writes the late Margaret Fuller, "but nine-and-twenty years; yet in that time had traversed a larger portion of the field of thought than all her race before in their many and long lives."

The biography of the seeress, published in 1829, was from the pen of Justinus Kerner, chief physician at Weinsberg, a man of unquestionable ability and stainless integrity. His proclamation of the phenomena, and the spiritual facts developed in the life of his subject, brought upon him a storm of ridicule and denunciation, from which there are few men who would not have shrunk. He met it bravely, and maintained his ground with a steadiness which no sneers from the *savans* and wits among his contemporaries could impair; and at last his veracity as a biographer, his philosophical sagacity, and his skill as a cool observer of facts have been completely vindicated by the events of the last twenty years.

After her marriage, in her 19th year, to Herr Hauffé, a worthy man, the seeress, who was of a remarkably delicate organization, became subject to spasmodic attacks, and would often pass into a somnambulatory state. She at last became so sensitive to magnetic influences that even the nails in the walls had to be removed. Articles, the near neighbourhood of which to her person was

found injurious, would be taken away by an unseen hand. Such objects as a silver spoon would be perceptibly conveyed from her hand to a more convenient distance, and laid on a plate; not thrown, for the things would pass slowly through the air as if borne by invisible agency.

In 1826, Dr. Kerner took charge of Mrs. Hauffé. He soon found that drugs had no effect upon her. Even the homœopathic pharmacopœia was discarded. The seeress, in her clairvoyant state, prescribed for herself better than any physician could have done.

The rapping phenomena were common in her presence. Kerner says, "As I have been told by her parents, a year before her father's death, that, at the period of her early magnetic state, she was able to make herself heard by her friends, as they lay in bed at night, in the same village, but in other houses, by a knocking,—as is said of the dead—I asked her, in her somnambulant state, whether she was able to do so now, and at what distance? She answered, that she would sometime do it; that to the spirit space was nothing. Sometime after this, as we were going to bed,—my children and servants being already asleep,—we heard a knocking, as if in the air, over our heads. There were six knocks, at intervals of half a minute. It was a hollow, yet clear sound, soft but distinct. We were certain there was no one near us, nor over us, from whom it could proceed; and our house stands by itself. On the following evening, when she was asleep, when we had mentioned the knocking to nobody whatever, she asked me whether she should soon knock to us again; which, as she said it was hurtful to her, I declined."

And again he tells us, "In my own house, I can bear witness not only to the sounds of throwing, knocking, &c.; but a small table was flung into a room without any visible means; the pewter plates in the kitchen were hurled about, in the hearing of the whole house,—circumstances laughable to others, and which would be so to me, had I not witnessed them in my sound mind; but which become doubly significant, when I compare them to many accounts I have heard of the like nature, where there was no somnambule in question."

Here we have phenomena precisely like those with which the records of witchcraft, and the accounts of haunted houses, are filled.

Speaking of a spirit who frequently came to her,\* Kerner says, "His appearance was always preceded by knockings; however suddenly a person flew to the place to try and detect whence the noise proceeded, they could see nothing. If they went outside, the knocking was immediately heard inside, and *vice versa*. However securely they closed the kitchen-door, nay, if they tied it with cords, it was found open in the morning; and though they frequently rushed to the spot on hearing it open or shut, they never could find anybody. Sounds as of breaking wood, of pewter plates being knocked together, and the crackling of a fire in the oven, were also commonly heard; but the cause of them could not be discovered. A sound resembling that of a triangle was also frequently heard; and not only Mrs. Hauffé, but others of her family, often saw a spectral female form. The noises in the house became at length so remarkable, that her father declared he could stay in it no longer; and they were not only audible to everybody in it, but to the passengers in the street, who stopped to listen to them, as they passed."

The Rev. Mr. Hermann wrote several questions for a spirit who visited Mrs. Hauffé to answer. From the time these were shown to the spirit, Mr. Hermann "found himself awakened at a particular hour every night, and felt immediately an earnest disposition to prayer. There was always, at the same time, a knocking in his room, sometimes on the floor, and sometimes on the walls, which his wife heard as well as himself; but they saw nothing."

Several experiments were made to test the reality of the seeress's spirit-vision. Kerner relates that "An acquaintance of Mrs. Hauffé's who sometimes visited her, one day informed us that a friend of hers was dead. This person had promised her that he would appear to her after death, and we consequently hourly expected to learn that she had seen his ghost; but days, weeks and months passed without any such event happening. Then the acquaintance owned, that, not believing in the reality of these apparitions, he had said it for an experiment; the person was not dead. Another experiment was made as follows: Mrs. Hauffé was frequently visited by the spectre of a deceased person, of whom she had never seen or heard any thing whatever. A friend bade her learn of this ghost the period of his birth, which neither she nor I knew. This was done; but when our friend made inquiry of his relations whether the time mentioned was correct, they said, 'No.' This our friend wrote to us; and I read the letter to Mrs. Hauffé, advancing it as a strong argument against the reality of the apparitions. She answered, unmoved, that she would inquire again. She did so, and the answer was the same. I wrote again to my friend, saying so, and begging him to ascertain more particularly the period of the birth in question; and, on doing this, he found that the relations had been in error; the time had been correctly named."

He adds, "I could relate many other equally remarkable facts, but that I should be encroaching too much on the privacy of the parties concerned." He details twenty-two facts that occurred at Weinsberg in evidence of the presence and operations of spirits. Concerning these he says, "Of the greatest number, I was myself a witness; and what I took upon the credit of others, I most curiously investigated, and anxiously sought, if by any possibility a natural explanation of them could be found; but in vain." These facts are further corroborated by councillors, professors, and other official persons.

Mrs. Hauffé's statement concerning the spirits who appeared to her is interesting. Her words are, "I see many with whom I come into no approximation, and others who come to me, with whom I converse, and who remain near me for months: I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike, whether I am strong or weak, plethoric, or in a state of inanition, glad or sorrowful, amused or otherwise; and I cannot dismiss them. Not that they are always with me; but they come at their own pleasure, like mortal visitors, and equally whether I am in a spiritual or corporeal state at the time. When I am in my calmest and most healthy sleep, they awaken me: I know not how; but I feel that I am awakened by them, and that I should have slept on had they not come to my bedside. I observe frequently that, when a ghost visits me by night, those who sleep in the same room with me are, by their dreams, made aware of its presence: they speak afterwards of the apparition they saw in their dream, although I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear every thing around me as usual, and can think of other subjects; and though I can avert my eyes from them, it is difficult for me to do it: I feel in a sort of magnetic rapport with them. They appear to me like a thin cloud, that one could see through; which, however, I cannot do. I never observed that they threw any shadow. I see them more clearly by sun or moonlight than in the dark; but whether I could see them in absolute darkness, I do not know. If any object comes between me and them they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them.

"Here then," says Mr. Shorter, in his review of these occurrences, "nearly forty years ago, in the life of this poor, untaught peasant woman, we have brought together those modes of spirit manifestations which call forth so much denial when their occurrence at the present day is affirmed; manifestations in dream, vision, voice, touch, writing, drawing, presentiment, prediction, apparitions, second sight, clairvoyance, crystal-seeing, movements of objects, rappings, trance-speaking, thought-reading, and the spirit-language."

According to Kerner, Eschenmayer, Schubert, Görres, and others, who observed Madame Hauffé long and carefully, she seemed to be more in the spiritual world than in the physical. "She was," says Kerner, "more than half a spirit, and belonged to a world of spirits: she belonged to a world after death, and was more than half dead. In her sleep only was she truly awake. Nay, so loose was the connection between soul and body that, like Swedenborg, she often went out of the body, and could contemplate it separately."

Like many other clairvoyants, she could, in her somnambulist state, read any thing laid on the pit of her stomach, and enclosed between other sheets of blank paper. Her perception of different sensations from plants, precious stones, and other minerals, was repeatedly tried by placing them in her hand, when she would always ascribe the same property to the same thing. She was at times lifted into the air, as has been the case with Mr. Home, Miss Lord, and other modern mediums, as well as with many saints and devotees of all countries and times.

Science in its progress is daily supplying, in connection with these and kindred facts, many new analogies. "However incomprehensible," says Friedrich von Meyer, "a world of spirits may be to the natural reason, the progress of our knowledge of the physical world, and of the extraordinary nature of man, is every day rendering it more comprehensible."

Kerner, who died in 1859, full of years and honours, was a writer of no ordinary force and culture. In the spirit with which he handles his assailants, he often reminds us of that matchless master of controversial weapons, Lessing.

In his "Leaves from Prevorst," published subsequently to the seeress's death, Kerner, after relating some striking cases of spirit-agency, of recent occurrence, through others than the seeress, says that any person wishing to convince himself of one of them, "has only to make the little journey from Stuttgart to Oberstenfeld."

"But," adds Kerner, with a fine irony, "it is much more convenient to sit at your writing-table by the fireside, and decide on such things without seeing them."

His picture of the class of critics who pronounce judgment on facts in this way is one for all time. Some of these philosophers, indeed not a few, may be found in our own country, mounted on reviewers' stools, and sending forth their oracular criticisms, weekly or monthly, on matters they know nothing about, in any practical or experimental sense.

"None of those gentlemen," writes Kerner, "who call themselves the friends of truth, set so much value upon it, as to move a single foot over the Resenbach: no one takes the least trouble to prove these things at the time, and on the spot. For many years the extraordinary manifestations of the Seeress of Prevorst were made public; but none of the gentlemen who now, all at once, pretend that they would have liked so very much to have seen her, and who sit and write whole blue books about her, ever took a moment's trouble, whilst she lived, to see, to hear, and to test her.

"At their writing-tables they continued sitting, but professed to have seen,

heard, and proved everything,—much more than the quiet, earnest, and deeply thinking psychologist, Eschenmeyer, who *did* take the trouble to examine and prove every thing at the time and on the spot, for the truth's sake, shunning no journey, when necessary, in the severest cold of winter. Only by such a method can such things be proved to the truth: the learned way of knowing and speculating by the pounce-box proves nothing.

"These gentlemen *who construct their heaven and their hell according to their own wishes*, and push the love and grace of God before them in any direction that is convenient to them, rather than give themselves up to believe what, from their pride and sensual indulgences, is most unpleasant and repugnant to them, labor hard, by all the arts of intellectual acuteness and of dialectics, to persuade themselves, though it be but for the brief moment of this life, that the future inevitably awaiting them, will correspond with the wishes and feelings which exist in this body.

"Probably it is very difficult for the pride of man to believe that he shall one day, come into a condition where the nothingness of his inner being shall issue to the light; when the mask shall fall, under which he has endeavoured here to conceal himself, and to parade himself complacently in the public eye. It is difficult, too, for the so-called intellectual\* *to believe in spirits that do not show themselves spiritual*. According to them, every man after his death should at once arrive at the intellectual knowledge and eminence of a Hegel. But now come spirits, trifling and foolish, and spirits like those who came to the Seeress of Prevorst; who longed after Scripture texts and hymns; at the name of Jesus became clearer, and asserted that only in the name of Jesus can rest and joy be found. In such spirits it is impossible for the learned and intellectual to believe; and such apparitions are to them only the product of a sick fancy.

"And spirits now come, who are much poorer and more destitute than spirits in this life ever showed themselves, so that to our critics such a spirit-world must appear unworthy of God; and if they could convince themselves that such a spirit-world did exist, they would doubt the wisdom of the Creator: since spirits, they think, should either not show themselves at all, or in a manner to do honour to their Maker. 'This signifies nothing, however, for God and Nature will have the mastery! †

"Let us suppose, for a moment, that those creatures on our earth, which constitute a transition class, and find themselves, as it were, in an intermediate state, as seals, bats, megatherians, were so formed that they could only be seen by men of a peculiar condition of nerves, and by others not at all, the latter would protest that no such creatures existed, or could possibly exist. They would exclaim excitedly, 'A creature half-mouse, half-bird, a creature half-calf, half-fish, would be unworthy of the Creator, who never brings forth helpless, crippled, half-existences. Such things, 'they would say,' are the mere births of a sick fancy; and were they really existent, which, however, it would be the height of folly to believe, would make one doubt the wisdom of the Creator.' That is precisely what the critics say of what they call low and undignified spirits.

\* Witness the silly remarks of the London "Saturday Review" of Dec. 17, 1862, which says, "If this is the spirit-world, and if this is spiritual intelligence, and if all that spirits can do is to *wish about in dark rooms, and pinch people's legs under the table, and play 'Home, sweet Home,' on the accordion, and kiss folks in the dark, and paint baby pictures, and write such sentimental namby-pamby as Mr. Coleman copies out from their dictation, it is much better to be a respectable pig and accept annihilation than to be cursed with such an immortality as this.*" Kerner anticipates and answers the sneers of wittlings like this.

† Bacon says, "The voice of nature will consent, whether the voice of man do or not."

"But these creatures, now mentioned, do exist at this very time, my beloved! spite of thy belief and thy critical judgment; and thou shalt not, therefore, doubt the wisdom of their Creator, but shalt fall down, and, with all humility, shalt worship and say, 'What I here in the dust, with the eye of a mole, regard as so great a disharmony, will hereafter, when the scales, fall from my mole's-eye, appear as harmony.'

"And so it is also with those wretched spirits! Beloved! they are there! However thou mayest, in thy notions of the Creator, consider them so unworthy; however in thy intellectual wealth mayest struggle against them in thy spirit,—there they are, contrary to all the systems of such learned, acute, and intellectual men! There they are in truth as real as the helpless caterpillars, out of which slowly the butterflies shall unfold themselves. There they are, and you cannot hinder them; cannot do otherwise than disbelieve in them, and, disbelieving, fight against them with all your dialectic arts, ready-writings, wit and acuteness, *but which, in fact, does not at all annihilate this spirit world*; but it goes on its way, troubling itself not in the least about all your intellectual skirmishing.

"On this point an able writer has said already, 'Suppose a critic to write an article that turned out and was decided by the public to be a poor affair, are we to consider it unworthy of the Creator to have made such a "wretched stick?" And suppose this critic to have suddenly departed into the other world, without having got any more sense, are we to doubt the wisdom of the Creator, if the man should manifest himself here as a very paltry ghost indeed?' It may, however, be answered, by some wise one, that everything should in this world either not exist, or exist as a credit to its Maker. This indeed, would be very praiseworthy and agreeable; but the courteous reader knows very well that the image of God in this world often reduces himself to the most hideous and foolish caricature of a man; but does any body on that account doubt of the wisdom of the Creator? *Yes: let us look into the mirror, and I am afraid we shall find ourselves very much unlike the original image of God.*"

Kerner then gives a series of well-attested cases of the apparitions of such distorted and degraded spirits, and adds, "It is an incontestible truth which Jacob Böhme ably demonstrates, and which the Seeress of Prevorett confirms; namely, that 'The body being now broken up and dying, the soul retains her likeness as the spirit of her will. Now is it away from the body; for in dying there is a separation. Now the likeness appears in and amid the things which the soul had here imbibed, which she had infected herself with, which she allowed to build themselves up in her, since she has the same well-spring in her. That which she loved here, which was her treasure, and into which the spirit of her will entered, is now expressed in her, and becomes her spiritual image, not as a reminiscence, but as an actual condition.'"

Let us hope that the day is near when a more reverent attention will be lent to facts which are the key to much that confounds our scrutiny in our studies of human nature.

Johann Jung-Stilling, born in Westphalia, in Germany, 1740, was, like Kerner, a devoted Spiritualist. His "Theory of Pneumatology," translated into English by Samuel Jackson, was re-published in New York, in 1851, with an introduction from the pen of our revered friend, the late George Bush, whom it was our fortune to introduce to some of the phenomena of somnambulism, which we were investigating at the time. Stilling appears to have been well versed in the facts which the manifestations of 1848 brought

so prominently before public attention. The phenomena of rapping and knocking he frequently notices, as modes of spirits announcing themselves. He was convinced of the existence of the spiritual body. "There is a natural and there is a spiritual body," says St. Paul; *is now, not is to be.*

Stilling was unconsciously a "medium." He announced, more than ten weeks before the occurrence, the tragic fate of Lavater, who was shot by a soldier in Zurich, in 1799. Stilling wrote seasonably to Hess, and begged him to communicate the prediction to Lavater. The warning seems to have been unheeded. Stilling's presentiments of evil were sometimes very strong, and as unerring as they were strong. In his "Pneumatology," he has collected a great number of authentic narratives of apparitions and other phenomena indicative of spiritual powers. The "many-sided" Goethe was Stilling's fellow-student at Strasburg, and became strongly attached to him. "I urged him," says Goethe, "to write his life; and he promised to do so." The promise was fulfilled.

Stilling was well acquainted with the phenomena of animal magnetism. His experiments convinced him, as our own long since convinced us, that the soul does not require the outward organs of sense in order to be able to see, hear, smell, taste, and feel, in a much more perfect state.\* "Animal magnetism," he says, "proves that we have an inward man, a soul, which is constituted of the divine spark, the immortal spirit, possessing reason and will, and of a luminous body, which is inseparable from it. Light, electric, magnetic, galvanic matter, and ether, appear to be all one and the same substance, under different modifications. The light, or ether, is the element which connects soul and body and the spiritual and material world together.

"The ideas we form of the creation, and all the science and knowledge resulting from them, depend entirely upon our organization. God views every thing as it is in itself. For, if He viewed things in space, and as no space can be conceived as really existing unless limited, the views which God takes would therefore also be limited, which is impossible; consequently no space exists out of us in nature, but our ideas of it arise solely from our organization. If God viewed objects in succession and rotation, he would exist in time, and thus again be limited. Now, as this is impossible, time is therefore also a mode of thinking peculiar to finite capacities, and not any thing true or real."

From these principles, Stilling arrives at the opinion that, since time and space are only modes of thinking suited to our present state, it is impossible that rational inferences, though mathematically just, can serve to guide us into the truths of the invisible world, when their premises are founded on modes of thinking adapted to the visible world, but excluding operations from the invisible.

Perhaps this theory may explain why natural science makes such blunders in its attempts to deal with the recent phenomena.

\* "The vision that can see through brick walls," says Professor William Denton (1868), "and distinguish objects miles away, does not belong to the body: it *must* belong to the spirit. Hundreds of times have I had the evidence that the spirit can smell, hear, and see, and has powers of locomotion. As the fin in the unhatched fish indicates the water in which he may one day swim, as the wing of the unfledged bird denotes the air in which it may one day fly, so these powers in man indicate that mighty realm which the spirit is fitted eternally to enjoy."



## CHAPTER VII.

### SOMNAMBULISM, CLAIRVOYANCE, ANIMAL MAGNETISM.

"Shut your eyes, and you will see."—*Youbert*.

"Whereas the atheists impute the origin of these things to men's mistaking both their dreams and waking fancies for real visions and sensations, they do hereby plainly contradict one main fundamental principle of their own philosophy, that sense is the only ground of certainty and the criterion of all truth."—*Cudworth*.

In the face of the opposing protestations of a negative materialism, there is one great fact established by the positive testimony of the past and of our own age; this, namely, that there are and have been such individuals as seers, somnambulists, mediums, exhibiting powers which wholly transcend those of our moral senses, and who must derive such powers either from spiritual faculties of their own, superseding the physical and normal, or from communications with spiritual forces and intelligences external to themselves. The manifestations upon which our convictions of this fact are based are of daily occurrence, and such as may be tested by all who will take a little trouble and exercise a little patience.

More than thirty years ago, by a series of experiments which extended over a period of two years, we satisfied ourselves of the facts of animal magnetism, or mesmerism, including the higher phenomena of lucid somnambulism. Our opportunities of investigation were of daily occurrence, and such as to make imposture impracticable. We made many observations of high psychological significance, as we believe confirming most of the accounts of similar experiences by Puysegur, De Leuze, Dupotet, Chauncy Hare Townshend, and others.

The interest of these observations has been, to a great extent, merged in the more comprehensive generalizations of modern Spiritualism, including the phenomena of animal magnetism, as well as of witchcraft and sorcery, and thus showing them all to be expressions of one great spiritual or psychical fact.

Moreover, many of the most surprising phenomena of animal magnetism, though ridiculed and denied for a long time by the scientific world, are now admitted by the leading physiologists of the day. Science is just beginning to change its attitude of angry contempt for the less unbecoming position of inquiry and attention. One has only to read the medical and physiological writings of Dr. Carpenter, his admissions on the subject of somnambulism, of brain action without consciousness, and other unexplained mysteries, to be satisfied on this point; for Dr. Carpenter now represents the most advanced school of England in his department of physiology, and few equally high contemporary authorities can be named.

It is true that some of the more surprising facts of clairvoyance are still kept at a distance, on probation, even by Dr. Carpenter; but they are no longer treated with that disdainful vituperation or easy indifference which the magnates of science observed towards them up to the year 1856.

The phenomena of lucid somnambulism are a constant offence and stumbling-block to the modern materialistic school, of which Moleschott, Vogt, Feuerbach, and Buchner are active representatives. With the asperity of partisanship, these able writers deny all evidences of a psychical nature

in man, and seem to take it as a personal affront if we credit them with immortal souls.

