

presented
by James Shaw
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THE

CLAIMS OF SPIRITUALISM: .

EMBRACING THE

EXPERIENCE OF AN INVESTIGATOR.

BY

A MEDICAL MAN.



THIRD EDITION.

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PREFACE.

To the friends of progress, to those who will follow the steps of Truth wherever she may lead, and to the independent minds who are ready to defend the course which their judgment approves, these pages are addressed.

While thousands are ready to maintain the all-sufficiency of old, established errors, new ideas look for protection to the few who have the courage and honesty to proclaim them in the face of prejudice and ignorance.



THE CLAIMS OF SPIRITUALISM.

CHAPTER I.

"Take but away the spirit's power,
You take the fragrance from the flower."

"The last enemy that shall be destroyed is death." — 1 Cor. xv. 26.

THE clergy are laboring to convince materialists (and they are all through our churches) of the immortality of the soul, and of a future state of rewards and punishments. What success, we ask, do you meet with? Is it not infinitesimally small, compared to the efforts made, the means expended, and the time consumed? If this is so, — and we think the fact is indisputable, — is it not your duty to give your attention to any other means which holds out any serious promise of accomplishing what you are striving, yet failing, to do? There are many thousands of educated, intelligent Spiritualists in the United States, occupying positions of influence, who will tell you in all earnestness that they were formerly leading godless lives; that they were born and educated under the teachings to which you devote all the best talents and energies of your lives; and that the arguments you offer were to them barren of living, reasonable proofs; and that, after years of mental strife, sometimes of mental agony, they were com-

pelled to take an open or secret stand against your authority, as the true and accepted dispensers of religious truth.

We believe, that, with the great majority of your number, a strong and ardent desire to lead souls in the path of truth is the controlling motive; and, believing this, we now appeal more particularly to you to listen to a truthful and moderate statement of facts, and legitimate opinions based thereon. And, should we be successful so far as to create a desire to investigate for yourselves, we shall be abundantly recompensed for our trouble: because we *know*, that, should you enter upon such an investigation in a liberal spirit, you can not fail from the very onset to perceive that truth can be found in other paths than those you have trod: and, as you proceed, you will further realize that a beautiful light brightens this path. It will penetrate your souls; and you will then be able, from the fullness of your hearts, from the depths of your knowledge, to instruct and convince those who are trusting to you for the bread of life. Those of your hearers who are trembling on the verge of materialism, together with those who have crossed the boundary, you will then conduct into the new path; which will surely lead them out of the mazes, and from under the leaden skies, where they are seeking, or have sought, refuge. We feel clearly justified in asserting that this result will be certain in nearly every case.

Christianity has nothing to fear from the truths of Spiritualism; while strict sectarianism has much to fear, the tendency of Spiritualism being to perfect freedom of individual opinion. And, among enlightened, well-grounded Spiritualists, the belief is general, that the truths which lie at the basis of Christianity are confirmed by the revelations of Spiritualism.

If you will look around, you will perceive that the most popular preachers in America are the most advanced in

teaching the fundamental principles of Spiritualism, in its pure and intellectual sense; and these teachings are received with enthusiasm by their most intelligent hearers, as something which satisfies the cravings of their intellectual, moral, and social natures as nothing before has done.

The prevalent idea, that the tendency of a belief in Spiritualism is to self-gratification, to the indulgence of gross passions, and to a condition of mind the reverse of devotional, is an entire misapprehension, and exactly the reverse of the truth. There is no comfort in Spiritualism to those who follow from choice a vicious life, but great happiness to those whose thoughts and actions are pure. The former, if they are believers, live with a condemning consciousness that every evil thought and act of their lives is read and understood by inhabitants of the spirit-world; while, with the latter, there is consolation and joy in feeling that every good intention and act is known and approved by those of our friends who have gone before us, and whom we expect to be the first to welcome us when we leave this world.

It is from a conviction of the unity of the doctrines taught by Christ with those which emanate from advanced spirits that I feel it my duty to make this effort to call the attention of all, especially of the clergy, to the importance of a fair, candid examination of the claims of Spiritualism. While you are sleeping, infidel doctrines are being artfully and zealously interwoven into the web of Spiritualism, and its purity defiled; so that when the time comes, as it shortly will, when the religious world will awake to its realities and importance, you will find a laborious work before you, in undeceiving those who have been led astray for the want of Christian leaders.

I also feel an ardent desire to arouse the Protestant clergy to the importance of Spiritualism, as a resistless

weapon, when properly used by them, in attacking and leveling the old moss-grown bulwarks of Catholic superstition and despotism. No Protestant clergyman of liberal mind can investigate the wonderful facts of Spiritualism without being struck with their antagonism to the exclusive pretensions of the Catholic