"It may appear singular," says Dr. Buchner, "that at all times those individuals were the most zealous for a personal continuance after death, whose souls were scarcely worthy of such a careful preservation."

This modest philosopher would seem to look upon the Augustines, Origenes, Pascals, Johnsons, and Goethes of the human race as small specimens, compared with Dr. Buchner!

Ludwig Feuerbach (born 1804) has the following remark:—"No one who has eyes to see can fail to remark, that the belief in the immortality of the soul has long been effaced from ordinary life, and that it only exists in the subjective imagination of individuals, still very numerous."

That the belief in immortality has been largely effaced from the ordinary life of many educated persons, is, we fear, but too true; but this is owing, in a great degree, to the circumstance, that the class of facts which modern Spiritualism has re-verified has been excluded, by false theories and an imperious ignorance, from scientific consideration. Belief in immortality was more general in ancient times than now, if we except the rapidly increasing body of Spiritualists. Even so good a catholic as Frederick Schlegel admits this. "Among those nations of primitive antiquity," he says, "the doctrine of the immortality of the soul was not a mere probable hypothesis: it was a lively certainty, like the feeling of one's own being."

Anton Mesmer (1734-1815) bears much the same relation to animal magnetism that Miss Kate Fox does to modern Spiritualism. The fact of the influence of one human being by another, under certain conditions, through passes of the hand, or by the simple exercise of the will, was known and practised long before Mesmer introduced the subject anew to public attention. Recent discoveries at Pompeii show that it was a mode of relief known there centuries ago. Plautus, in "Amphitryo," makes one of his characters ask, "How if I stroke him slowly with the hand, so that he sleeps?" These magnetic means of cure were not only practised, but directions for them were inscribed on sacred tables and pillars, and illustrated by pictures on the temple walls, so as to be intelligible to all. Apuleius furnishes similar evidences of the ordinary practice by the Romans of magnetic manipulations, to induce somnambulism and clairvoyance. In Livy alone, there are more than fifty instances in which he refers to the literal fulfilment of dreams, oracles, prognostics by seers, &c.

It was Mesmer's theory, that the universe is submerged in an eminently subtle fluid, which he thought should be named animal-magnetic fluid, because it can be compared to the fluid of the magnet; that this fluid impregnates all bodies, and transmits to them the impression of motion; that it insinuates itself into, and circulates through, all the fibres of the nervous system; and that it may be accumulated, when the magnetizer wills it, in buckets, tubs, &c., and especially in the organs of the magnetizer who transmits it to the magnetized. This hypothetical fluid will remind the classical reader of the "chain uniting all beings" of Hesiod, and the "soul of the world" of Plato.

With Mesmer's operations began the modern interest in animal magnetism, whatever its antiquity may be. In 1778, he arrived in Paris, and for five or six years made a great noise by his experiments. The king appointed a commission, consisting of five members of the Royal Academy, and four members of the Faculty of Medicine, to report upon Mesmer's exhibition. Franklin was a member of the commission; but he was at the time unwell, and unable to attend its sittings.

The commission, in their elaborate Report, allow that in what they witnessed, there was something that seemed the working of a mysterious agent. They reduced Mesmer's exhibitions to four classes: first, those which could be explained on physiological grounds; second, those which were contrary to the laws of magnetism; third, those where the imagination of the mesmerized person was the source of the phenomena; and fourth, facts which led them to admit a special agent. One member of the commission, the eminent Laurent de Jussieu, became a convert to Mesmer's views, and testified to "several well-verified facts, independent of the imagination."

In the year 1826, the French Academy of Medicine appointed a second commission. They laboured diligently for five years, and presented a report (June, 1831) through Dr. Husson. It is signed by nine members of the commission, two only, Messrs. Double and Magendie, having declined to assist at the investigations. The commission admit nearly all the important facts of animal magnetism.

"It is demonstrated to us," they declare, "that magnetic sleep has been produced in circumstances where the magnetized persons have not been able to see or gain any knowledge of the means employed to determine it." The magnetizer being in a separate apartment, and the subject wholly unaware of his intention, the sleep was induced through the mere operation of the magnetizer's will. We have ourselves repeatedly tested this phenomenon here admitted by the commission.

The Report speaks of a terrible operation (the removal of the right breast) which was performed by M. Cloquet upon Madame Plantin. During the twelve minutes that the operation lasted, the invalid, previously magnetized, "continued to converse calmly with the operator, giving not the slightest evidence of sensation."

The late Dr. Valentine Mott, of New York, who was present at this operation, added his personal testimony in our presence to the truth of the foregoing statement.

In regard to clairvoyance, the commission report several facts. Among others, they speak of a law student, M. Villagrand, whose eyelids were kept closed by the different members of the commission; but who, nevertheless, recognized cards entirely new, and read from a book open before him. In short, the interior life, the perception of the state of the body, the prevision of crises, the instinctive prescription of remedies, are forcibly attested in the Report.

"The magnetized person," it says, "can not only be acted upon, but he can, without his knowledge, be thrown into and aroused from a complete somnambule condition, when the operator is out of his sight, at a certain distance from him, and separated by doors. . . . The phenomenon of clairvoyance takes place even with the fingers pressed tightly over the eyelids. The previsions of two somnambulists, relative to their health, were realized with remarkable accuracy."

The Academy was rather astonished at the Report, and for a long time refused to discuss it. But the experiments continued to multiply. Insensibility to pain, during terrible operations, was one of the phenomena that was regarded as most wonderful. Pistols were discharged close to the heads of the somnambulists without making them start; without even interrupting the sentence they had commenced.

Facts like these could not long be ignored, nor could the Report of the eleven commissioners be silently consigned to oblivion. The Academy then decided to discuss it; and the result was, that they refused to print the Report, voting only for the autograph copy, which, as Count Gasparin tells

us, remains shut up in the archives of the Academy of Medicine! "To deny these phenomena," he says, "one must also deny natural somnambulism, assuredly not less extraordinary than magnetic somnambulism. Inasmuch as the existence of natural somnambulists cannot be denied (and who will deny it?), little will be gained by contesting mesmerism."

M. Georget thus expresses himself: "My somnambulists are so insensible to sound, that the very loudest noises, produced un-expectedly to them, do not cause them the slightest emotion. Yet they will always hear the magnetizer." A phenomenon we have ourselves frequently experienced in somnambulists; as we also have the following, described by M. Rostan: "The outward life ceases; the somnambulist lives within himself, completely isolated from the exterior world; this isolation is especially complete for the two senses of sight and hearing. . . . The eyes of the majority of somnambulists are so insensible to light, that the lashes have been burned without their testifying the least impression; if the lids are raised, and the fingers passed rapidly in front of the eye, the immobility remains complete. . . And yet they are conscious of the objects which surround them; they avoid with the greatest address obstacles in their path."

The French commissioners mention some experiments in which rare powers of detecting disease were manifested by somnambulists. Internal symptoms, inappreciable to the eye, were described by them, and the correctness of the description afterwards verified by a post-mortem examination of the bodies.

M. de Puységur says of a peasant whom he had magnetised, "I have compelled him to move quickly about on his seat, as if dancing to a tune which, singing mentally myself, I made him repeat aloud. . . . I have no occasion to speak to him; I think in his presence; he understands and answers me."

"Having performed," says Dr. Bertrand, "on my first somnambulist the process by which I usually awakened her, exercising at the same time a firm will to the contrary, she was seized with strong convulsive movements. 'What is the matter with you?' said I. 'Indeed,' she replied, 'you tell me to awake, and yet you do not will that I shall awake.'" Dr. Bertrand says that he has thrown into the somnambulatory state a person a hundred leagues from him.

M. Filassier relates that a young somnambulist described at Paris, minute by minute, the various acts, the attitudes, and even the secret thoughts of her mother, who was at Arcis-sur-Aube. "Every possible precaution," he adds, "was taken to ascertain the truth regarding this vision into space. The inquiry was conducted by a family of intelligence and strict integrity, in connection with some conscientious physicians. The lucidness of Mlle. Clarice was in all cases justified by the event."

Dr. Edwin Lee, in his "Report upon the Phenomena of Clairvoyance" (London, 1843), mentions the case of the prediction of the death of the king of Würtemberg by two different somnambulists: the one having foretold the event four years beforehand; the other, in the spring of the same year, mentioned the exact day, in the month of October, as also the disease (apoplexy).

"The exact coincidence," says Dr. Lee, "of the event with the predictions is not doubted at Stuttgart; and, a fortnight ago, Dr. Klein, who is now in England, accompanying the Crown Prince of Würtemberg, having been introduced to me, I took the opportunity of asking him about the circumstance, which he acknowledged was as has been stated, saying, moreover, that his father was physician to the king, who, on the morning of the day on which the attack occurred, was in very good health and spirits."

Shelley, the poet, appears to have been partially somnambulo on several occasions. He was also sensitive to mesmeric influence. Williams, who was drowned with Shelley, says in a note in his diary shortly before the event, "After tea, walked with Shelley on the terrace. . . . Observing him sensibly affected, I demanded of him if he was in pain; but he only answered by saying, 'There it is again! there!' He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child (Byron's Allegra, who had recently died) rise from the sea, and clasp its hands as if in joy, smiling at him. This was a trance that it required some reasoning and philosophy to wake him from entirely, so forcibly had the visions operated on his mind."

Almost every family has its tradition of some event like the following:—The Pacific Hotel, in St. Louis, was destroyed by fire in February, 1858; and twenty-one lives were lost on the occasion. On the night of the fire, a little brother of Mr. Henry Rochester, living at home with his parents near Avon, in the State of New York, awoke some time after midnight with screaming and tears, saying that the hotel in St. Louis was on fire, and that his brother Henry was burning to death. So intense were his alarm and horror, that it was with considerable difficulty he could be quieted. On the following day, at noon, the parents received a telegram from St. Louis, confirming the little boy's dream in every particular.

Well-authenticated instances of spontaneous clairvoyance like this could be collected from the newspapers of the last ten years till the records would fill volumes. Not many years since a New Orleans merchant, being in Paris, woke up from sleep one night, having heard, as he thought, the voice of his son uttering the words, "Father, I'm dying." So much impressed was he by this, that he got out of bed, lighted a candle, and made a record of the occurrence, stating the exact hour by the clock, in his note-book. When he arrived in New Orleans, a few weeks afterwards, the first friend he met told him of his son's death, and added, "His last words were, 'Father, I'm dying.'"  
The merchant took out his note-book, pointed to the record, and afterwards learned that his son had died at the precise hour named, after making the proper allowance for difference of longitude between Paris and New Orleans.

Bacon recognises a natural divination proceeding from the internal power of the soul. "The mind," he tells us, "abstracted or collected in itself, and not diffused in the organs of the body, has, from the natural power of its own essence, some foreknowledge of future things; and this appears chiefly in sleep, ecstasies, and the near approach of death."

"The phenomena of clairvoyance, prevision, and second sight," says De Boismont, "depend on a sudden illumination of the cerebral organ, which calls into activity sensations that have hitherto lain dormant."

Rather do they depend, we should say, on an intromission from latent spiritual forces, called into action by some abnormal conditions affecting the relations of the physical to the spiritual body.

De Boismont, whose work on "Hallucinations" (Paris, 1852) has a high reputation in France, admits that some cases of prevision "appear to spring from an enlarged faculty of perception, a *supernatural intuition*."

To our instances of clairvoyance in dreams, we add the following perfectly well-authenticated case, related (1858) by the Rev. Dr. Horace Bushnell. "As I sat by the fire," he says, "one stormy November night, in a hotel-parlour, in the Napa Valley of California, there came in a most venerable and benignant-looking person, with his wife. The stranger 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 person, and apparently a Christian, 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 neighbours 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 sort of saviour." These names he gave, together with the residence 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 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."

Instances similar to the foregoing could be multiplied indefinitely. We have heard of the case of the brother of an ancestor of our own, whose ship was struck by lightning, the consequence of which was that he and his crew were compelled to escape from the wreck in the long-boat, where they were exposed for many days, at an inclement season, in the middle of the Atlantic. The captain of a vessel sailing from the same port dreamed of seeing them, and was so vividly impressed by the vision, that he determined on altering his course, and going back in search of the boat. This he did, against the expostulations of his mates. On the morning of the third day he fell in with the boat, and rescued the occupants of it.

The phenomena of clairvoyance in the somnambulism induced by mesmerism were first noticed, in modern times, in the year 1784, by the Marquis de Puységur, a disciple of Mesmer. That these phenomena afford conclusive evidence of spiritual faculties latent in man, and developed under certain circumstances even in this life, is a conviction at which most persons, who have given much thought to the subject, have finally arrived. We see no escape from the conviction. The added marvels of Spiritualism are hardly needed to give it force; but let them be none the less welcome on that account.

We need not multiply instances of clairvoyance, clairaudience, &c. The fact is established, if any fact can be by human testimony. It needs but a single experiment with Mr. Charles H. Foster, in pellet-reading, to shatter the most elaborate structure of Sadducean materialism from turret to foundation stone. If the faculties of sight and hearing, in their highest manifestations, are not dependent on their proper physical organs, who can rationally argue that they are likely to be destroyed by the dissolution of the physical body itself?

Mr. S. B. Brittan, one of the earliest to accept the facts of phenomenal Spiritualism, remarks, "The individuality of man does not belong to his body; but inheres in a supra-mortal and indestructible constitution. . . . Within this corporeal frame there is another body of more ethereal elements. . . . If there were no inward form or spiritual constitution, the molecular eliminations would periodically destroy the identity of man."

"Our soul," says Joubert, "is ever fully alive. It is so in the sick; in those who have fainted; in the dying; it is still more alive after death."

"The soul," says Zschokke, himself a clairvoyant, "has the faculty directly, and without inference, both of perceiving occurrences at a distance, and of being sensible of future events. The ancients, who knew as much as we do of the properties of the human soul, observed this inexplicable power of perception and foresight, especially in cases of nervous weakness, and in the dying."

The Jews before Christ, and the Fathers after, believed that departed spirits lurked about images, spoke in oracles, controlled omens, and in various ways encouraged men to worship them.

If human testimony is to be taken as of any account, compared with the mere speculations of closet professors, putting forth decisions on matters they refuse to investigate practically, this question of spiritual phenomena is decided. "Why, then," asks Cicero, "doubt the certainty of this argument, if reason consent, if facts, people, nations, Greeks, barbarians, our ancestors, and the universal faith? If chief philosophers, poets, the wisest of men, founders of republics, builders of cities? Or, discarding the united consent of the human kind, shall we wait for brutes to speak?"

"*Si divinitas est, dii sunt,*" if there is divination, there must be gods (or spirits), was a common saying of the ancient Romans. One authentic instance of clairvoyance satisfied them of the great fact of spiritual existence.

"That we should rather evolve from our present corporeal elements the body that is to be ours, than to begin existence *de novo*, says Townshend; "that, in other words we should really possess a fundamental life, or body, incapable of passing away with the grosser covering that envelops it; that, at death, we should retain something physically from our actual condition,—seems pointed out to us by all the analogies of nature.

"Everywhere we behold that one state includes the embryo of the next, not metaphysically but materially; and entering on a new scene of existence is not so much a change as a continuation of what went before. The very rudiments of organs, intended in a higher stage of animal life to be useful, are



found, uselessly, at it were, appearing in the lower classes of animated creatures; or, stranger still, lying in embryo in the same creature in one state, only to be developed in another. The wings that form the butterfly lie folded in the worm.

"We should then, *a priori*, expect to find the principle that individualizes man, and is the true medium of his instruction, attached to him from the beginning, and that the germs of future capacities, physical not less than intellectual, should be discoverable in his constitution.

"The dissolution of this coarser covering is, by us, called death; that is, we seem unto men to die: but with our inner body we never part; and, consequently, by that we still retain our hold upon individual existence. As Leibnitz has remarked, 'There is no such thing as death, if that word be understood with rigorous and metaphysical accuracy. The soul never quits completely the body with which it is united, nor does it pass from one body into another with which it had no connection before: a metamorphosis takes place; but there is no metempsychosis.'\*

"Man is shown by the facts of mesmerism to be capable of increased sensitive power. To what end, if hereafter this increase of power become not permanent? Would wings be folded in the worm if they were not one day to enable it to fly? We cannot think so poorly of creative power, or of thrifty nature. . . . Wretched, indeed, must be the view of man which confines him to this bank and shoal of time; which does not regard him, and all his glorious endowments, as intended for a series of existences."

It will be seen, as we proceed, that the spiritual hypothesis is not the only one which human ingenuity has invented for the phenomena of clairvoyance and of Spiritualism. Mr. H. G. Atkinson, who was associated with Miss Martineau some years since in the authorship of an atheistic book, in which some of the phenomena of mesmerism were accepted and attributed, as they were by Dr. Elliotson, to exclusively material causes, professes to be not at all inconvenienced by the added wonders of Spiritualism. He admits them all, but is too uncompromising a Comtean to allow that they point to any thing outside of this barrier of flesh and blood.

Seers and spirits may protest as much as they please; nay, the latter may show themselves in their habits as they lived,—Mr. Atkinson is inexorable.

"I think it can now be shown," he says, referring to the spiritual phenomena, "that there is not any very essential distinction between these extraordinary facts and the ordinary ones of every-day life!"

Shut out from the spiritual hypothesis by his whole past philosophy, Mr. Atkinson consoles himself, after the manner of the antediluvian philosopher, who, according to the profane, was shut out from the ark by Noah, and who revenged himself on the patriarch by telling him that "it was no sort of consequence; for he believed it was not going to be much of a shower after all."

A fact of importance, in connection with the history of animal magnetism, has been recently brought to light by the French Spiritualists. This fact is no other than that the magnetists of France anticipated by at least half a century, the knowledge, since made the world's property by the events at Hydesville; a fact which is proved by the publication of the correspondence of the two celebrated French magnetic philosophers, Messrs. Billot and Deleuze, in two volumes, in 1836. This correspondence commenced in

\* *Metamorphosis*, a change of form or shape; transformation. *Metempsychosis*, the passage of the soul from one body to another.

1829; and in it we find M. Billot asserting that there are none of these marvellous things that he has not witnessed during the last thirty years.\*

This carries his knowledge of spiritual phenomena back as far as 1789, the period of the commencement of the French Revolution; into the period, in fact, of Lavater, Jung-Stilling, Kerner, Goethe, San Martin, &c. These phenomena, not only known to, but avowed by those distinguished men, were, it now appears, equally well known to MM. Billot and Deleuze, who as scientific men, had not, however, dared to reveal them. The sects of the Initiated and the Illuminati were well acquainted with these phenomena in the seventeenth and eighteenth centuries; and the only difference to note is, that then they were familiar only to a few who kept a knowledge of them to a certain extent secret, and that now they are familiar to the public at large.

But there is another circumstance especially noteworthy in this discovery of Spiritualism amongst the magnetists, which is, that the class of scientific men among them has been as a body stoutly opposed to the admission of Spiritualism as a fact. In England, we know with what pertinacity Dr. Elliotson and others resisted for many years the conviction that spiritual phenomena underlie those of Magnetism; or, in other words, mesmerism. So in France, Dupotet, Morin, and the rest of them fought hard against this conviction; and so much so, that M. Morin, the successor of Baron Dupotet, has constantly resisted the invitations of the Spiritualists to witness spiritual phenomena.

Here however, we have the curious fact of two of the most celebrated magnetic philosophers of France, avowing after a concealment of the fact through a career of half a century, that they all the time, whilst prosecuting their magnetic inquiries, had become fully aware of other and still more wonderful phenomena supervening and arising out of those inquiries which they prosecuted with no such expectations. These arose like apparitions upon them, startling and astonishing them, like the genius which stood before Aladdin when he rubbed his lamp, meaning only to polish it, and with no idea further from his mind than that his friction was the invocation of a spirit. So MM. Billot and Deleuze, experimenting only in magnetism, and expecting none but strictly natural though abstruse results, found that they were pressing on those secret and mysterious springs and laws of life which awake the attention of the inhabitants of the invisible, and cause them to manifest their presence.

It is still more remarkable that these two great magnetists—who had published each, work after work, and whose names were famous in that science—did not work in company, or with a knowledge of each other's proceedings. They had each their own avowed theory, differing greatly one from the other; and these they had propounded and defended with zeal and persistency, till they had acquired a certain character of antagonism. All this time, however, their writings bore to the ordinary reader no traces of any thing but the legitimate facts and doctrines of magnetism. But, to these great antagonist magnetists of science, there was something in their language which awoke a more than ordinary sensation in each other; and, opening a correspondence, they began to approach each other, putting forth the delicate feelers of an intense curiosity, grounded on a conviction that each possessed secret knowledge that he had not yet laid open to the light, and that this knowledge was, in reality, the property of both. They had each a conscious-

\* For this abstract of the correspondence, we are largely indebted to a paper by William Howitt (July 1868). We can mention no man who has been more earnest, indefatigable, and courageous in his advocacy of the truths of Spiritualism than Mr. Howitt.

ness that, whilst they had been going along separate and even hostile paths, they had been treading the very same enchanted ground, and were twins in a life which they had hitherto hidden from each other and from mankind.

On the 24th of March, 1829, M. Deleuze wrote to M. Billot, complaining that certain magnetisers made their experiments out of mere curiosity. To this implied censure Billot replied, on the 9th of April, that modern magnetisers had many humiliations to suffer from the jealousies of their *confrères*; but he now abandoned his cause to God, who had done great things for him. "Yes!" said he, advancing more boldly, "I have seen, I have understood all that it is permitted to man to see and know!" Still going further in his enthusiasm, and stimulated by the conviction that Deleuze himself had arrived at discoveries like his own, he says, "Permit me to observe that all that you write seems to me to betray *une arrière pensée* (an after thought). Your theory is only a solemn *ruse* to avoid scandalising the *esprits forts* who will have nothing of the positive."

The ice was now broken, and the two great magnetists proceed to make a clean breast of it to each other. M. Billot, nevertheless, is by far the more open, and is ready to throw off the cautious disguise that they both had worn for so many years. It turns out, in the end, that they have seen nearly all the phenomena of modern Spiritualism,—apparitions, elevations of the person into the air, the fact of material substances being brought by spirits, obsessions and possessions by spirits, and nearly all the wonders which the ancient philosophers and the priests of different churches have declared as truths; and all this, be it remembered, long before the knockings at Hydesville opened up the great drama of renewed spirit-intercourse in our time. But it will be interesting to trace this remarkable correspondence a little further in its natural course.

On the 27th February, 1830, M. Billot writes to M. Deleuze, assuring him that he stated to him the whole truth regarding the extraordinary phenomena manifested through his clairvoyante, Mademoiselle Mathieu, and that he will never deviate from this in his communication of his experiences; and he proceeds to reveal to him things which, he says, he will probably regard as reveries, and then adds, "You would not have combated the theory of spirits for these forty years, if, like me, you had had under your eyes and your hands the masses of facts which have compelled me to adopt it." He then gives some curious facts concerning a clairvoyante in a state of wakefulness.

Deleuze, on the 15th of May, avows that he has seen lucids in that state. "Dr. Chase," he says, "reports having seen the same;" and then he makes the candid confession, "I have suppressed many things in my works, because it was not yet the time to disclose them." Billot, on the 16th of June, touches on certain particulars of somnambulism which Deleuze in his writings had affected to treat as inexplicable; but he insinuates that he is quite satisfied that they now understand each other on these points. After referring to various passages in Deleuze's writings, "between us, Monsieur," continues Billot, "what need of so much reserve? In spite of your reticences, I understand you."

In his reply, on the 24th of September, Deleuze treats of matter at great length, and at first professes to think that the only thing which proves the communication of spirits with us, are apparitions; but again, thawing a little more, he says, if his health permit, he will write an article in the "*Hermès*" on psychical phenomena, in which he will free himself from the reserve which he too, hitherto imposed on himself, and of which M. Billot has divined the real cause. "These facts," he says, "are now so numerous and so well known, that it is time to speak the truth."

On the 24th of June, 1831, Mr. Billot wrote to M. Deleuze, that in reading his works, he had seen that certain phenomena had been already familiar to him before he himself had entered on his career, and that there was nothing of the marvellous of which he had not been a witness during the thirty or forty years of his magnetic experience. "If you have not made mention of these things," he added, "you have lost your reason for keeping silence." To this M. Deleuze, on the 9th of July, replied that he had designedly avoided the statement of marvellous facts, considering it not always necessary to show these to the incredulous, as being indeed not the most likely way to convince them.

Billot then went on much further with his cautious correspondent, who, though he did not reveal much, was forced to confess that his friend had penetrated into his secret, and that he knew a great deal. "The time," said M. Billot, "is come when I ought to have no further concealment from you. I repeat that I have seen and known all that is permitted to man to see and know. I have been witness of an ecstasy, not such as Dr. Bertrand imagines, but I have seen magnetic clairvoyants with stigmata. I have seen obsessions and possessions, which have been dissipated by a single word: I have seen many other things, which others have seen also, but which the spirit of this age has not permitted them to reveal. I am an *esprit fort*; and that which the priests have not been able to do now for many years, magnetism has accomplished. *The truths of religion have been demonstrated by it.*"

He then proceeds to relate some of these revelations, which very much resemble the teachings of the ancient philosophers, mingled with those of Christianity,—doctrines which prepared the way for the inculcations of Spiritualism. Superior intelligences, he says, presented themselves; presided at *séances*, and manifested themselves by the delicious odours which they diffused around them. The ambrosia of the mythologists, the odour of sanctity of the Church were discovered to be realities. Evil and unclean spirits also presented themselves; but the clairvoyants immediately recognised them (July 23, 1831). These and other statements, M. Billot says, which he extracted from the journals of the *séances*, could never have seen the light of day, had he not deemed it for the interest of the great science to confide them to the bosom of prudent and discreet friendship; and, on the 9th September, he announces that he is about to proceed to more substantial proofs of the apparition of spirits—such as, he says, it will be impossible to deny or to diminish: for *these spirits were tangible; you both saw and touched them*. Perhaps, he adds, M. Deleuze may think these things a little too marvellous for belief; but his doubt will no longer be pardonable when he may touch them himself, and touch them again. What he says on September 30 must convince the most sceptical: there is neither illusion nor vision. He and his co-secretaries have seen and felt, and he calls God to witness the truth of it.

On the 6th of November, 1831, Deleuze writes, that he is greatly grieved that the state of his health and his great age will not permit him to make a journey to see M. Billot, as he most anxiously desires; that *the immortality of the soul is proved to him, and the possibility of communicating with spirits*; but that, personally, he has not seen facts equal to those cited by Billot. Nevertheless, persons worthy of all confidence have made the like reports to him. "I have this morning," he continues, "seen a very distinguished physician, who has related to me some of your facts, without naming you, and who gave me many others of a like character. Amongst others, his clairvoyants *caused material objects to present themselves*. I know not what to think of all this, though I am as certain of the sincerity of my medical friend, as I am of

yours. I cannot conceive how spiritual beings are able to carry material objects."

M. Billot, on the 25th of June, 1832, wrote that in the doctrine of Spiritualism the question is not of *opinions* but of *facts*: these are the things which lead to the truth; but neither the magnetisers nor the magnetised can reproduce these at will.

On another occasion, M. Deleuze remarks that "the clairvoyant seizes *rappports* innumerable. He catches them with an extreme rapidity: he runs, in a minute, through a series of ideas which, under ordinary circumstances, would demand many hours. Time seems to disappear before him. He is himself astonished at the variety and rapidity of these reflections. He is led to attribute them to the inspiration of another intelligence. Anon, he perceives in himself this new being. He considers himself in the clairvoyant sleep a different person from himself awake. He speaks of himself in the third person, as some one whom he has known, on whom he comments, whom he advises, and in whom he takes more or less interest, as if himself in somnambulism and himself awake were two different persons."

M. Deleuze finishes by urging M. Billot to publish his experiences, but with his habitual caution counsels him to suppress the most astounding facts. Billot heroically determines to victimise himself for the truth, to brave the sarcasms of the learned; "For," he observes, "to talk of spirits in France, where the majority of the magnetists hold fast by their accepted theory, of merely material agencies, is to become an object of contemptuous pity."

He was also aware of another difficulty, — the uncertainty of securing successful *séances*; which, whilst the causes affecting them are but partially understood, so often fail in the presence of the determinedly sceptical.

Such was the correspondence of the two celebrated magnetists, at a time when Spiritualism in its present phase was yet unheard of. The great facts of spiritual life thus bursting upon them in pursuance of their scientific experiments in magnetism, and in opposition to all their prejudices, as well as most contrary to their expectations, must be regarded as one of the most curious and most interesting events in the annals of Spiritualism. Besides the transport of material objects by invisible agents, the spirits which appeared to them were solid to the touch, as they have so often made themselves since. Living persons were elevated in the air in their *séances*. Dr. Schmidt, of Vienna, and Dr. Charpignon, of Orleans, also give some striking cases of delicious odours, or cadaverous effluvia issuing from pure or impure spirits which presented themselves: the most startling communications of facts otherwise unknown were made; and they had cases of obsession and possession as well as of successful exorcism.

After all the confessions of M. Deleuze, he afterwards was greatly tempted, like Sir David Brewster, to recover favour with his scientific and incredulous contemporaries. Becoming one of the chiefs of magnetic initiation, he endeavoured to weaken or to neutralise the force of his avowals. A gentleman well instructed in these mysteries, wrote to him thus: "You have endeavored to fortify your readers, in your journal, against the system of the magnetists of the North, who admit superhuman powers as intermediates in certain magnetic phenomena. I would take the liberty of observing to you that this is not at all a system with them; but the simple enunciation of a fact, that a great number of their somnambulists, raised to a high degree of lucidity, have asserted that they were illuminated and conducted by a spiritual guide."

The answer of Deleuze is worthy of attention: "The facts which seem to prove the communication of souls separated from matter with those who are still united to it, are innumerable, as I know. These are existent in all

religions, are believed by all nations, are recorded in all histories, may be collected in society; and the phenomena of magnetism present a great number of them. Yes; a great number of somnambulists have affirmed that they have conversed with spiritual intelligences; they have been inspired and guided by them; and I will tell you why I have thought it best not to insist on such facts and proofs of spirit communication. It is because I have feared that it might excite the imagination, might trouble human reason, and lead to dangerous consequences."

Deleuze did not, when thus challenged, walk backwards out of his previous avowals, like some on the other side of the water: he was only timid and cautious, not untruthful. The frank bravery of M. Billot, in regard to a truth which he knew would be unpopular, is deserving of the highest praise.

The author of these valuable papers has given a number of other instances amongst the magnetists who have arrived at the same conclusions as MM. Billot and Deleuze, in the same manner. They have found themselves in contact with unmistakable spirits, when they have been expecting merely the operations of magnetic laws. Amongst these were M. Bertrand, physician, and member of the Royal Society of Sciences. Baron Dupotet declared that he had rediscovered in magnetism the spiritology of the ancients, and that he himself believed in the world of spirits.

"Let the *survant*," he says, "reject the doctrine of spiritual appearances as one of the grand errors of the past ages; but the profound inquirer of to-day is compelled to believe this by a serious examination of facts."

Dupotet asserts the truth of all the powers assumed by antiquity and by the church, by all religions, indeed, such as working miracles and healing the sick. "When," he says, "lightning, or other powerful agents of nature produce formidable effects, nobody is astonished; but let an unknown element startle us, let this element appear to obey thought, then reason rejects it; and, nevertheless, it is a truth; for we have seen and felt the effects of this terrible power." Terrible, however, only when nature is not understood as Spiritualism has revealed it. "If," adds Dupotet, "the knowledge of ancient magic is lost, the facts remain on which to reconstruct it." He exclaims, "No more doubt, no more uncertainty: magic is rediscovered."

He then gives a number of phenomena produced of a most extraordinary kind, and laughs at those brave champions of science, who, far from danger, talk with a loud and firm tone, reason on just what they themselves know, and pay no regard to the practical knowledge of others; who, in fact, hug their doubts, as we, with more reason, hug our faith.

These avowals were made in 1840, long before the American phenomena or those of Vienna were heard of. But as Spiritualism began to show itself as a distinct faith, the majority of magnetists took the alarm. Those who, like Messrs. Bertrand, D'Hunin, Puységur, and Seguin, had stood on the very threshold of Spiritualism, began to step back a step or two, and to shroud themselves in mystery, and to shake their heads at the prospect of awful consequences in pushing further on such a path.

"The magnetic forces cannot be explained," said Puységur. "We have no organs," said M. Morin, "for discovering spiritual beings." "The real causes of apparitions, of objects displaced, of suspensions, and of a great portion of the marvellous," said D'Hunin and Bertrand, "are inscrutable."

Seguin, who thought that magnetism would revolutionize the whole of science, starts, and stands still: he finds himself on the brink of a precipice. Inaccessible to danger, however, M. Seguin would wish to pursue his researches; but wisdom commands him to stop on the edge of an abyss which, no man, he affirms, can ever pass with impunity.



What is the precipice which M. Seguin and his fellow magnetists see at their feet? Simply the precipice of Spiritualism. The spiritual world opens before them when they desire only to deal with this. In the words of Baron Dupotet, "There is an agent in space, whence we ourselves, our inspiration, and our intelligence proceed; and that agent is the spiritual world which surrounds us." A step further, and the magnetists were aware that they must cut the cable which held them to the rest of the scientific world, and float away into the ocean of spiritual causation. They must consent to forfeit the name of philosophers, and to suffer that of fanatics in the mouths of the material savans.

We find in a late number of the "London Spiritual Magazine," a paper, by Mr. R. H. Brown, on the relations of clairvoyance to the facts of Spiritualism. We do but condense his admirably clear and logical statement in the remarks on the subject, which follow:—

"It is all clairvoyance!" Such is the objection made by many who have slightly investigated the spiritual phenomena. Thus it is that Spiritualism has come to the aid of clairvoyance. Before the advent of Spiritualism, clairvoyance was denounced as the great "humbug" of the day. Nearly all the scientific men of the land shook their heads, and lamented the credulous, wonder-loving ignorance of poor human nature. Now, as the world moves, and as the phenomena of Spiritualism come up, these same wise gentlemen would use what they denounced as the "humbug" of yesterday as the truth of to-day; that is, to help them to explain these more advanced facts.

"It is all clairvoyance!" But what is clairvoyance? Its phenomena may be briefly described as follows: Persons thrown into the somnambulant trance by animal magnetism, through the agency of an operator, or falling into the same state involuntarily, have been known to see without the aid of the physical or external organs of vision, and *without the assistance of light*. Books are read as well in the darkness of night as in the full glare of noonday. Objects and scenes at great distances, far beyond the reach of the external organs of vision, are seen and described. The clear sight of the clairvoyant mind not only penetrates through the most opaque and dense substances, but also sees the thoughts that bud and blossom in the inmost recesses of the soul. The past is illuminated, and its most hidden passages revealed; and the future, hidden by an impenetrable veil from the normal eye, prophetically presents its yet unrolled panorama, and stamps upon the clairvoyant mind the impress of its coming form. This is clairvoyance. Now let me ask the candid investigator *what it is that sees without the physical eyes, and without the assistance of light?*

It is evident that neither the optic nerves nor the crystalline lens are employed by those who read a book, amid the darkness of midnight, unaided by a single ray of light. The answer to this question is all-important; for therein, hidden, lies the golden key which will unlock all the mysteries of Spiritualism. What is normal sight? What is it that *sees* when the natural or external eye, together with light, are the mediums of perception? It is evident that the mere fluid called light cannot see, neither can the lens or humours of the eye, nor the optic nerve, nor a combination of these; for light and visual organs are only the media by which perception is conveyed to that mysterious something which lies hidden within.

In ordinary or normal sight, three things are employed: the object, the eye, and the light which serves as the connecting link or medium of contact between the eye and the object. The eye, like a beautiful and delicate camera obscura, paints with fidelity the picture of the exterior world upon the retina. *It is the immortal soul which stands behind the curtain, and gazes on the shifting panorama.*



Let the soul be absent, and sight ceases, though the organ be perfect; it becomes but a common camera obscura,—the mere arrangement of parts for the production of a picture. The picture is perfect, but there is no spectator. When a person falls into a state of profound abstraction, the eyes, though open, often cease to convey any idea of sight to the soul. This is because the attention of the spectator behind the curtain is turned in another direction: he does not regard the panorama which moves along the darkened curtains of the eye. The materialists reply to this, that sight is not the result of the attentive perception of the soul to the pictorial sensations of the optic nerve. They tell us that the soul has no separate and distinct existence apart from the body. Light, they claim, is but sensation; and sensation is the result of organization. When the organization ceases, sensation will cease; and when sensation ceases, the whole being ceases to be; for organization and sensation, say they, compose the whole of man; there is no soul.

This method of argument is plausible. But the moment that sight is proved to exist *without the use of either light, sensation, or any of the physical and material organs of vision*, the whole pyramid of their logic falls to the ground.

Thus it is that clairvoyance furnishes the most conclusive answer to the materialists, and presents the most satisfactory proof of the existence of the soul, separate from the body, residing within it, generally employing its organs for the reception of ideas, but at times acting independently of them, and obtaining information without their aid. By clairvoyance, we have thus shown the truth of the first proposition upon which Spiritualism rests,—the existence of a dual nature in man, a soul as well as a body.

To many minds, familiar with the facts of Spiritualism, all arguments in proof of the soul's immortality will seem as superfluous as it would be to argue to a photographer that pictures can be made by the aid of light. To them the question is no longer an open one; for to them the fact of spiritual existence has been proved, as far as it can be to our limited human faculties. Enough has been given to satisfy them that to give more might be to cross some of the purposes of this disciplinary mundane existence. And so they wait serenely for the dawn of the great morning.

"Soon the whole,  
Like a parched scroll,  
Shall before our amazed sight unroll;  
And, without a screen,  
At one burst be seen  
The presence wherein we have ever been."

## CHAPTER VIII.

### MISCELLANEOUS PHENOMENA.

"Oh, hearts that never cease to yearn!  
Oh, brimming tears that ne'er are dried!  
The dead, though they depart, return,  
As if they had not died!

"The living are the only dead;  
The dead live—never more to die;  
And often when we mourn them fled,  
They never were so nigh!"

Well authenticated accounts of apparitions of the departed may be found in Mr. Owen's "Footfalls on the Boundary of Another World," and in Mr. Howitt's comprehensive "History of the Supernatural."

"The department of apparitions alone," says Mr. Howitt, "is a most voluminous one, and that on evidence that has resisted all efforts to dislodge it. Amongst those of recent times is that which warned Lord Lyttleton, in a dream, of the day and hour of his death: the truth of which has been assailed in vain. Equally well attested is that which appeared to Dr. Scott in Broad-street, London, and sent him to discover the title-deeds of a gentleman in Somersetshire, who would otherwise have lost his estate in a lawsuit with two cousins. That which drove Lady Penniman and her family out of a house in Lisle at the commencement of the French Revolution, is well known and authenticated. That which announced to Sir Charles Lee's daughter at Waltham in Essex, three miles from Chelmsford, her death that day at twelve o'clock, and which took place then, is related by a bishop of Gloucester. That of Dorothy Dingle, related by the Rev. Mr. Ruddle, a clergyman of Launceston in Cornwall, occurring in 1665, is well known. Still more celebrated is that of Lord Tyrone to Lady Beresford, to warn her against a most miserable marriage, and to predict the marriage of his (Lord Tyrone's) daughter with Lady Beresford's son, and her own death at the age of forty-seven. In proof of the reality of this ghostly visit, the spirit took hold of her ladyship's wrist, which became marked indelibly, so that she always wore a black ribbon over it. The apparition to Dr. Donne of his living wife, when he was in Paris, representing the death of his child, is related by Dr. Donne himself; that of the father of the Duke of Buckingham, warning his son of his approaching fate, is well attested. Baxter relates several cases as communicated to him at first hand. But of all cases, ancient and modern, none are better authenticated than that of Captain Wheatcroft, who fell at the storming of Lucknow in 1857."

In this last case, the apparition presented itself to two different ladies, one of them the wife of Captain Wheatcroft. Nor could it be said that the recital of one lady caused the apparition of the same figure to the other. Mrs. Wheatcroft was at the time at Cambridge, and Mrs. N—— in London; and it was not until weeks after the occurrence that either knew what the other had seen. Those who would explain the whole on the principle of chance coincidence, have a treble event to take into account; the apparition to Mrs. N——, that to Mrs. Wheatcroft, and the actual time of Captain Wheatcroft's death, each tallying exactly with the other.

Examples of apparitions at the moment of death might be multiplied without number. In the case of the Wynyard apparition, which took place October 15, 1785, at Sydney, in the island of Cape Breton, off Nova Scotia, Sir John Sherbrooke and General George Wynyard, then young men, both witnessed it at the same moment. "I have heard," said Sherbrooke, "of a man being pale as death; but I never saw a living face assume the appearance of a corpse, except Wynyard's at that moment." Both remained silently gazing on the figure as it passed slowly through the room, and entered the bed-chamber, casting on young Wynyard a look of melancholy affection. The oppression of its presence was no sooner removed, than Wynyard, grasping his friend's arm, exclaimed, "Great God! my brother!"

They instantly proceeded to the bedroom, searched, but found it untenanted. The case was made known to their brother officers. With the utmost anxiety they waited for letters from England. At length came a letter to Sherbrooke, begging him to break to Wynyard the news of the death of his favourite brother, who had expired on the 15th of October, and at the same hour at which the friends saw the apparition.

Recently, while in England, Mr. Owen took pains to authenticate this narrative. "It will not, I think, be questioned," he writes, "that this

evidence is as direct and satisfactory as can well be, short of a record left in writing by one or other of the seers—which it does not appear is to be found. A brother officer, the first who entered the room after the apparition had been seen, testifies in writing to the main facts. Sir John Sherbrooke himself, when forty years had passed by, repeats to a brother officer his unaltered conviction that it *was* the spirit of his friend's brother that appeared to them in the barracks at Sydney, and that that friend was as fully convinced of the fact as himself."

Colonel Swift, late keeper of the crown jewels in the Tower, London, communicates to "Notes and Queries" of September 8, 1860, an account of a singular apparition witnessed by himself and family in October, 1817, in his room in that ancient fortress, famous for so many royal murders and executions; and adds, that, soon afterwards, a sentinel on duty before the door of the jewel office was so frightened by an apparition, that he died.

The Cambridge Association for Spiritual Inquiry, familiarly called the Ghost Club, have stated that their carefully conducted researches on the subject of apparitions have led them to regard such appearances as a settled fact. A member of this association informed Mr. Owen that he had collected two thousand cases of apparitions.

Dr. Garth Wilkinson, in his "Life of Swedenborg," says truly, "The lowest experience of all time is rife in spiritual intercourse already; man believes it in his fears and hopes, even when his education is against it; almost every family has its legends; and nothing but the wanting courage to divulge them keeps back this supernaturalism from forming a library of itself." This was also the candid confession of Kant.

In "Recollections, Political, &c., of the Last Half Century," by the Rev. J. Richardson (London, 1856), there is a circumstantial account of the appearance of Mr. John Palmer (an actor, who died suddenly on the stage at Liverpool on the 2nd of August, 1798), on the night of his death, to a person in London, named Tucker. "The fact of his absence from London was known to Tucker, but he was not aware about his arrangement for his return. On the night just mentioned, Tucker had retired at an earlier hour than usual; but the company in the drawing-room was numerous, and the sound of their merriment prevented him from falling asleep. He was in a state of morbid drowsiness produced by weariness, but continually interrupted by noise. As he described the scene, he was sitting half-upright in his bed, when he saw the figure of a man coming from the passage which led from the door of the house to the hall. The figure paused in its transit for a moment at the foot of the couch, and looked him full in the face. There was nothing spectral, or like the inhabitant of the world of spirits, in the countenance or outline of the figure, which passed on, and apparently went up the staircase. Tucker felt no alarm whatever: he recognised in the figure the features, gait, dress, and general appearance of John Palmer, who, he supposed, had returned from Liverpool, and, having the *entrée* of the house, had, as usual, availed himself of his latch-key. . . . Next morning, in the course of some casual conversation, he informed Mrs. Vernon that he had seen Mr. Palmer pass through the hall, and expressed a hope that his trip to Liverpool had agreed with his health. The lady stared at him incredulously; said he must have been dreaming, or drinking, or out of his senses, as no Mr. Palmer had joined the festivities in the drawing-room. His delusion, if delusion it were, was made a source of mirth to the people who called in the course of the day. He, however, persisted in his assertion of having seen Mr. Palmer; and on the arrival of the post from Liverpool on the day after he had first made it, laughter was turned into mourning, and most of the guests were inclined to think there was more in it than they were willing to confess.

"It should be added, that this 'Tucker' was a sort of hall-porter in Mrs. Vernon's house, and slept on a couch in the hall; and 'those who entered the house, and were about to go up stairs, had to pass by the aforesaid couch.'

"It is very curious, also, that Palmer dropped down dead on the stage, while performing the part of the 'Stranger' in Kotzebue's well-known play of that name, and immediately after uttering these memorable words, 'There is another and a better world!' A benefit was got up in Liverpool for his children, which produced £400."

The positive statements of hauntings are so numerous, that, to deny them, or set them down as delusion, requires a scepticism akin to credulity. It turns out, on a thorough re-examination by Mr. Shorter of the celebrated "Cock-lane ghost-story," for his belief in which Dr. Johnson has been so repeatedly ridiculed, that the phenomena of that case were in accordance with laws now familiar. The girl, a child of thirteen, was simply a medium. To learn how the raps were made, she was tried in all sorts of ways, and with tied-up hands and feet, from the supposition that she made the noises herself; but in vain. The noises went on, and that in different rooms, and even in different houses. Floors and wainscots were pulled up; but no trick was discovered, though the search was made under the supervision of Dr. Johnson, Bishop Douglas, James Penn, and Stephen Aldrich. "That such a deception," says Howitt, "should be carried on by a family on which it only brought persecution, the pillory, and ruin, was too absurd for the belief of any except the so-called incredulous."

Beaumont, in his "Gleanings of Antiquities," published in 1724, mentions the *rapping* phenomena, and says, "There is a house in London, in which, for three years last past, have been heard, and still are heard, almost continual knockings against the wainscot overhead and sometimes a noise like telling money, and of men sawing, to the great disturbance of the inhabitants; and often lights have been seen, like flashes of lightning; and the person who rents this house has told me that when she has removed eighteen miles from London, the knockings have followed her."

Glanville says that there were knockings, and that a hand was seen at old Gast's House in Little Burton in 1677. The knockings were on a bed's head, and the hand was seen holding a hammer, which made the strokes. Our times do not have the exclusive experience even of knockings. Bishop Heber says that the evidences of such things, which Glanville gives, are more easily ridiculed than disproved.

The cases on record of *direct spirit-writing*, when no medium was near enough to co-operate in any known way, are very numerous.\* A work by Baron L. De Guldenstubbé, a Swedish nobleman, resident in Paris, entitled "*La Réalité des Esprits*," and published a few years since, contains numerous *fac-similes* of writings made on paper by some invisible and intelligent force. The names of ten distinguished persons who witnessed the phenomenon are given. The Baron is a gentleman well known to personal friends of our own; and his character gives all possible weight to his testimony.

"The absurd fear of demons," he says, "has incapacitated our orthodox priests and theologians from combating the materialists and the Sadducees with effectual experimental weapons. This *demonophobia* has unfortunately grown to be a veritable *demonolatry*. The priests having fear of demons, and, consequently, not wishing to occupy themselves with these spiritual phenomena,

\* At the house of Mr. Daniel Farrar in Boston, some years since, we were present at some very curious experiments of this sort. The late Charles Colchester was the medium.

have unwittingly formed a pact with the devil, by virtue of which the reign of incredulity and materialism, that reign of the demon *par excellence*, continues to subsist in all its *clat*. . . .

"The two fundamental ideas of Spiritualism—namely, that of the immortality of the soul, and that of the reality of the invisible world which reveals and manifests itself in different ways in our terrestrial world—are but the necessary corollary of the idea of God or the Absolute, and *vice versa*. We may even assume that the idea of the immortality of the soul, and of its relations to the supernatural world, is more intimate and primitive than that of God, Creator and Supreme Author of the universe. . . .

"The Bible does not formally teach the idea of the immortality of the soul, graven by the Eternal himself on the heart of man, but it supposes it everywhere. (Job xix. 26, 27; Num. xxiii. 10; Isa. xvi. 19.) . . . The practice of necromancy, according to Samuel (1 Sam. xxviii. 3-25), and according to Deuteronomy (xiii. and xviii.), necessarily presupposes the doctrine of the immortality of the soul; and so with the visions and apparitions, of which the Bible is full."

Dr. Henry Moore gives a remarkable story touching the stirrs made by a demon in the family of one Gilbert Campbell, by profession a weaver, in the old parish of Glenluce in Galloway, Scotland, in November, 1654. Among other phenomena in this case, we read that "presently there appeared a naked hand and arm from the elbow down, beating upon the floor till the house did shake again."

Certain surprising occurrences, which took place in 1806 at Slawensick Castle, Silesia, are thoroughly well authenticated. Councillor Hahn, in the service of Prince Hohenlohe, had gone to Slawensick, and with an old friend, a military officer named Kern, had taken up his abode in the castle. "Hahn, during his collegiate life, had been much given to philosophy; had listened to Fichte, and earnestly studied the writings of Kant. The result of his reflections, at this time, was a pure materialism." He had been reading aloud to his friend the works of Schiller, when the reading was interrupted by a small shower of lime which fell around them: this was followed by larger pieces; but they searched in vain to discover any part of the walls or ceiling from which it could have fallen. The next evening, instead of the lime falling, as before, it was thrown, and several pieces struck Hahn; at the same time they heard many blows, sometimes below and sometimes over their heads, like the sound of distant guns. On the following evening, a noise was added, which resembled the faint and distant beating of a drum. On going to bed, with a light burning, they heard what seemed like a person walking about the room with slippers on, and a stick, with which he struck the floor as he moved step by step. The friends continued to laugh and jest at the oddness of these circumstances, till they fell asleep; neither being in the least inclined to attribute them to any supernatural cause. "But, on the following evening, the affair became more inexplicable: various articles in the room were thrown about,—knives, forks, brushes, caps, slippers, padlocks, funnel, snuffers, soap,—every thing, in short, that was movable; whilst lights darted from corner to corner, and every thing was in confusion. At the same time the lime fell, and the blows continued. Upon this, the two friends called up the servant, Knittle, the castle-watch, and whoever else was at hand, to be witnesses of these mysterious operations. Frequently, before their eyes, the knives and snuffers rose from the table and fell, after some minutes, to the ground." So constant and varied were the annoyances, that they resolved on removing to the rooms above. But this did not mend the matter: "the thumping continued as before; and not only so, but articles flew about the room which they

were quite sure they had left below." Kern saw a figure in the mirror interposing, apparently, between the glass and himself; the eyes of the figure moving, and looking into his.

It is unnecessary to recount the means employed to trace out these mysteries. Hahn and Kern, assisted by two Bavarian officers,—Captain Cornet and Lieutenant Magerle, and all the aid they could assemble,—were wholly unsuccessful in obtaining the slightest clue. And Hahn, from whose narrative this account is taken, declares, "I have described these events exactly as I saw them; from beginning to end, I observed them with the most entire self-possession. I had no fear, nor the slightest tendency to it; yet the whole thing remains to me perfectly inexplicable."

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

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

The peasants formed their circle, and saw that no one was concealed within it, nor was able to pop in or out; notwithstanding, the throwing of stones commenced against the windows of the kitchen. Koppbauer, placed at one of them, endeavoured to ascertain their direction. Whilst Obergemeiner was in the kitchen with the others, a great stone was launched against the window where he stood, and broke many of the panes. It was previously thought that the stones were thrown from the interior; and it was in effect from that direction that they now continued to come till half-past six in the evening, when the whole ceased. Every place in the house where a man could possibly conceal himself was visited; and the guard without continued its position.

At eight o'clock in the morning, the stone-throwing re-commenced before more than sixty persons; and they were convinced that, issuing from beneath the benches of the kitchen, they struck the windows in a manner inexplicable. Pieces of lime-stone, weighing from a quarter of a pound to five pounds, were seen flying in all directions against the windows; and immediately afterwards all the utensils, spoons, pots, plates, full and empty, were launched from the midst of the spectators against the windows and the doors with a velocity inconceivable. Some broke the glass, some remained

sticking in the broken panes; and others, only appearing to touch the glass, fell into the interior. The spectators, when struck by the stones, felt only a slight blow. Whilst utensils were being carried from the kitchen, they were forced from the hands of those who bore them, or they were knocked over on the table on which they were placed. The crucifix alone was respected: the lights burning before it were forcibly flung down. At the end of two hours, all the glass in the kitchen and all the fragile objects were broken, even those which they had carried away. A plate full of salad carried up to the first floor, in the act of being carried down again, by a servant, was snatched from her hands and flung into the vestibule. The disorder ceased at eleven o'clock. We omit many particulars which took place at this time.

M. Aschauer, having heard this strange news from his son-in-law, desired to know when any thing further took place; and, being sent for, as he entered he saw his daughter, with the man named Koppbauer, picking up the fragments of a pot, which had been thrown on the floor just as he entered. Then, all at once, a great ladle was launched from the shelf on which it lay, and, with incredible velocity, against the head of Kappbauer, who, instead of a severe contusion, only perceived a very light touch. M. Aschauer saw nothing further till the next day; when, issuing from the kitchen on account of the smoke, some stones were thrown against the windows. This physician examined the lightning-conductor, and everything else, with an electrometer; but neither he nor Obergemeiner, who had offered a reward of a thousand francs to any one who could discover the cause, could detect anything. On the second day, about four o'clock in the afternoon, Aschauer, troubled at these strange occurrences, was standing at the end of the kitchen, having opposite to him a shelf on which stood a large metal soup-tureen, when he saw the tureen suddenly dart towards him in a nearly horizontal position, and with surprising velocity, and pass so near his head that the wind of it raised his hair; and the tureen then fell to the earth with a great noise.

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

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

After this, nothing more is said to have happened; at all events, M. Obergemeiner, who did not love to speak of these things, made no report of any. They made a great sensation, however, amongst the Government officials;



and the district of Ober-Greifensee sent its report to the circle of Gratz. "Although it is said that we exist no longer in the times of ignorance, when phenomena which could not be comprehended were attributed to demons, &c., it is remarkable that, at an epoch in which civilisation and the progress of the natural sciences have put them to flight, we yet see extraordinary things which the *savans* cannot explain." The report accords with the recital of M. Aschauer, and a mention is made in it of an inquiry by order of the magistrates, conducted by M. Gayer, with his electric apparatus; and the report concludes by recommending a further inquiry, "as a natural solution can alone combat the hypocrisy of some and the superstition of others."

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

The late Thomas Starr King was intuitively a Spiritualist. "What more arrogant and presumptuous folly can there be," he says, "than that which a person exhibits, who makes *his experience* of nature the measure of the *possibilities* of nature? Yet this is what all of us do who object to the doctrine of the soul's immortality, that we cannot conceive *how* it is released from its fleshy bondage, nor what are the methods of its disembodied life. If we should hear any man soberly affirm that he did not believe that any process could go on in this universe, or any thing be true, which baffled his powers of comprehension, we should probably think that the application to him of Paul's apostrophe to the Corinthian doubter involved no dangerous lack of charity. It has pleased God to endow us with five senses, through which we hold conversation with the created realm. We do not know that five other media of communication might not be opened that would make the physical universe seem as different and as much higher than it now does, as if we were transported into another sphere. Who has told us that there cannot be any other avenues between the soul and matter than the touch, the taste, the ear, and the eye? Who has told us that all which *exists right about us* is reported by the limited apparatus furnished to our nerves?"

"It has been truly said by another, that we should 'easily believe in a life to come, if *this present life* were the wonderful thing to us which it ought to be.' Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cultivated mind, if they had not been demonstrated and published in voracious treatises, as the continued existence of the body. What would Plato have said, could he have seen a man, without using any flame in the experiment, cause fire to burst out

of a lump of ice? Suppose that Newton had never heard of a loadstone, what would he have thought, could he have seen an iron weight, in defiance of the law of gravitation which he had just demonstrated, spring from the floor to the wall? Before seeing the fact for the first time, would not the proposition have seemed as surprising to him, and as difficult to be believed, as the return of a dead man to life before his eyes, or the appearance of a spirit? And after he had seen it, how could he explain it? How can any man explain the phenomenon now.

"Is the statement that there is an enduring spirit within us, entirely distinct from the corporeal organization, and which the cessation of the heart liberates to a higher mode of existence, any more startling than the statement that a drop of water, which may tremble and glisten on the tip of the finger, seemingly the most feeble thing in nature, from which the tiniest flower gently nurses its strength while it hangs upon its leaf, which a sunbeam may dissipate, contains within its tiny globe electric energy enough to charge eight hundred thousand Leyden jars, energy enough to split a cathedral as though it were a toy? And so that, of every cup of water we drink, each atom is a thunder storm?"

"Is the idea of spiritual communication and intercourse, by methods far transcending our present powers of sight, speech, and hearing, beset with more intrinsic difficulties than the idea of conversing by a wire with a man in St. Louis, as quickly as with a man by your side, or of making a thought girdle the globe in a twinkling? And when we say that the spiritual world may be all around us though our senses take no impression of it, what is there to embarrass the intellect in accepting it, when we know that, within the vesture of the air which we cannot grasp, there is the realm of light, the immense ocean of electricity, and the constant currents of magnetism, all of them playing the most wonderful parts in the economy of the world, each of them far more powerful than the ocean, the earth, and the rocks,—neither of them at all comprehensible by our minds, while the existence of two of them is not apprehensible by any sense."

"Sweep away the illusion of Time," says Carlyle, "compress the three score years into three minutes," and what are we ourselves but ghosts? Are we not *spirits*, that are shaped into a body, into an appearance? This is no metaphor: it is a simple scientific fact. We start out of Nothingness, take figure, and are Apparitions: round us, as round the veriest spectre, is Eternity; and to Eternity minutes are as years and moons.

"O Heaven! it is mysterious, it is awful to consider that we not only carry, each a future Ghost within him, but are, in very deed, Ghosts! These limbs, whence had we them; this stormy Force; this life-blood with its burning Passion? They are dust and shadow; a Shadow-system gathered round our Me; wherein, through some moments or years the Divine Essence is to be revealed in the Flesh. That warrior on his strong war-horse, fire flashes through his eyes; force dwells in his arm and heart: but warrior and war-horse are a vision; a revealed Force, nothing more. Stately they tread the earth, as if it were a firm substance: fool! the Earth is but a film; it cracks in twain, and warrior and war-horse sink beyond plummet's sounding. Plummet's? Fantasy herself will not follow them. A little while ago they were not; a little while and they are not, their very ashes are not.

"So it has been from the beginning; so it will be to the end. Generation after generation takes to itself the Form of a Body; and forth issuing from Cimmerian Night, on Heaven's mission APPEARS. What Force and Fire is in each he expends: one grinding in the mill of industry; one, hunter-like, climbing the giddy Alpine heights of Science; one madly dashed to pieces on

the rocks of Strife, in war with his fellow: and then the Heaven-sent is recalled; his earthly Vesture falls away, and soon, even to Sense becomes a vanished Shadow. Thus, like wild-flaming, wild-thundering train of Heaven's Artillery, does this mysterious MANKIND thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown Deep. . . . Earth's mountains are levelled, and her seas filled up, in our passage: Can the Earth, which is but dead and a vision, resist Spirits which have reality and are alive? On the hardest adamant some foot-print of us is stamped in; the last Rear of the host will read traces of the earliest Van. But whence?—O Heaven, whither? Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God, and to God."

Carlyle reveals to us the spiritual side of man whilst in this world and fettered to his clog of flesh. The great facts of Spiritualism reveal man to us as he is when he emerges into "a purer ether, a diviner air," with his individualism unimpaired, and all that he has gained of good, through his affections and his understanding in this life, left whole as the vantage-ground of future progress.

## CHAPTER IX.

### THEORIES IN REGARD TO THE PHENOMENA.

"It is only since the middle of the eighteenth century that Spiritualism began to cease to be the prevalent faith of Christendom: and parallel with this decline has been the denial of all revelation and the spread of atheistical philosophy. God, however, has not left himself without a witness; and in our day, when Sadduceism most abounds, evidences of a spiritual world have been innumerable."—*Thomas Shorter.*

We have seen what the first theories were in explanation of the phenomena of 1848. It was soon found that these theories were insufficient. Like Faraday's notion of an unconscious exercise of muscular force, they did not cover the new facts as they came up and multiplied.

So long as the manifestations were confined to raps and table tipplings, it was surmised that they might proceed in some mysterious way from animal electricity, put in operation by the unconscious will of the medium or of other persons present.

The late Dr. E. C. Rogers, a gentleman personally well known to us at the time the Rochester phenomena began to excite public attention, was the author of a work bearing the following title: "Philosophy of Mysterious Agents, Human and Mundane, or the Dynamic Laws and Relations of Man." His theory is that the whole body of phenomena, physical and mental, are referable to cerebral or mental action, through the medium of "a physical force associated with the human organism; and under peculiar conditions this physical force is made to emanate from that organism with a most terrible energy, and without any necessary conjunction with either spiritual or psychological agency." This agent may be the *od*, or *odic force*, of Reichenbach. It is not under the general control of the will, but is the mere agent of the unconscious organs, playing its part automatically, as the brain is affected.

The material agent is thus put in operation by the peculiar changes that take place in the cerebral organs. That every thought, emotion, or passion

is accompanied with a change of the motion of the brain, is assumed as one of the undisputed facts in physiology. It is the prerogative of every man's mind or spirit to control the motions, and consequently, the changes of his brain, within prescribed limits. But, in certain conditions of the latter, such as mesmeric trance, catalepsy, sleep, cerebral inflammation, passiveness of mind and will, and many others, the man's own personality is suspended in its prerogative action. The predominant influence upon it, then, becomes material or sensuous; and here, according to Dr. Rogers, the reflex action of another's brain will readily take effect. Another's wish or request will act like a law; and a fictitious personality may be induced in the brain, and represented independently of the conscious personality, reason, and will of the individual. It therefore follows that the specific action of one person's brain may be unconsciously propagated to another's brain, and there be exactly represented in a second cerebral action. This may propagate itself to the automatic centres in the spinal axis, and thus the involuntary play of the muscles may produce the rappings, movements of furniture, and the other phenomena.

In view of the many evidences of unconscious cerebral action, Dr. Rogers regards it as precipitate to attribute to the influence of disembodied spirits that which may lie within the sphere of the human organisation and of mundane agencies. He then proceeds to show how the human organism may be influenced by drugs, so as to alter its conditions; and argues that, inasmuch as the agent, the substance on which it acts, and the new condition, are purely physical, the results must be physical also. It follows, therefore, that visions, somnambulism, ecstasy, which are pathematically produced, and also produced by the influence of drugs upon the organism, are the results of the material conditions of that organism, and do not require the spiritual hypothesis for their explanation.

Dr. Rogers's conclusion is, that the whole body of phenomena of Spiritualism, including the past and the present, "offer to the philosopher a new view of man and his relations to the sphere in which he lives, by neglecting which the deepest mysteries of the human being are left unsolved."

This ingenious writer died before the more advanced phenomena recorded in this volume were made known to the world. Had he lived to become acquainted with them, he might have found that, whatever there may be of truth in his theory, is not inconsistent with the fact of the agency and appearance of disembodied spirits.

Professor A. Mahan, Mr. Charles Bray, Dr. Samson, of Columbia College, and others who have adopted the apneumatic or *no-spirit* view in regard to the phenomena, have done little more than either to put in new and expanded form the arguments of Dr. Rogers, or to substitute for his notion of an odic force the simple hypothesis of nervous action. None of these opponents of the spiritual theory deny the facts. Professor Mahan says, "We shall admit the facts claimed by Spiritualists. We admit the facts for the all-adequate reason that, after careful inquiry, we have been led to conclude that they are real. *We think that no candid inquirer who carefully investigates can come to any other conclusion.*"

The facts being admitted, Professor Mahan finds in Reichenbach's odic force the mysterious agent by which they are manifested. But it is somewhat remarkable that Reichenbach himself, the original hypothetist of this odic force, modestly disclaims for it all such power as these writers attribute to it. He avowedly regards it merely as the means by which spiritual intelligence manifests itself; as the channel through which it sends its forces. That it is

in itself an intelligent, personal principle, able to take the shape of the human body, and to conduct itself like an individual in the flesh, makes no part of his hypothesis; and this notion certainly demands as great an effort of credulity as any theory of direct spiritual action.

President Samson is of opinion that all the manifestations, supposed to be spiritual, are really natural, the working of an agent intermediate between mind and matter, for which agent he can give no better name than the nervous fluid.

He tells us that, when, in 1848, Arago witnessed the attraction and repulsion of heavy bodies at the presence of Angelique Cottin, a nervous factory-girl, who, having begun suddenly to exhibit this wonderful derangement, was carried up to Paris, to appear before the Academy, that great philosopher, being asked his opinion about it, remarked, "That is yet to be settled. It seems to have no identity with electricity; and yet, when one touches her in the paroxysms, there is a shock, like that given by the discharge of the Leyden jar. It seems to have no identity with magnetism proper, for it has no re-action on the needle; and yet the north pole of a magnet has the most powerful re-action on her, producing shocks and trembling. This is not effected through the influence of her imagination, as the magnet has the same influence, whether brought secretly near her, or otherwise.\* It seems a new force. At all events, whatever it be, time and research will determine, with a sufficient number of cases. One thing, however, seems to be certain: the phenomena of this case show, very plainly, that whatever the force is which acts so powerfully from the organism of this young girl, it does not act alone. It stands in mysterious relation to some mundane force, which acts and reacts with it. This is witnessed in the re-action which external things have upon her person, often attracting her with great power. It is a curious inquiry, and may open to us new resources in the nature of man and of the world, of which we have little dreamed."

In two bulky volumes, published in 1855, Count Agenor de Gasparin takes a view of the question not dissimilar to that of President Samson, whom he quotes and commends. The Count is a leading Protestant writer of the evangelical school, and is well known to Americans. He avows his belief in the reality of the early phenomena, gives an extended narrative of facts elicited by himself at a series of sittings, in 1853, and shows the fallacy of Faraday's attempted explanation. He replies, at length, to the suggested fear that to admit the facts will give ground for superstition and credence in false miracles. He shows the marked line between just confidence in undeniable facts and the perversions of imagination, by reference to Ammianus Marcellinus, the old Roman historian, who refers to *table-revelations* the perfect counterpart of those of 1848. The people of Rome were expecting that *Theodorus* would become the emperor; and, of course, when the *tables* were consulted, they gave the letters of that name; whereas it proved that *Theodosius* became the emperor. He quotes, also, Tertullian's mention, in these words: "*Mensæ divinare consueverunt:*" *Tables are accustomed to divine.*

He quotes a case examined by Chamillard, doctor of the Sorbonne, in the seventeenth century, in which the same result was reached as that reported by the French Academy's commission to report on Mesmer's experiments, which prior result was thus sentimentally recorded: "*Multa ficta, pauca vera, à dæmone nulla:*" *Many things fictitious, a few true, from a demon none.* Coming

\* This is no proof, however, that her imagination may not have operated in the case: for her clairvoyance may have enabled her to detect the instances in which the magnet was secretly brought near her.

to the consideration of the natural cause of the phenomena, Gasparin ascribes them to the excess of nervous susceptibility. All that is real in such as are regarded as supernatural is to be found, he thinks, in an undue and diseased action of the nervous organism. He quotes from Arago what that philosopher says on the subject of Mesmer's experiments: "Effects, analogous or inverse, might evidently be occasioned by a fluid subtle, invisible, imponderable; by a sort of nervous fluid, or of magnetic fluid, if this be preferred, which may circulate in our organs." He also quotes from Cuvier, who was of opinion that the effects of mesmerism are clearly due "to some sort of communication established between the nervous systems" of the subject and the operator.

His conclusion is substantially like that of the Report of the French Commission on Mesmerism; namely, that the reported phenomena of the so-called spiritual manifestations are to be referred partly to errors of testimony, arising from the natural spirit of man to exaggerate the character and number of the facts; partly to the hallucination of an excited imagination, which suggests an exaggerated idea of the cause as supernatural; and chiefly to the *real action of the nervous fluid*, by which phenomena analogous to those in electricity and magnetism are wrought.

The new and irreconcilable facts that have come up since Gasparin arrived at these conclusions, make his theory wholly unsatisfactory at this time. It will not do to attribute to hallucination the results of the calm scrutiny of hundreds, nay, thousands, of competent observers, free from all undue excitement or bias, investigating the phenomena with the perfect composure which continued familiarity must always give, and actuated by no sectarian or anti-sectarian preconceptions. There are a multitude of witnesses now to the extraordinary, as well as to the ordinary, facts of Spiritualism; and some other hypothesis must be resorted to than that of "errors in testimony." When such men as De Morgan, Wallace, Varley, Denton, Owen, Wilkinson, Shorter, Howitt, Leighton, Coleman, Gunning, Gray, Mountford, Ashburner, Bell, Farrar, Livermore, Brittan, and hundreds of others in all the various professions, testify to a certain class of phenomena, the pooh-pooh argument, in reply, has lost its power, and falls flat, except on the ears of the uninformed.

To admit all the marvellous facts of Spiritualism, and still to reject the spiritual hypothesis in accounting for them, seems to require, at the first thought, a greater stretch of credulity than the wildest spiritual belief. But Mr. J. W. Jackson, of England, an experienced mesmerist, a man of science, and a full believer in spiritual realities, admits the most startling of the recent phenomena; but, like Sir David Brewster, will not "give in" to the theory of spiritual agency in their production. He assumes that mesmerism, *minus* spirits, explains all. He treats modern Spiritualism as Comte treats all religious creeds, simply as a new illustration of the same tendency of mind which induced the human race, in earlier ages, to attribute great natural phenomena such as thunder, eclipses, volcanoes, &c., to the intervention of spiritual beings, angry deities.

"The spiritual hypothesis," he says, "is the product of a law of the human mind, in virtue of which it is impelled to supplement knowledge by superstition; and so, when there is no assignable cause for a phenomenon, it is at once relegated to the realm of miracle."—"Originating in a mental necessity for assigning some cause, real or imaginary, for every clearly recognized effect, the spiritual hypothesis is an inevitability with minds at the theologic stage, whenever a phenomenon transcends the range of recognized scientific knowledge."—"In earlier ages, the spiritual hypothesis, or, in other words, a theory of the miraculous, amply sufficed as an explanation of all otherwise inexplicable phenomena."



In reply to these views, Mr. Andrew Leighton remarks, "I doubt not every competent and patient investigator will find that, after the most careful discrimination of facts, after discounting all that is clearly mundane, and all that is not clearly, but only possibly, mundane, there will remain a residuum, which, if we are to attempt the resolution of the facts at all, will *necessitate* the supramundane hypothesis, and thus render it, so far from being 'inadmissible,' really the only rationally admissible one, since it will be found to be the only hypothesis adequate to cover all the facts."

The rival hypothesis he sets down as this: "That the brain has in it active potentialities unknown to consciousness,—not only unknown, but opposed to consciousness; to which potentialities, as a last resource, must be referred the otherwise inexplicable and indomitable facts."

"Notwithstanding," adds Mr. Leighton, "what has been said as to the rationality, and indeed necessity, of the spiritual hypothesis, it is not meant that this is to be held, *except* as an hypothesis, ready to be yielded up immediately that another capable of more perfectly explaining the facts, in accordance with all other truths of science, can be produced. Until the scientific mind, *par excellence*, shall produce that, it had better suppress its scorn and its supercilious condescensions."

With respect to the *facts* of Spiritualism, Mr. Jackson makes as large admissions as any Spiritualist could desire; yet his explanation is substantially the same as that of other upholders of the anti-spiritual hypothesis.

"Spiritual manifestations," he says, "are divided into mental and physical and the spiritual hypothesis pre-supposes that, under each, there are phenomena to whose production Nature is inadequate. Let us now test this in reference to the first class, where it may be freely admitted that you not only have intelligence, but supersensuous intelligence; that is, you obtain information beyond the ordinary cognition of the medium, and sometimes beyond the knowledge or experience of any one present at the circle, and this, too, in reference to things past, distant, or future. It is in this way, indeed, that you have obtained a very large moiety of your converts, and those, too, often of a rather superior order of intellect; and yet there is nothing here but a manifestation of that clairvoyant power with which the mesmerist has been long familiar.

"After more than twenty years' experience, in which I have employed *lucides* of various ages and of both sexes, I could not fix the limits of this extraordinary faculty, and say, Here the natural power of the medium terminates, and there spiritual aid must have supervened. This probably reveals to you the key by which I propose to unlock the mysteries of the circle. The latter, when rightly constituted, is a most powerful mesmeric battery, of whose nervo-vital current the medium is the duly susceptible recipient. Now, in the present very imperfect state of our knowledge, it is quite impossible to predicate the maximum of result obtainable under such conditions, and unless we can do so, the assumption of spiritual aid, in any particular case, is perfectly gratuitous; quite permissible as a soothing succedaneum to undisciplined minds, but altogether inadmissible as a scientific hypothesis. The same remark applies to spontaneous exaltation, whether of a literary, artistic, or even prophetic character, on the part of a medium. Such unusual displays of mental power are simply manifestations of ecstatic lucidity, taking that particular form; and, in the present state of our knowledge, it is quite impossible to say what are the unaided limits of a gifted human mind in this direction."

On the subject of levitation, elongation of body, and other phenomena, Mr. Jackson says, "But when we find lightness of body frequently recorded as an accompaniment of ecstatic illumination, not only in Christian, but also Brah-



minical and Buddhistic legends, the idea is at once suggested that it may be the result, in certain temperaments, of unusually exalted nervous function. Such facts suggest the institution of further experiments, rather than the hasty formation of a spiritual hypothesis; for they seem to indicate that nervo-vital power has in it an element antagonistic to the action of gravitation; and lightness of body may be only an extreme manifestation of this force, the accompaniment of a crisis, or the effect of consentaneous action in a well-constituted and harmonious circle of human organisms."

As to the movements of ponderable articles, these are referred, by Mr. Jackson, to "the intervention of life-power under conditions not yet known to science."

Upon this Mr. Leighton remarks, "We hold that the intelligence and will implied in the physical manifestations are not those of the passive media in whose presence they occur, but are demonstrably those of beings distinct from the members of the mundane company. Sometimes, as Mr. Jackson knows, they are said to be actually visible to one or more of the company, though invisible to the rest. The moral argument of the integrity of the seers—not to be got over by mere psychological imputations—has therefore to be met, besides the evidence of seers and non-seers alike, when the physical manifestations alone are considered. That 'there is really nothing more miraculous in the apparently spontaneous ascent of a table to the ceiling than in the corresponding ascent of a needle under the influence of a magnet,' is quite as firmly asserted by the Spiritualist as by the Non-spiritualist. Why should Mr. Jackson imply, and so constantly iterate, the implication to the contrary? His notion of the intervention of a vague 'life-power'—an unconscious efflux of the company, accomplishing all the intelligent voluntary motions imposed upon the table or other passive piece of furniture, sometimes according to the desire of those present, sometimes *against* their wishes, and in defiance of their every effort to prevent them—approaches far more nearly the 'miraculous' than the hypothesis he so persistently attempts to identify therewith.

"Repeating the sophism already exposed in other relations, Mr. Jackson says, 'As we are ignorant of the power of a life-circle, it is impossible to assign limits to its effects; and until these are reached, spiritual intervention is a needless accessory.' Was it the *life-power of the circle*, which on one occasion concentrated itself in my presence, seized a slate-pencil, and wrote out a sentence which was certainly not in the mind of any who were visibly present? Was it the same power which manipulated the keys of an accordion, and played, with artistic ability and feeling never surpassed, the tune of 'Home, Sweet Home,' in opposition to the expressed wishes of several present, who asked for other tunes? Talk of the miraculous in Spiritualism! Can anything be more miraculous or gratuitous than the conceptions of this votary of science in his endeavours to escape the only hypothesis which, without straining, naturally and completely covers all the facts? To assume that the mesmeric power of the circle, in any form or degree, is capable of accounting for such facts, appears to us as gratuitous, not to say ridiculous, as to apply Faraday's unconscious muscular hypothesis in explanation of the movement of physical objects upon which there was no muscular impact, or upon which the muscular impact was strenuously exerted the opposite way."

The remarks of the "London Spiritual Magazine" (May, 1868), in relation to Mr. Jackson's theory, deserve to be quoted in this connection. We here subjoin them:—

"Mr. Jackson, the author of 'Ecstasies of Genius,' and of various lectures

on mesmerism, has long, like other magnetists, found a great difficulty in accepting the phenomena called spiritual as actually proceeding from spirits. Some years ago, a friend of ours, on reading Mr. Jackson's mesmeric publications, told him that he saw exactly where he was—that he was on the staircase leading to the chambers of Spiritualism, but had not reached the rooms for which the staircase was built. Mr. Jackson is on the staircase still, and, to all appearance, likely to remain there. In an address delivered some time ago to the Glasgow Spiritualists, he assured them that he fully admitted the reality of the phenomena which they attributed to spiritual influence, but that he was quite satisfied himself that spirits had nothing whatever to do with them. In this assurance we are persuaded that Mr. Jackson is perfectly sincere; and, still more, that he cannot possibly come to any other conclusion. It is the result of the pre-occupation of his brain with lucid magnetic theories, from which he can no more escape than the bird that is once enclosed in the net of the fowler. That he will ever persuade a single Spiritualist, however, to adopt his convictions, we cannot encourage him to hope. Louis Büchree, in his 'Natur und Geist' and 'Kraft und Stoff,' and Carus Sterne, in his 'Naturgeschichte,' have gone over the whole of his ground most elaborately and ably, but with the discouraging result of convincing nobody who had come to the examination of these phenomena with a mind free from professional theories.

"Many men, eminent for their habits of metaphysical research; many men of profound science—have tested the character of these phenomena, and have been compelled to adopt the spiritual theory as the only one capable of explaining them. Professor Hare, of America, entered on this inquiry with as strong a persuasion as any man has ever entertained, that he should rout the spiritual theory altogether. As a man of practical science, a profound electrician, and an avowed disbeliever in revelation, he entered on the inquiry with the utmost care, and pursued it with the utmost pertinacity for two years; but he came out of it a firm believer in the spiritual agency, concurred in the manifestations, and proclaimed himself a thorough Christian. Judge Edmonds, as a lawyer, went through the same laborious inquiry with the same result. Professor Mapes and Dr. Gray, of America, are also examples of philosophers as accomplished and as practical as those who are likely to follow in the same track. If philosophers, as Mr. Jackson affirms, be the only men capable of unravelling the mystery of these phenomena, here we have a number of them; and their decision is adverse to his position.

"Mr. Jackson in a stately and *ex cathedra* style assures us that, in his opinion, physical laws will explain the whole of the phenomena. That such laws, and others yet little known, are at work in these matters, every one knows: but it seems to us to require very little acquaintance with these things, to perceive that the laws which operate in them are conjointly resident in spirits incarnate and spirits de-carnated. Mr. Jackson refers to the great fact, that the intelligences involved in these phenomena have uniformly asserted that they are individual and actual spirits, and not mere laws and forces; have asserted this in every country and to every class of people: and he thinks he has an answer to this rather strong fact. In all ages and countries, he says, communications, professing to proceed from spirits, have reflected the creeds and opinions of those to whom they came. Pagans, Greek and Roman philosophers, Buddhists, Brahmists, Chinese followers of Fohi and Loetse, Christian, Catholic, and Protestant, all have received communications in accordance with their own beliefs. Nay: mythologic gods have appeared to mythologists; the Virgin Mary and Catholic saints, to Catholics. Mr. Jackson's conclusion, therefore, is, that

all these communications and apparitions are the objective results of the subjective powers and spirits of those who indulge in these occult practices and speculations.

"The fact is correct and historical; but the explanation, in our opinion, comes from a very different quarter. It is the result of a fixed law,—'like draws to like.' Beyond this, we know enough now to understand that spirits carry with them into the other world the views, opinions, habits, creeds, prejudices, and self-wills which had taken possession of them here. The immense host of spirits, 'gone before,' are always anxious to perpetuate their peculiar faiths and opinions amongst their successors on earth, and spare no pains or disguises to effect this. To the old Greeks and Romans they came in the shape of their gods; they delivered oracles to them as their gods; to the Roman Catholics they came as the Holy Mother, and as saints and saintesses. To those who think themselves philosophical, they still come as Socrates, Bacon, Shakespeare, Franklin, and the like, though with very little evidence of the intellect or genius of those great souls. As the Romans believed that, at the battle of Cannæ, their soldiers and those of the Carthaginians still continued the conflict in the air after they were slain; and as the hosts of Attila, in the battle of the Huns, were said to do the same,—we believe and have no doubt, that every species of departed spirit, and that in hosts and countless battalions, are still zealously infusing their own views, and the views of their partisanship, into the minds of their successors on earth, and endeavouring to rule here still, and thus stir up the worst passions and practices of this afflicted world.

"Now, though the forces operating in these phenomena, profess themselves to belong to different churches and religions, different creeds and philosophies, they all agree in one point; namely, that they are individual spirits, and not mere forces, or laws physical or spiritual. Their evidence regarding this fact is clear, uniform, and persistent; and for this universal and unvarying expression there must be a cause, and that cause cannot be a lie. Why should mere laws, physical or spiritual, be lies? How can they be lies, if they are laws and forces impressed upon the living cosmos by its Creator? Mr. Jackson, on reflection, must perceive the dilemma into which his theory has led him. And let him for a moment suppose that these powers, whatever they be, had as uniformly, as clearly and persistently declared themselves to be merely laws and forces; suppose, in fact, that they had declared themselves on the side of the philosopher,—does he not see with what an *Io Pean* of triumph they would have been received? with what a clamour the philosopher would have denounced all attempts to declare them not laws and forces, but spirits?

"Mr. Jackson is of opinion that scientific men are the only ones qualified to judge of these phenomena, and to bring to light what they really are. No idea can be more delusive. That scientific men are the best judges of their own natural laws and processes, we readily admit; but in these phenomena there are laws in operation which they are totally ignorant of, and which they cannot possibly test by any apparatus or materials in their laboratories. Beyond and besides this, they are, from their prejudices and adopted theories, totally disqualified for a clear and effective examination of this question. Their minds have become stereotyped in particular theories, to which the phenomena of Spiritualism run counter. Mr. Jackson himself is a living proof of such men being totally disqualified for the free and penetrating examination of such a subject. He believes in all the phenomena, but denies the conclusions drawn by the common sense of many millions of men, and can bring himself to believe that intelligences which can come, and reason acutely, and make themselves seen, heard, and felt avowedly as individual

spirits, are mere laws and forces emanating from, or existing in, the persons who perceive them.

"And what is really astounding is, that Mr. Jackson, whilst uttering so decided an opinion, shows that he has totally misunderstood the nature of the phenomena on which he discourses. He puts into the same category the 'flowers, fruit, birds,' &c. 'which form the stock wonders of the circle.' He imagines them to issue from the vital forces of the circle itself, and to disappear and dissolve again rapidly. This may apply to the hands which appear at the Davenport *séances*, and to the flowers which were brought by the apparition wife of Mr. Livermore, of New York; but the flowers, fruits, &c., which are produced at the *séances* of Mr. Guppy, and the birds which have appeared at these *séances*, are real earthly flowers and birds, which are brought through walls and doors of closed rooms, and remain. One of the birds remains in a cage to this day. Some of the fruits are kept by those who received them. They were not produced by any physical power of the circle. They came whence no one knew; and they could not, therefore, come in consequence of any internal power exercised by the party assembled. They must be brought by beings, reasoning beings out of the flesh; and no philosopher can possibly propound a more simple or palpable theory than the universal one, that they are brought by spirits who affirm themselves to be spirits.

"Again the iron collar, which we now hear is made to pass over the head of a youth in America, though seven inches less in interior circumference than the head, is not a collar evolved magically from the minds or the latent forces of the persons of the circle, but is an actual collar, made without any hinge or opening by the blacksmith. The philosopher who shall explain this phenomenon, must know a great deal more about matter than the most profound physiologist who ever lived; and, in our single opinion, it can never be explained, except on the hypothesis that matter, under the influence of spirit, is in a condition totally different from its condition when operated upon solely by natural laws, however subtle and potent.

"We are so far from entertaining Mr. Jackson's idea that scientific men are the best qualified to examine these singular phenomena, that we feel sure that so soon as they are compelled, like himself, to admit the reality of the facts, their scientific prejudices will lead them vehemently to endeavour to treat them as the results of material laws, as he himself does. This will assuredly become the philosophical phase of the question, whenever the denial of the fact is at an end. We cannot hope, that, on having made this step of advance, the philosophers will have got much nearer the truth, because they will, from habit, persist in seeking for the solution of the mystery in a direction in which it is not to be found. The plain sense of mankind will still march on far ahead of them."

Another critic asks, "Has not Mr. Jackson resuscitated the theories of Democritus and Epicurus, peopling the universe with *ἑλισσάλας*, or imagery the objective world has mirrored forth into space? Epicurus tells us that our brain imagery is constantly flitting about, distinguishable from the reflected forms of an objective reality, by its greater subtilences and evanescent character. He says, 'The imagery of the senses, and of our phantasy, are realities' (*Ἐνσώματα λόγος*), and cannot be denied."

We do not see a difficulty in admitting both the pneumatic and apneumatic solution of these manifestations. It is not unlikely that many of the minor phenomena, attributed with sincerity by many partially developed mediums to spirits, may be produced by the unconscious exercise of spiritual powers latent in the individual; while other phenomena are of so extraordinary a

character that the more rational explanation may be found in the theory of the application of an *external* spiritual intelligence or force.

The narratives of apparitions of living persons are very numerous, and the facts collected in this volume are not inconsistent with the possibility of such phenomena. The Germans have a familiar word to designate persons of whom they are related; calling them *doppelgangers* or *double-goers*. Jung Stilling says "Examples have come to my knowledge in which sick persons, overcome with an unspeakable longing to see some absent friend, have fallen into a swoon, and during that swoon have appeared to the distant object of their affection."

In his "Footfalls on the Boundary of another World," Robert Dale Owen gives a number of narratives which he personally took pains to authenticate in relation to this subject. We select the following:—

"In May, 1840, Dr. D——, a noted physician of Washington, was residing with his wife and his daughter, Sarah, near Piney Point in Virginia. One afternoon the two ladies were walking out in a copse-wood not far from their residence, when, at a distance on the road, coming towards 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 afterwards, 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 astonishment of Mrs. D—— and her daughter may be imagined. They could scarcely believe the evidence of their own eyes. They lingered, for a time, on the spot, as if expecting to see him re-appear; then, with that strange feeling which comes over us when we have just witnessed something unexampled and incredible, they hastened home.

"They afterwards ascertained through Dr. D——, that his patient Mr. Thompson, being seriously indisposed, was confined to his bed: and *that he had not quitted his room, nor indeed his bed, throughout the entire day.*

"It may properly be added, that, though Mr. Thompson was familiarly known to the ladies, and much respected by them as an estimable man, there were no reasons existing why they should take any more interest in him, or he in them, than in the case of any other friend or acquaintance. He died just six weeks from the day of the appearance.

"The above narrative is of unquestionable authenticity. It was communicated in Washington in June, 1859, by Mrs. D—— herself, and the manuscript being submitted to her for revision, was assented to as accurate."

Our friend, Mr. Benjamin Coleman supplies the following remarks on this subject: "Among the most intelligent inquirers with whom I conversed at Brighton, was a lady of title. She told me that she was one of those present at the Davenport *séance*, held at the residence of Sir Hesketh Fleetwood. She was seated in the dark *séance* by the side of a gentleman, whose previous scepticism, he confessed to her, was fast disappearing in the face of the facts

they were witnessing, when a light was suddenly struck, and both of them distinctly saw the form of Ira Davenport glide close past them. This incident very much disturbed the confidence of Lady L——, and entirely satisfied the sceptic that imposition was practised; and he left the room a confirmed unbeliever. I told Lady L——, that, on his return to London, Mr. Ferguson\* spoke to me of this very fact, as one of the most curious that had yet occurred at any of the *séances*. He was holding, he said, the box of matches, as he usually does, when the box was snatched from his hand, and a light was struck by the invisible operator; and, during the momentary ignition of the match, he plainly saw a form, apparently of a human figure. He said nothing at the moment, but whispering the fact to Mr. Fay, he confirmed it; and afterwards several of those present admitted that they, too, had seen it. Mr. Ferguson, however, was not aware that any one present supposed it to be the actual person of Ira Davenport, as no observation to that effect was made; and, as Ira Davenport was seen instantly afterwards, when the light was restored, fast bound to his chair, it was simply impossible that the suspicions of Lady L—— and her friend could have been well founded. But admitting that two competent witnesses did actually see the form of Ira Davenport on that occasion, it is corroborative of a very important and interesting fact, and distinct phase of these puzzling mysteries of spiritual appearances; namely, *the duplication of individual form*.

"Mr. Ferguson, who did not on that occasion recognize the resemblance to Ira Davenport, nevertheless has, as he solemnly asserts, seen at other times, when alone with them, the entire duplicated form of Ira Davenport, and a part of Mr. Fay; and in my first conversation with the Davenport Brothers, they told me, among other curious facts of their extraordinary history, that persons had said they had met one or the other of them in places where they had not been. On one occasion their father went to a neighbouring shop to order some fruit, when he was told by the shopkeeper that his son Ira had just been there, and had already ordered the fruit. It was, however, satisfactorily proved that Ira had not left the house, and that the man must have seen his 'wraith' or 'double.'

"I may as well anticipate the question that will no doubt arise in the minds of many: 'That supposing the spirit of a living person can assume a natural form and become an active intelligent agent, producing mechanical effects, may not that account for much of what we are accustomed to attribute to the presence of the spirits of departed persons?'

"I answer, 'Yes!' but not all. We have too much evidence of spiritual individual identity, and too many instances of direct intelligence, perfectly independent of surrounding witnesses, to admit the possibility of our own spirits acting on all occasions the double, and deceiving our senses.

"Again it may be asked, 'Do you think that *any* of the phenomena which we are accustomed to attribute to spirits of the dead may be produced by the spirits of the living?' and again, I answer, 'Yes!' After close observation and calm reflection upon the whole range of these Davenport manifestations, I am inclined to believe that the rope-tying and untying, the handling and carrying about of musical instruments, &c., are partly effected by their 'doubles,' and it may be that these are in part assisted by other spirits. The unerring certainty with which the same phenomena are produced in the presence of the Davenports day after day tends to confirm the opinion that their own 'spirits,' or 'doubles,' produce many of the mechanical effects

\* The Rev. J. B. Ferguson, of Tennessee, a gentleman who has given a good deal of attention to the spiritual phenomena, and whose testimony is believed to be above suspicion. He was with the Davenports for a time in England.



which we witness. On one occasion when they were bound in the usual manner within the cabinet, and the test of filling their hands with flour was applied, a group of four hands was seen; and one of them *I plainly saw was covered with flour.*

"And another idea occurs to me: as it is certain that four instruments are played upon at one time, requiring the agency of six or eight hands, it may be that the medium's hand are not only duplicated, but that they are triplicated and multiplied according to the necessities of the case, and the existing conditions and strength of the medium-power. We know that there is upon record ample evidence of apparitional appearances of persons still living, sometimes seen at the point of death, sometimes days before, and held to be death warnings; and at other times of persons in health, and remaining so for an indefinite period, and again there are instances of persons seeing themselves.\*

"From these, and many other sources, much corroborative evidence may be obtained to establish the fact that the spirit-forms of living persons have been seen at various times and places, and the theory, which I now venture to suggest, is, *that many manifestations which Spiritualists are accustomed to attribute to the spirits of the departed are, in truth, effected by their own doubles.*

"This idea can in no degree destroy our cherished belief in the power of departed spirits to communicate with us. On the contrary, it tends to confirm it; for if spirits in the flesh can assume a tangible form and actually produce certain mechanical effects, why may not spirits out of the flesh be able to do all this and much more? Let it be once recognized that spirit is a living entity when separated from the fleshly body, having a dynamic power over matter, and the great difficulty which enshrouds the materialistic mind vanishes. I am not wedded to a dogma on this or any other subject. I am only concerned to uphold, in opposition to the arrogant assumptions of ignorant sceptics, that the phenomena of which we speak are not to be attributed to delusion, to legerdemain or to any recognized natural cause."

If in the human organism there are powers which enable a man to see without eyes, and to do the work of the corporeal senses without the aid of those senses, then we may infer that it is through the exercise of a faculty, independent not only of the particular organ of sense, but of the whole physical body. Mr. Jackson admits that, "in virtue of our being spirits, we possess the powers manifested by spirits," and that, "there is not the least necessity for going outside of ourselves for these things." Why, then, should the mere dropping of our material husk at death disable us from producing, as disembodied spirits, the same effects we could produce, through our purely spiritual faculties, while we were in the flesh?

Undoubtedly, many phenomena referred by inexperienced observers to the agency of spirits do not require a supramundane solution. Whether in or out of the corporeal form, the human spirit may have certain powers; and its phenomenal manifestations, whether it be in its embodied or disembodied state (and when we speak of *body* we mean only the *visible earthly body*), may have many points of similarity. It may sometimes be difficult to trace the origin of facts occurring along that mysterious border-land, where the visible and invisible seem to blend.

The advocates of the no-spirit theory have much to say of "unconscious cerebration" and the controlling agency of the will; but may not this be only

\* Kerner relates a case in which Mrs. Hauffé, who was ill in bed at the time, suddenly perceived the appearance of herself seated in a chair. As Kerner himself saw nothing, the vision will of course be set down by the incredulous as purely subjective.



another name for that spiritual contact of our souls with the spiritual world, from which, according to Swedenborg, we get so many of our impressions?

The puerile character of many of the communications for which a spiritual origin is claimed; the reckless assumption of the names of great men and women by pretended spirits; the author of some imbecile doggerel, claiming to be Shakespeare; the designer of some atrocious picture, signing himself Michael Angelo; and the utterer of some stupid commonplace asking us to believe he is Lord Bacon—of course make the spiritual pretensions of the communicants ridiculous in the estimation of most persons of taste. But when it is realised that spirits are not a kind of minor gods; that they carry with them the characters they formed in this, or, it may be, in anterior lives; that there are among them the frivolous, the vain, the mendacious, and the malignant, with all their imperfections on their heads, just as they left this world,—the fact that a worthless communication may yet be spiritual in its origin does not seem so difficult of belief.

These indications that the next life is a state similar in kind to this present life, and only a step higher in an ascending series of existences; one into which we carry our human nature, and in which progress is but gradual,—are contrary to the general theological conceptions of the next stage of being, and are distasteful to the feelings of many, whose notions of the hereafter, of the "saved" and the "elect," are of a state of passive beatitude. But perhaps the views of modern Spiritualism on this subject derive some support from analogy, harmonising as they do with those facts of physical progress taught by geology and by the study of organic forms from primeval times.

Since we have an eternity before us, in which to grow in knowledge and in virtue, why should we expect to mount at once, without any merit or effort of our own, to the summit of all possible bliss and wisdom? Spiritualism, rightly understood, might teach us that the true kingdom of heaven is not *without* man, either in this present or in any other home, where his spirit may successively dwell in those "many mansions," the scenes of the divine bounty and power; but, as Christ tells us, *within*, in the will, the affections, and the mind.

Dr. John Ashburner, the translator of Reichenbach's "Dynamics of Magnetism," and who was one of the first men in England to investigate and accept the phenomena of 1848, in his latest work, entitled "Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism," argues that every law in the natural or physical world depends on the "grand trunk force of universal gravitation," which being divisible into centripetal and centrifugal, in other words, attractive and repulsive forces, is, as the active principle, traceable through all the changes which take place throughout the realm of nature. In the author's words, "All change is necessarily dependent on these forces; no chemical compositions or decompositions can take place without them; they regulate the great orbs in space, as well as the form of the minutest of the primitive crystalline globules, of which every *crystal* in existence is built up." "In vegetable existence, it determines a law of evolution when it decrees the folding up of embryonic forces in those minute spherules or germ-cells which develop *vegetable* crystals;" and, "proceeding with these laws, we observe the law of evolution regulating more complicated germ-cells in *animal* existence, but still obedient to magnetic laws of polarity;" for "human beings, as well as all other animals, vegetables, and minerals, within the magnetic sphere of this magnetic earth, must necessarily partake of the magnetic influences emanating from the grand trunk force of universal gravitation." The author shows that all the phenomena of

the so-called forces of heat, light, and electricity, are dependent on attraction and repulsion; and that these simple antagonistic forces are the sole principles by which every change, atomic or otherwise, is effected under Almighty guidance, throughout the universe.

The author is a staunch opponent of the materialistic notion that *brain thinks*, and consequently an assertor of the absolute inertia of matter, which the Creator has made subject to the attractive and repulsive principles involved in that which is called gravitation or magnetism. Force, therefore, is the life and soul of matter, which, controlled and regulated by it, manifests the phenomena which are continuously taking place in the form, size, weight, and colour of objects, from the least unto the greatest.

The condition of sleep and the cause of pain are attributed to the state of the magnetic currents in the animal economy: "Sleep is the result of an attractive force, analogous to the attraction of gravitation; and wakefulness results from a repulsion, analogous to the centrifugal agency constituting a part of the phenomena attendant on the great trunk force." The facts adduced in evidence of the truth of this position are highly illustrative; and the author contends that cases recorded by many surgeons justify the conclusion that the molecules of the brain being subjected to a central attractive force, is the cause of sleep; as the brain, when exposed, is seen to become smaller in that state; and that a repellent action among its particles precedes the wakeful condition. The cause of pain is summed up in the following: "The whole body, being a congeries of magnetic molecules, must necessarily be subject to the laws regulating polarities. Any change in the relations of the poles of living animal molecules must be productive of a change in the sensibilities of the part. Whether the change be the cause of pleasure or of pain, must depend upon the faculties of the individual. Endowed with a nervous system, the animal is susceptible of sensations, without which, the idea of pleasure or pain becomes absurd. The inference then remains, that pain is the result of an extreme disturbance of the polarities of a part."

Dr. Ashburner accepts the spiritual hypothesis to the fullest extent, and thinks that any other is wholly unsatisfactory in view of all the facts and phenomena which he has tested.

Another theory, not undeserving mention, is that put forth in a work published in London, 1863, and bearing the following extraordinary title: "*Mary Jane; or, Spiritualism Chemically Explained.*" The author's hypothesis, audacious as it may appear, is urged with a certain show of scientific learning. He gives us the following summary of his conclusions:—

1. Man is a condensation of gases and elementary vapours.
2. These vapours are constantly exuding from the skin.
3. They charge (to use an electrical term) certain things; viz., The sensitive plant,—and it droops. The human body (as in mesmerism)—and it becomes insensible to pain. A table,—and—
4. When these vapours (which Reichenbach calls *odic*) emanate from certain persons, who appear to have phosphorus in excess in the system, *they form a positively living, thinking, acting body of material vapour, able to move a heavy table, and to carry on a conversation, &c.*
5. That the other persons sitting at the table affect the quality of the manifestations, although the *odic* vapours from them are not sufficiently strong to move the table, or act intelligently alone.
6. That we do not see the *odic* emanations from their fingers, has nothing to do with the question; for we can neither see heat nor electricity,—and yet we admit the existence of both from their effects.
7. Thus, if the medium knows nothing of music, and holds a guitar, the

sounds given out will be discordant, or such as might be expected of a person knowing nothing of music; but, if a good performer sits at the table at the same time as the medium, the sounds will be harmonious. So, if a medium understands nothing of drawing, and paper and pencil be put under the table, scribbles will be produced; but if an artist sits at the table, flowers or other artistic drawings will be produced; although, in neither case, could the artist produce the slightest movement of the table, or manifestation whatever, without the medium.

8. That this odic being thinks and feels exactly as the persons from whose body it emanates; that it possesses all the senses,—seeing, hearing, smelling, tasting, feeling, and thinking; that it makes up for the want of the muscular organs of speech, by either an electrical power of rapping, or by guiding the medium's hand, or by direct writing with pen and pencil.

9. That its power of sight is electrical; for it can see under a domino, or what is in the adjoining room,—in short, where the human eye cannot.

10. That its power of hearing is also electrical or superhuman.

11. That it is highly sensitive to odours, delighting in those of flowers, and expressing repugnance to some.

12. That it can rap in two, and probably more, places simultaneously.

13. That it can carry on different conversations with different individuals at the same time.

14. That its conversations with different persons will be responsive to the affections, the sentiments, and the religious belief of each person it is talking with, although they are drawn from one common source,—the odic vapour concentrated at, or with which the table is charged,—and although those religious creeds are entirely at variance. And if asked for the name of the (presupposed) spirit, it will give the name either of the desired relative, or of some high authority (on religious matters) in the specific creed of the person making the inquiry.

15. That, from various concurrent testimony, it appears fully proved that this odic vapour possesses the power of taking the shape of hands, arms, dress, &c., and even of an entire person, dressed; and, such fact being certain, the statement that in America photographs of both dead and living persons have been obtained, ceases to be preposterous; but that the souls of those persons produced, or had anything to do with those shapes, does not appear to be any more proved, than that if a good Turk received a message signed, "Mahomet," it would be accepted as a proof, either of the truth of the message, or that the deceased Mahomet had anything to do with it.

16. That, nevertheless, the high thought, philosophy, independence, conciseness, and deep reflection evinced by many of the answers and sentiments expressed by the odic fluid, point to its connection with a general *thought-atmosphere*, as all-pervading as electricity, and which possibly is in itself, or is in intimate connection with, the principles of causation of the whole universe.

Such is the bold theory of this chemical investigator. That the emanations of the human body "may form themselves, without our knowing any thing about it, into a distinct personality, with the faculties of perception, memory, reason and conscience,—a personality that may rap, write, draw, carry on general conversation, make witty and moral observations, and not only think, but 'think deeply and profoundly,' and take to itself a name (as, in the author's fanciful experience, it took the name of 'Mary Jane'), and, in short, in every way conduct itself like an educated and well-behaved member of society,—is certainly an astounding instance of the prodigious capabilities of

'odid vapour.' It is an hypothesis which, if it does not merely amuse, is likely to startle men of science even more than the spiritual theory itself; and their surprise is not likely to be diminished on learning that the odid vapour is convertible into intellect; that the odid emanations actually create life and intelligence; and that there is a universal thought-atmosphere, resulting, we presume, from the phosphorescent and other chemical emanations from the collective brain of humanity, from which these vaporous personages get the information and ideas which at the time they may not in themselves possess.

"Admitting the extravagant assumption of a being evolved from the chemical emanations of our physical substances; nay, more, admitting even that these emanations are imbued with our special idiosyncrasies,—with our mental and moral qualities,—still, as a derivative being, it could have only the knowledge, ideas, and qualities of those from whom it proceeded. That cannot come out of a man which is not in him. Hence, as our author very consistently says in the words we have quoted: 'This odid being thinks and feels *exactly* as the persons from whose bodies it emanates.' Of course, if the hypothesis were true, it *must* do so. But then, unfortunately for the hypothesis, this 'odid being' will not do as he ought to do. He will sometimes think and feel *differently* from the persons from whose bodies he is an out-birth. No fact in this inquiry is better known or more firmly established than that spirits exhibit powers, and maintain opinions surpassing, different from, and sometimes even antagonistic to those of both medium and circle.

"In some instances mediums will give information altogether outside the knowledge of themselves, or of any persons present,\* and exhibit a mental force transcending their own natural powers, as in others it will be equally below their natural capacity.

"We might pursue our argument from every phase of the manifestations: from vision and prevision; from dreams and apparitions; from impressions, presentiments, and warnings; from clairvoyance and trance; from prediction, possession, and personation; these all demonstrate the same conclusion,—that the acting power is no way a part of ourselves, but is wholly discredited from us, with independent thought, affection and volition. The fact is, that our author confounds conditions and causes. Certain conditions are found necessary to certain effects; *therefore*, he reasons, they are the efficient cause of them. This is just such a mistake as it would be to attribute a telegram to the wires, instead of to the operator at the end of them."

William Howitt, of whom we may say, as Coleridge said of Baxter (another Spiritualist), "I could almost as soon doubt the gospel verity as his veracity," in a letter published in 1862, and commenting on the odid theory of the Rev. Mr. Mahan and others, writes as follows:—

"They who ascribe the powers exercised by spiritual agency to odid force, betray an equal ignorance of the real properties of that force, and of the present *status* and facts of Spiritualism. Search through Reichenbach's essay on this force, and you will find no trace of a reasoning power in it. He ascribes no such properties to it. He says it throws a flame in the dark, visible to sensitive persons, such as the Spiritualists call mediums; that this

\* Professor Hare testified to a message having been sent by a supposed spirit, from a circle at Cape May, to one in Philadelphia, and an answer, giving assurance of actual communication, having been returned in half an hour. The Rev. J. B. Ferguson, of Tennessee, testifies to having heard native Americans, who never knew a word of German, discourse for hours in that tongue in the presence of native Germans, who pronounced their addresses pure specimens of the power of their language. Facts of the same sort without number could be given.

flame is thrown from magnets of great power, from crystals, from the light of the sun, &c. That by passes made with magnets, or crystals, or by water impregnated with the sun's rays, certain sensations, agreeable or disagreeable, as the power is applied, are induced, but not a trace of any reasoning in this power, of any revelation of facts, of any pictorial vision, of any faculty of prognostication. It cannot tell you what will take place to-morrow, much less at the Antipodes, or in the spiritual world. But spirits do all this, and more. If *Hyes* not attract iron, or other physical substances, which, as far as iron goes, its cognate, magnetism, does. But spirits lift iron, or any other body of very great weight, and not in one direction only, but carry them about from place to place. Spirits lift heavy tables: I have seen dining-tables, capable of accommodating more than a dozen people, lifted quite from the ground. Spirits play on all musical instruments: they can carry about hand-bells, and ring them in the air, as *I have seen them*. The music which they produce is often exquisite. Spirits will draw or write directly upon paper laid for them in the middle of the floor, or indirectly, through the hands of people who never took a lesson, and never could draw. *I am one of them.*

"These are things which are not only going on in England, and amongst my own friends every day, but have been going on for these forty years; ten years in America, and thirty before that in Germany. But, in America, the wide diffusion and constant repetition of these phenomena have convinced some millions of people, and some of them the first men of scientific and legal ability in the country. Those persons have not believed on mere hearsay, or mere hocus-pocus and delusion, but upon the familiar evidence of facts; and, as I have observed, for thirty years before that, in Germany there existed a considerable body of the most eminent philosophers, poets, and scientific men, familiar with most of these things. Amongst these no less a man than Immanuel Kant; and also Görres, Ennemoser, Eschenmayer, Werner, Schubert, Jung Stilling, Kerner; and, pre-eminent amongst women, Mrs. Hauffé, the Seeress of Prevorst, who professed, not merely to have spiritual communications, but to see and converse daily with spirits; and she gave continual proofs of it, as any one may see who reads her story.

"Now it is useless to tell us that the odic force, acting somehow mysteriously on the brain, can produce these results. It cannot enable people to draw, and write, and play exquisite music, who have no such power or knowledge in their brains; for on the old principle *ex nihilo nihil fit*, no such things being in, no such things can come out. It cannot come from other brains, for there are often no other brains present. If it could do such things, it would be *spirit*, endowed with volition, skill, and knowledge; and there would be an end of the dispute. The condition, therefore, of those who ascribe these powers to odic force, is that of one ascribing the telegraphic message to the wire, and not to the man at the end of it. Odic force may be the wire; for spiritual communications are, and ever have been, made through and under certain laws, as all God's works always are: but it certainly is not the intelligence at the end of it.

"Whilst the *odists* and *automatists* speculate about an action on the brain, we cut the matter short, and say, There stand the spirits themselves, seen, heard, felt, and conversed with.

"More than six years ago I began to examine the phenomena of Spiritualism. I did not go to paid nor even to public mediums. I sat down at my own table with members of my own family, or with friends, persons of high character, and serious as myself in the inquiry. I saw tables moved, rocked to and fro, and raised repeatedly into the air. . . . I heard the raps;

sometimes a hundred at once, in every imaginable part of the table, in all keys, and of various degrees of loudness. I examined the phenomena thoroughly. . . . Silly, but playful, spirits came frequently. . . . I heard accordions play wonderful music as they were held in one hand, often by a person who could not play at all. I heard and saw hand-bells carried about the room in the air; put first into one person's hand and then into another's; taken away again by a strong pull, though you could not see the hand touching them. I saw dining and drawing-room tables of great weight, not only raised into the air, but when placed in a particular direction, perseveringly remove themselves, and place themselves quite differently. I saw other tables answer questions as they stood in the air, by moving up and down with a marvellous softness. I heard sometimes blows, apparently enough to split the table, when no one could have struck them without observation; and I breathed perfumes the most delicate. I saw light stream from the fingers of persons on the table, or while mesmerising some one. As for communications professedly from spirits, they were of daily occurrence, and often wonderful. Our previous theological opinions were resisted and condemned, when I and my wife were alone. This, therefore, could be no automatic action of our own brains, far less of the brains of others, for they were not there. We held philosophical Unitarian opinions; but, when thus alone, the communications condemned them, and asserted the Divinity and Godhead of Our Saviour. When we put questions of a religious nature to the spirits, they directed us to put all such questions to the Divine Spirit alone. . . .

"Many persons that we know draw, paint, or write under spiritual agency, and without any effort or action of their own minds whatever, some of them having never learned to draw. Several of my family drew and wrote. I wrote a whole volume without any action of my own mind, the process being purely mechanical on my part. A series of drawings in circles, filled up with patterns, every one different from the other, were given through my hand, one each evening: the circles were struck off as correctly as Giotto or a pair of compasses could have done them; yet they were made simply with a pencil. Artists who saw them were astonished, and, as is generally the case in such matters, suggested that some new faculty was developed in me; when, lo! the power was entirely taken away, as if to show that it did not belong to me. The drawings, however, remain; but I could not copy one of them in the same way if my life depended on it. A member of my family drew very extraordinary and beautiful things, often with written explanations, but exactly in the same mechanical, involuntary manner. In fact, most of these drawings are accompanied by explanations spiritually given, showing that every line is full of meaning.

"I may add that I have never visited paid mediums; but I have seen most of the phenomena exhibited through Mr. Home, Mr. Squire, and others. *I have seen spirit-hands moving about; I have felt them again and again. I have seen writing done by spirits, by laying a pencil and paper in the middle of the floor, and very good sense written too.* I have heard things announced as about to come to pass; and they have come to pass, though appearing very improbable at the moment. I have seen persons very often, in clairvoyant trances, entering into communication with the dead, of whom they have known nothing, and giving those who had known them the most living description of them, as well as messages from them. . . .

"Now it is idle talking of odic force in the face of facts like these, which are occurring all over America, and in various parts of Europe, and which accord with the attestations of men of the highest character in all ages and



nations. In Greece, Plato, Socrates, Pythagoras, and numbers of others asserted this spirit-action; in Rome, India, Egypt, Scandinavia, and aboriginal America, as well as in Judea and amongst the most eminent Fathers of the Church. The leading minds of every age but this have but one voice on the subject.

"It is the last, vain clutching at shadows to avoid coming to the substance, which makes those educated in the anti-spiritual theories of the past century, seize so eagerly on the odic force as their forlorn hope. It will be torn by advancing truth from their grasp. The cry that all is imagination is gone already; odic force is the present stage, and it must go too.

"And here I could give you a whole volume of the remarkable and even startling revelations made by our own departed friends at our own evening table; those friends coming at wholly unexpected times, and bringing messages of the most vital importance,—carrying them on from period to period, sometimes at intervals of years, into a perfect history. But these things are too sacred for the public eye. All Spiritualists have them; and they are hoarded amongst the treasures which are the wealth of the affections, and the links of assurance with the world of the hereafter.

"Now, I ask, what right have we or has any one, to reject the perpetual, uniform, and voluntary assertions of the spirits; to tell them that they lie, and are not spirits, but merely *od*, or some such blind and incompetent force? Nothing but the hardness and deadness of that anti-spiritual education, which has been growing harder and more unspiritual ever since the Reformation, could lead men to such absurdity. Protestantism, to destroy faith in Popish miracles, went, as is always the case, too far in its re-action, and, not content with levelling the abuses, proceeded to annihilate faith in the supernatural altogether."

The Rev. Charles Beecher, in his able review of the apneumatic theories, says, "That mind, separating itself partially from the body, even during this life, should be able to energise at a distance, though mysterious, is not incredible. Cicero recognises it. Jamblichus builds on it. It is easy to conceive a law by which it should be. But to say that *brain* can push a door open at a distance, project odic spectra, visible and audible to distant observers, perform on distant musical instruments; and, in short, do whatever the person would do, if physically present; or that every particle of the body is a miniature of the whole; and that these, constantly exhaling, remain for years, and coming in contact with sensitive brains, produce visions of the person, and his precise sensuous and mental state at the time the particle was elaborated,—these, though stated as *facts* in a scientific treatise, are not only unsubstantiated by evidence, but shocking to the common mind."

The theory of *automatic mental action*, Mr. Beecher regards as equally objectionable. It is an attempt to prove that intelligent manifestations can be produced unintelligently; thus overthrowing the foundation of all argument from design to a designer.

Admit that the phenomena are the work of spirits at all, and the conclusion cannot be resisted that they are disembodied spirits.

For what do the facts conceded imply that the embodied spirit can do? It can, by some means, appear at a distance from its own body, speak audibly, hear answers, move bodies, perform on instruments, and do whatever it would do through the body if that were present. It can obtain access to the contents of other minds, reveal distant events, past, present, and future. But if so, the further concession of a temporary going forth of soul from body cannot long be withheld. Mrs. Hauffé firmly declared that her soul left the body and returned. Gilbert Tennent, to the day of his death, believed that during



that long and death-like trance his soul left the body. All clairvoyants testify to the same. In this way Cicero accounts for prophetic dreams: "In dreams, the soul hath a vigour free from sense, and disenthralled of every care, the body lying death-like. And since she hath existed from all eternity, and been acquainted with innumerable minds, she beholdeth all things that are in *rerum natura*."<sup>\*</sup>

All the writings of antiquity are eloquent with this grand idea.

But once admit this of the soul before death, and how can it be denied after?

A psychological theory, for which the writer does not claim entire originality, but which he states with unexampled clearness, is that contained in a little volume published by Trübner & Co., London (1868), and entitled "Chapters on Man; with the Outlines of a Science of Comparative Psychology. By C. Staniland Wake, Fellow of the Anthropological Society of London." Though the theory is not based to any extent on the recent surprising phenomena of Spiritualism, the writer, by a course of scientific reasoning, arrives at results not inconsistent with the great fact of spirit existence, and which accord with the teachings of St. Paul, who, it is contended, distinguishes between the soul, or *psyche*, and the spirit, or *pneuma*, of man.

According to Mr. Wake, the principle of being on which man's superior mental development depends, is the spirit of reflection, or simply, as distinguished from the soul essence, or *psyche*, the spirit, or *pneuma*. "It is by the addition of such a spiritual agent we can alone account for the superior phenomena of the human mental life. Founded, as those phenomena are, in the simple sensational perceptions which the lower animals also possess, we see in them the gradual development of a perception so different in its objects as to be necessarily due to the activity of a superior principle of being. 'The final result of this perception is the knowledge of the intuitions of truth, which are the very life of the soul essence; a knowledge which requires the operation of a spiritual principle existing beyond the soul, although intimately connected with it. Having no such external principle of spiritual activity, the lower animals can never obtain any knowledge of the soul's intuitions, or of those general truths which are the expression of them in relation to external nature.

"It is thus that the brute creatures are the mere instruments of the soul's activity, operating through the bodily organism; whilst man, having discovered the intuitions which are thus active, realizes them, and makes them instruments for his advancement in knowledge, and for the subjection of the forces of nature to his own purposes.

"The relation between the soul and spiritual essences, or between the *psyche* and *pneuma*, is clearly seen from the nature of the spiritual activity, which leads, not to any change of mental operations, but merely to the improvement of thought *objectivity*. The soul can of itself perceive only the individual objects presented to the eye; but when joined to the spirit, it takes cognizance, not only of the ever-varying phenomena of nature, but also of the qualities of objects on which the changes in such phenomena depend, and even creates those symbols which, as objects of thought, give it so increased a range and activity. The spirit, having to do only with the object, and not with the thought itself, may be classed with the bodily eye, as an instrument of soul vision,—the one giving perception of the material forms of nature, the other of its spiritual forces; and in this relation, although having a much

\* Cicero, it will be seen, was inclined to the doctrine of metempsychosis, or successive re-incarnations.

enlarged objectivity, it may be identified with that faculty of reflection which, according to Locke, is a chief source of our ideas.

"As, however, the soul essence, or *psyche*, is indebted to its union with the spirit, or *pneuma*, for all its actual *knowledge*, both of external nature and of its own being, the spirit is entitled to claim a higher nature than that of the soul essence to which it is joined; and it must be recognized as the true principle of *spiritual life*, although not the actual source of *being*.

"That the spiritual life, like the soul activity, has its several phases or stages of development, is evident from the phenomena observable in the mental life of the child, of the woman, and of the man.

"The *child*, in its ceaseless inquiries, shows the first unfolding of the spiritual perception; but that perception being as yet imperfect in its operation, the child is limited in its activity to the imitation which is the result of simple thought.

"In the *woman*, we see the activity of the spiritual principle, in combination with that of the soul essence, in an intuitive recognition of modes of action, without the actual perception of the qualities on which their value depends, which is necessary to the generalizations of reason. We see here the activity of the instinctive soul, vivified by contact with the spiritual principle, resulting in that almost intuitive perception of simple relation, the possession of which by woman is her peculiar distinction.

"In *man*, on the other hand, instinct giving place to reason as the stimulating principle of action, the spiritual perception is employed in supplying objects of thought for the activity of the mind; the final result being the pure reasoning, which is the peculiar attribute of man. In *genius*, we have the crowning glory of man's mental development; the intuitive operation of the emotional soul essence being so perfectly combined with the keen perception of the reflective spirit, that reason itself becomes intuitive, and the mind operates by a process of spiritual instinct." . . .

As to the questions of moral responsibility and immortality, Mr. Wake thinks it cannot be denied that the soul is the responsible, immortal portion of man's being. As the emotional, thinking, and willing essence, it is the real principle of being, and that which performs, through the physical organism, those actions to which moral responsibility has relation. But the soul is responsible for these actions only because it has a knowledge of their nature as being good or evil. This knowledge depends, however, on the activity of the spiritual perception, on which the whole special intellectual development of man is founded, and of which conscience itself, the test of responsibility, is one of the fruits.

As the lower animals have not the spirit, or *pneuma*, they can have no knowledge of the nature of actions as being in themselves good or evil; and, therefore, they are not responsible creatures. The question of brute immortality can receive a similar solution. As the soul, or *psyche*, is the principle of being, it must be the soul which is immortal. The lower animals, therefore, have within themselves the principle of eternal existence. We cannot believe that any substance, either material or spiritual, can be annihilated; and, therefore, the brute soul, after death, must continue to exist.

By immortality, however, is usually understood *eternal existence in a state of separate identity*. This state does not depend on the possession of the soul essence, or *psyche*, but on that of the higher spirit, or *pneuma*, the activity of which can alone give the self-consciousness on which, apart from the bodily organism, *separate identity* is itself dependent. The brute soul, therefore, according to Mr. Wake, must exist eternally, but not in a separate state.

When, however, it is asked, "In what state, then, does the animal soul

exist after death?" the only answer which can be given is, *that it must return to the great source of being from which the soul first had its origin.* As matter is one and eternal, although its grosser forms are ever changing, so it is with the soul essence, whose phenomenal forms, numberless as those of matter, are equally changeful, but which in its substance ever continues one and unchangeable. The noble privilege of man, however, is to be individualized as a distinct and immortal spiritual existence.

The tendency of modern scientific thought is to correlate all the phenomena of nature as the manifestations of one simple energy, of which the inorganic and the organic are but more or less complex phases. The professed advocates of the doctrine of material development ultimately reduce all things to an eternally existing and infinitely extended matter, of which force is the phenomenal activity.

"Such would appear to be the conclusion to which the hypothesis of Mr. Darwin tends. Stated in the words of Professor Huxley, it is, 'Given the existence of organic matter, its tendency to transmit properties, and its tendency accordingly to vary; and, lastly, given the conditions of existence by which organic matter is surrounded,—these put together are the causes of the present and the past conditions of organic nature.'

"The existence of matter in an organized form is here assumed; but from Professor Huxley's supposition, that in fifty years' time, science will be able 'to produce the conditions requisite to the origination of life,' we are justified in considering that 'organization' is the *accident*, while the existence of matter in its simple, inorganic form, is the only fundamental requirement. This is, moreover, confirmed by the assertion of a late writer, Mr. David Page, the most recent advocate of the development hypothesis, that man, like the animal, springs from inorganic elements.

"If we turn to the positive philosophy, we see that it has the same material basis. Mr. Lewes, while affirming that there is no real distinction between vital and psychical phenomena, the latter being themselves vital, defines vitality as 'the abstract designation of certain special properties manifested by matter under certain special conditions.' We have here the same fundamental idea as that on which the hypothesis of Mr. Darwin reposes. Mr. Lewes adds, 'Life is known only in dependence on substance: its activity is accelerated or retarded according to the conditions in which the elemental changes of the substance are facilitated or impeded; and it vanishes with the disintegration of the substance.'

This is the necessary conclusion of materialism.

It is apparent that if this conclusion were established, it would furnish an insuperable objection to the spiritual theory as to man's nature, enforced by Mr. Wake. He, therefore, proceeds to examine the grounds on which the materialistic argument is based. No objection, he contends, can be made to the existence of *spirit* on the ground that it is not capable of *direct* proof. "Positive science allows the existence of matter in so attenuated a condition, that it can be known only by the effects of its motion, and on the 'disintegration of the substance' which attends the destruction of life: the substance itself still remains, although it may take a form which cannot be recognised. *The mere 'non-perceptibility' of spirit is, therefore, no proof of its non-existence.* But, further, supposing the animal organism possesses such a principle of being as this, its real life may continue, notwithstanding the disintegration of the bodily substance, without its existence being perceived. It is extremely probable that the ether can be rendered knowable to us, under the conditions of the present life, only by virtue of its action on the matter of the earth's atmosphere; and if, therefore, this medium were removed, there would be no

possibility of our guessing its existence. In like manner, the disintegration of the bodily organism may destroy the only means by which the principle of animal life can reveal itself to us in our present state, *except, it may be, under certain special conditions.*

"Notwithstanding the fact that there is no *prima facie* objection to the spiritual view of life, the advocates of the material hypothesis may still assert that materialism is quite sufficient to account for all the phenomena of organic matter, without calling in the agency of any special principle of being.

"When, however, we ask what beyond the mere fact of complexity, which itself requires explanation, determines the passage of matter from the inorganic to the vegetable, and from thence to the animal form of organisation, the positive philosophy is silent. It does, indeed, declare that there is no 'essential distinction between organic and inorganic matter,' nor yet 'any essential (noumenal) separation' between life and mind; but, at the same time it admits that it has no other object of inquiry than that of laws. Treating solely of the *laws* of phenomena, it does not concern itself with their cause; and, so far, therefore, as positivism is concerned, any of those phenomena may be due to the activity of an immaterial principle, the presence of which may be the *cause* of the complexity of structure that furnishes the special conditions necessary for such phenomena, and which can perhaps reveal itself only through matter."

"The Darwinian hypothesis requires consideration, according to Mr. Wake, only so far as it affects to derive man, equally with both the animal and vegetable kingdoms, from a common and single progenitor. As to the former, Professor Huxley says, "There cannot be the slightest doubt in the world that the argument which applies to the improvement of the horse from an earlier stock, or of ape from ape, applies to the improvement of man from some simpler and lower stock than man."

The same argument may be used to explain the origin of the animal from the vegetable organism. On examination, however, we find that the conclusion cannot be sustained. When it is said that "the structural differences which separate man from the apes are not greater than those which separate some apes from others," we have, independently of the fact that there is no evidence of the past or present existence of any such links between man and the ape, as there are between ape and ape, a statement which is not correct. This may, indeed, be proved by Professor Huxley's own admission. He is constrained to admit "the width of the gulf in intellectual and moral matters which lies between man and the whole of the lower creation," although he explains it as the result of "variation in function" rather than of variation in structure.

According to Professor Huxley, it is *language* which "constitutes and makes man what he is;" and this language depends on "the equality of action" of the two nerves which supply the muscles of the glottis; a change in the structure of which, although imperceptible, might have a result which would be "practically infinite."

"But how can a change of structure, which has so marvellous a consequence, be a slight one? The fact is, that its insignificance is merely apparent; for it is associated with a *general* superiority and refinement of nervous structure and sensibility, which give a higher form and tone to the human organization, being the conditions on which the special action of the nerves connected with the muscles of the glottis altogether depends.

"It is, however, a fundamental error to ascribe man's superiority over the animal world to 'language.' The faculty of speech is a most important instrument for the education of man's mental faculties; but it is *merely* an

instrument, and one without which man would still be vastly superior to the creatures below him. How strange that man's civilization—and may we not add, his responsibility and immortality?—depend wholly on 'the equality of action of the two nerves which supply the muscles of the glottis'! Surely, the talking parrot must also have a capacity for civilization!

"The Darwinian hypothesis, which Mr. Herbert Spencer accepts as reducible to the 'general doctrine of evolution,' gives no satisfactory explanation of the *origin* of the primitive cell; and thus leaves unsolved the chief problem presented by organic nature in its several phases.

"No ground is assignable, consistent with the hypothesis of evolution, why the only wide gap in the series *should be between the highest ape and man*. The only explanation which can be given by those of its advocates who admit the possession by man of 'special endowments'—that nature can produce a new type without our being able to see the marks of transition—is in reality fatal to the hypothesis itself, seeing that the exercise of such a power bespeaks the operation in nature of some fresh principle of vitality.

"But, secondly, it is evident that the minute modifications of function and structure, supposed, cannot result in the formation of something *fundamentally different* from that which has been thus modified. It has been shown, that it is not the possession of speech which constitutes man's superiority over the animal world, but the *faculty of spiritual perception*; the exercise of which underlies both human language and every other phase of culture by which man is distinguished. This is a power wholly dissimilar from any the animal world possesses; and no modification, therefore, of the animal organization could evolve it.

"Reference to 'a plan of ascensive development' will not meet the difficulty when 'new and special endowments' are admitted; for, according to the principle laid down by Herbert Spencer, that 'function is antecedent to structure,' those endowments can exist only in response to a preceding functional tendency. This principle, moreover, directly contradicts the reasoning of Professor Huxley, that a functional difference which is 'vastly unfathomable, and truly infinite in its consequences,' has arisen from a small structural change. The modification of the organism must have been preceded by that of the function; and as the latter is itself dependent on something which the lower animals do not possess, it is absolutely impossible that either the function or the structural differences which it precedes can have been evolved simply out of an animal organization....

"There must be an antecedent functional tendency, or there can be no formation of organic material, much less of a specialised organism. The very fact of the existence of organisms, so different in their vital phenomena, as the animal and the plant, both of which are made up of the same chemical elements, proves the existence of *two different fundamental tendencies*, which cannot be explained by any peculiarity of combination of those elements, since the function is antecedent to all such combination, and directive of the form it shall take. Supposing, then, specific organised forms are accompanied by peculiar arrangement of their chemical elements, which take the form of 'physiological units,' the tendency of the primitive organic matter to take this arrangement, has to be accounted for; and it can be only by its dependence on some still more ultimate fact.

This ultimate fact Mr. Wake finds in spirit, deity. The phenomena of life in man are quite distinct from those of either organic or mere animal vitality; and, although intimately related to, and, it may be, necessarily connected with them, the union is one of actual *addition*, as by superposition of a perfectly fresh and independent faculty.

"The universe may be described as an infinitely extended and eternally existing organism. The possession, however, by man of the principles of animal and spiritual life requires the prior existence of *something analogous in nature to them from which these principles can have been derived*. There must, in fact, according to the reasoning of the *materialistic* argument, be an eternally existing principle of being, from which the soul of the animal organism can have had its origin; and thus must it be to enable us to account for the existence of the higher *spiritual* principle which we see in man.

"But, as in phenomenal nature, we see the three discrete degrees of life co-existing in a certain relation,—the lower being essential to the existence of the higher, and the higher again giving a new direction to the activity of the lower,—we are justified in affirming that a similar relation exists between the several co-existing, eternal principles of being which thus reveal themselves. These three degrees of Absolute Life cannot be independent of each other; and, therefore, that Eternal and Infinite Existence from which all phenomenal nature has been evolved, must although manifesting his activity through a material organism, yet be essentially a spiritual being, as possessing, not only the principle of animal vitality, but also that of the spiritual life.

"As, however, nature is an evolution from the Divine Organism,—man being the final result of such evolution,—we must see in man and nature a representation of God; who therefore, is not the Unknowable Existence which the hypothesis of evolution, as stated by Mr. Herbert Spencer, requires. God cannot be unlike that which has sprung from himself,—except only so far as he is infinite and perfect, while *it* is finite, and, as such, imperfect.

"Moreover, knowing man and nature, we have a conception—incomplete, because limited—of God himself; and this conception must widen, and therefore become more nearly perfect with every increase of our knowledge. Hand-in-hand, therefore, with the developement of science, there should be an ever-increasing veneration for that Being, the laws of whose relative existence science expresses."

And here, according to the system of Mr. Wake, we have the only ground for reconciliation between science and religion.

The argument which we have thus presented, in an abridged form, is worthy the reader's study: and it will, we hope, call attention to the book itself, where some omitted links will be found supplied.

## CHAPTER X.

### COGNATE FACTS AND PHENOMENA.

"All life is Thy life, O Infinite One, and only the religious eye penetrates to the realm of True Beauty."—*J. G. Fichte*.

No one who has carefully examined the facts of modern Spiritualism, can fail of being struck by the analogy they bear to many of the miraculous incidents recorded in the Bible. Nothing can be more certain than that the Bible distinctly recognizes a class of phenomena, rejected by modern scepticism as contrary to the order of nature, but the possibility of which is clearly

proved in the attestations of thousands of intelligent contemporaries to similar occurrences.

Instances of the exercise of the prophetic faculty, by somnambulists and others, have been not unfrequent during the present century. The prophet Hosea represents God as saying, "I have spoken by the prophets, I have multiplied visions."

What clearer recognition of some of the higher experiences of somnambulism and trance can we have than the following: "God speaketh once, yea, twice, yet man perceiveth not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man."

Among the earliest spiritual manifestations of the Old Testament are the spirit-voices. The Lord spake face to face with Adam and Eve (Gen. ii. 16, and again, Gen. iii. 9-22); again, he spake with Cain, (Gen. iv. 6), and also spake and walked with Enoch.

What a life of spiritual experiences was that of Abraham! In Gen. xviii. is related the memorable visit of the three angels to him, and afterwards their visit to Lot,—“Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.” Angels of the Lord met Jacob on his return from Padanaram (Gen. xxxii. 1); also at Peniel an angel met and wrestled with Jacob: refusing to give his name, he wrestled all the night, until he said, “Let me go, for the day breaketh.” Moses was evidently in constant communication with the spirit-world.

An angel appeared to Hagar (Gen. xvi.), and two to Lot (Gen. xix.). One called to Hagar (Gen. xxxi.); and to Abraham (Gen. xxii.); one spake to Jacob in a dream (Gen. xxxi.); one appeared to Moses (Exod. iii.); one went before the camp of Israel (Exod. xiv.); one spake to all the children of Israel (Judges ii.); one spake to Gideon (Judges vi.); and to the wife of Manoah (Judges xiii.); one appeared to Elijah (1 Kings xix.); one stood by the threshing-floor of Ornan (1 Chron. xxi.); one talked with Zachariah (Zach. i.); one appeared to the two Marias at the sepulchre (Matt. xxviii.); one foretold the birth of John the Baptist (Luke i.); one appeared to the Virgin Mary (*ibid.*); to the shepherds (Luke ii.); one opened the door of Peter's prison (Acts v.); two were seen by Jesus, Peter, James, and John (Luke ix.). It will not do for scriptural objectors to say these angels were a distinct order of beings from man; for those seen by the apostles were Moses and Elias, and that seen by John (Rev. xxi.), though called by him an angel, avowed himself to be his fellow-servant, and “one of his brethren, the prophets.”

The instances of miraculous cures are numerous. Read Lev. xv. and xvi., Num. v., 1 Kings xiii., 1 Kings xvii., 2 Kings ii. 4; iv. 5; xix. 20; Josh. x., &c. Hundreds of such cases could be cited from the Old Testament, hundreds from the New Testament. Christ said this power would continue, and that these signs should *always* follow those that believe: “In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark xvi. 17, 18).

The reported cures of Dr. Newton, the Zouave Jacob, and many others at the present day, are certainly not unworthy of investigation, if we are to believe passages like the above.

Modern scepticism accounts those persons fatuous who say, “We have seen writing that could never have been done by mortal hand;” or who say, “Our hands were moved to write involuntarily.” And yet spirit-writing appeared on Belshazzar's palace-wall; and Ezekiel (ii. 9) says, “And when I looked,



behold a hand was sent unto me ; and lo, a roll of a book was therein, and he spread it before me, and it was written within and without."

There we have two distinct instances of spiritual manifestation, very similar to those coming under our own notice in the present day. Spirit-hands and spirit-writing were seen, without the seers being either mad, dreaming, or even entranced.

"All this," said David, "the Lord made me understand in writing, by his hand upon me, even all the marks of this pattern" (1 Chron. xxvii. 19). See, also, 2 Chron. xxi. 12, where it is stated that "There came a writing to Jehoram from Elijah the Prophet;" and this must have been some years after Elijah's death; though some of the commentators quietly assume, in a marginal note, that the said writing was written *before* the prophet's death!

We have accounts of visions and trances, such as those of Balaam, the son of Beor, who heard the words of God, saw the vision of the Almighty; falling into a trance, having his eyes open,—a state accurately described, and which is familiar to those acquainted with certain forms of somnambulism; of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem; of Ezekiel, the priest, by the River Chebar, when the heavens were opened, and he saw visions of God; of Daniel, in the palace of Shushan, and by the great river Hiddekel; of Peter, at Joppa, who, when he had gone upon the house-top to pray, fell into a trance, and saw heaven opened; of Paul, who was in a trance while praying in the temple at Jerusalem; of John, the divine, in the isle that is called Patmos, and who was commanded by a voice from the heavens, "What thou seest write in a book:" and who, at the conclusion of his Apocalypse, tells us, "And I John saw and heard these things."

That spirits can move material objects, or manifest themselves materially to the touch of mortals, is clearly implied in such narratives as those of the angel who delivered Peter out of prison; of the angel who rolled away the stone from the door of the sepulchre; of the apostle Philip whom "the Spirit of the Lord caught away" and bore from Gaza to Azotus; and of Ezekiel's experiences, almost literally like those of some of our contemporaries, as mentioned in this volume: "So the Spirit lifted me up, and took me away. . . . And he put forth *the form of an hand*, and took me *by a lock of mine head*, and the Spirit *lifted me up* between the earth and the heaven."

Until within the last few years, who was more fit for a lunatic asylum than the man who would believe that a spirit could lift a table, "thus violating the law of gravitation"? Yet axes of iron were made to swim, and men were carried through the air, so often, indeed, that Obadiah was afraid lest the Spirit should carry away Elijah, after he had announced his presence to the king (1 Kings xviii.).

Of spiritual apparitions, it may be sufficient to refer to that of Samuel the prophet, who spoke to Saul, and foretold the impending fate of the king and of his sons.

Seership, in the earlier periods of Hebrew history, was a distinctive and honourable office. Thus we have Iddo, the seer; Gad, the king's seer; Jeduthun, the king's seer; and many more, whose sayings were written down and placed in the Jewish archives. We read of the time of Samuel, "He that is now called a prophet, was before-time called a seer; and that "The word of the Lord was precious in those days, there was no open vision;" or, as De Witte translates it, "The word of the Lord was rare, in those days visions were not frequent."

Besides these instances, so circumstantially related, and others of a like kind with which the Scriptures abound, exemplifying various modes of spirit influx and operation, there is the long series of miracles, prophecies, and

revelations, running through and indissolubly blended with the sacred history; and the varied "spiritual gifts" concerning which St. Paul, writing to the Church of Corinth, says, "I would not have you ignorant."

Nor does the Church, in succeeding times, appear to have been ignorant.

Augustine asserts that miracles were so frequent and extraordinary in his time (the fourth century), that accounts of them were read in the churches. Some are said to have been done before many witnesses, and some in his own presence.

Evodius, a bishop in Africa, and a friend of Augustine, corresponded with the latter concerning spirit-manifestations. Of the reality of these, Evodius was well persuaded from his own experience. He says, "I remember well that Profuturus, Privatus, and Servitius, whom I had known in the monastery here, appeared to me, and talked to me, after their decease; and what they told me, happened. Was it their souls which appeared to me, *or was it some other spirits who assumed their forms?*" He also inquires, "If the soul on quitting its (mortal) body does not retain a certain *subtile body* with which it appears, and by means of which it is transported from one spot to another?" Augustine, in reply, acknowledges that there is a great distinction to be made between true and false visions, and that he could wish that he had some sure means of distinguishing them.

It is a common notion among Protestants, that all alleged supernatural occurrences in the Catholic Church are either the delusions of ignorant enthusiasts, or the inventions of priest-craft. There can be no greater mistake. Whether the miracles are genuine or not, the Catholic Church admits them only after a most thorough investigation. "I should not be a good Catholic," said Cardinal Wiseman, "if I did not believe in spiritual manifestations."

The working of miracles is a condition absolutely necessary in the canonization of saints; and it is only after a most careful scrutiny of facts that the Church allows canonization.

"In the scholastic ages," says Fleming, "the belief in return from the dead, in apparitions and spirits, was universal." Mr. Morison, in his "Life of St. Bernard," observes, "Miracles, ghostly apparitions, divine and demoniac interference with sublunary affairs, were matters which a man of the twelfth century would less doubt of than of his own existence."

St. Theresa, of whose experiences we have already made mention, writes in her account of her life, "Sometimes my whole body was *carried with my soul, so as to be raised from the ground*; but this was seldom. When I wished to resist these raptures, there seemed to be somewhat of such mighty force under my feet, which raised me up, that I knew not what to compare it to. All my resistance availed little."

A modern Spiritualist believes all this without difficulty.

Ernest Rénan, in his "Life of Christ," makes light of the phenomena of the Bible, as well as of Spiritualism. He calls for "a miracle at Paris, for instance, before experienced savans," one which would put an end to all doubt. Elsewhere, too, he explains more exactly what would suit him as to a miracle; that it should be wrought under conditions as to time and place, in a hall, and before a commission of physiologists, chemists, physicians, and critics; and that, when it had been done once, it should, on request, be repeated.

Well does William Mountford, in his "Anti-Supernaturalism of the Age," reply to expectations like these: "Are earthquakes, as reports, accounted incredible, as not occurring at a time and a place known beforehand, and submissive to the directions of men with clocks and spirit-levels, and with

magnetic and other machines all ready for use? And, indeed, a miracle coming to order would scarcely be a miracle. For, coming to order patiently, punctually, and as a scientific certainty, it would, by that very fact, have parted probably with something essential to its nature as commonly understood."

The belief in guardian angels was common in the earliest historic times. According to Plato, a peculiar tutelary demon is allotted to every man—an unseen, yet ever-present witness of his thoughts and conduct. Both Greeks and Romans had their genii. Plutarch says, "One Supreme Providence governs the world; and genii participate with him in its administration." That each individual has his guardian angel, has always been a favourite tenet of the Catholic Church; and its prayer for children recognises the belief.

Instances in which persons have spoken in a language which was unknown to them in their normal state, are not unfrequent in modern Spiritualism.

In Edward Irving's church, in England (1831), the utterances were sometimes in foreign languages as well as in "the unknown tongue."

Colquhoun, in his "Isis Revelata," remarks, "Many authors have noticed this phenomenon of speaking a language unknown to the individual in his ordinary state; and it will very frequently be found coupled with the prophetic faculty, as arising out of the same or similar conditions."

Not only in Judea, but throughout the Orient, has the belief in spirit-communion prevailed from the earliest times. Mahomet was what would be called in our days a medium. He was subject to trances and ecstasies. He was a thorough Spiritualist. When he followed the mortal remains of his son Ibrahim to the grave, he invoked the child's spirit to hold fast to the foundations of the faith; the unity of God, &c. So Washington Irving says.\*

According to Huc, the Catholic missionary, table-rapping and table-turning were in use in the thirteenth century among the Mongols, in the wilds of Tartary. The Chinese recognise spiritual intervention as a fact, and it is an element in their religious systems. At the rites in honour of Confucius, Huc tells us that the spirit of Confucius is addressed as present.

Dr. Macgowan, in the "North China Herald," tells us how writing is performed by the agency of spirits; from which we may infer that a form of Planchette is no novelty among the Chinese. He says, "The table is sprinkled equally with bran, flour, dust, or other powder; and two mediums sit down at opposite sides, with their hands on the table. A hemispherical basket, eight inches in diameter, is now reversed, and laid down with its edges resting on the tips of one or two fingers of the two mediums. This basket is to act as penholder; and a reed, or style, is fastened to the rim, or a chopstick thrust through the interstices, with the point touching the powdered table.

"The ghost, meanwhile, has been duly invoked; and the spectators stand round, waiting the result. This is not uniform. Sometimes the spirit summoned is unable to write; sometimes he is mischievously inclined, and the pen—for it always moves—will make either a few senseless flourishes on the tables, or fashion sentences that are without meaning, or with a meaning that only misleads. This, however, is comparatively rare. In general, the words traced are arranged in the best form of composition, and they communicate intelligence wholly unknown to the operators. These operators are said to be not only unconscious, but unwilling, participators in the feat."

\* From Irving, we learn that Columbus, too, was a Spiritualist; believing that a spirit-voice spoke to him, to comfort him in his troubles, in Hispaniola.

The same writer tells us that in Ningpo, in 1843, there was scarcely a house in which this mode of getting messages from the spirits was not practised. So it would seem that, some five years before the phenomena at Hydesville, Planchette, or a substitute for it, was common in China !\*

Seneca compares the birth of man into this world to his birth from the womb of Nature, into "another beginning, another state of things that expects us."

"It will be just as natural for you," says one, claiming to be a spirit, "to become suddenly conscious of the spirit-world, as it is for the infant to be ushered into the material world without consciously experiencing any unusual degree of excitement from the occurrence."

"A form which vanishes," says Gustave Aimard, "is the creation of a new form, a transformation of being. What we call death is a movement in advance, a progressive evolution, an aggrandisement of life. Our past furnishes us a double proof of this assertion; for it is through a double death, a double destruction of anterior forms, that we arrive at our present life."

"Suppose that the ovule which is to one day be a man, had sensibility and intelligence; would it not take for symptoms, premonitory of its end, the painful renderings of its ovulatory organisation? Error! Vain fears! The ovule becomes a foetus; that is to say passes from an inferior life to a superior; for the foetus has an organisation and a life distinct from those both of the ovule and of the infant."

"Suppose now that the foetus, also sensitive and intelligent, approaching the end of its foetal life, began to experience the sufferings of child-birth. Would not it, too, believe that the convulsive claspings of the uterus were the very embraces of death and the utter annihilation of life? Error again! Vain fears! For that which it took for its death-rattle of agony, and its last adieu to existence, is the first wailing of a new-born child, its salutation to a new and higher life."

"And so the end of one life is the commencement of another life less imperfect. It is in this manner beyond a doubt, that by an endless series of evolutions or of deaths, we shall realise more and more the divine destiny which is revealed to us and promised by our aspirations, our infinite desires."

"Unless man is eternal in his substance, immortal in his personality, infinite in his destiny, even as he is in his desires, then there is neither Being of beings, nor Omnipotent Goodness, nor Infinite Love, nor Eternal Justice: God does not exist."

We know with what suddenness the prevalent fanatical notions in regard to witchcraft passed away from the civilised world. Mr. Lecky has described it in some striking sentences. It was as if people had awakened all at once from a dreadful night-mare. One day witchcraft seemed a fixed fact, and the

\* In the New York "Round Table" of December 10th, 1868, we find the following remarks upon the subject of Planchette: "Mr. Kirby is said to have sold over two hundred thousand planchettes, at a profit of fifty cents, cash, each. It need not surprise us that Mr. Kirby thinks well of planchette. Now what does so knowing a young lady as Miss Field think of it? In this neat little volume ('Planchette's Diary'), she tells her own experiences, and, as a conclusion of the whole, admits that she has no theory, is perplexed; and, finally, 'from the sensations undergone while using planchette, I am inclined to believe myself under the influence of a wonderfully subtle magnetic fluid.' To find a name to call a thing by, seems to satisfy most minds; but a name is nothing—'electricity,' 'magnetism,' 'odic force,' 'vital current,' and so on and on, and we are as much in the dark as ever about planchette, table-movings, hysteria, Spiritualism, demonism, witchcraft, possession of devils, &c. Are these anything at all but 'derangement' of the normal forces of human nature, or a strange and unhealthy action? or are they, in some subtle way, the action of spiritual forces *outside* of ourselves? Science has not yet settled the question, and we commend it to the attention of our new school of positivists."

next day it was spurned and gone. Unquestionably, with what there was in it fanatical and false, much that was true was repudiated. It will be the work of Spiritualism to point out and re-confirm the true. But the time is not far back, when, to deny witchcraft, and the construction put on it by the authority of the Old Testament, was regarded as a sort of atheism.

May it not be that our theological systems and creeds, widely but somewhat passively accepted as they now may be, are destined to a winnowing not unlike that which witchcraft has undergone? May not some of our professional religious teachers wake up some bright morning to find that their hearers have very generally outgrown a certain style of appeal to their lazy preferences, their self-indulgent hopes, their nervous fears, or their sordid calculations? Should such a change come,—and the signs are threatening,—we may be sure that Spiritualism, pure and undefiled, will be the unfailing conservator of all that is good and true in human beliefs on the subject of the relations of man to time and to eternity, to the universe and to its Author.

THE END.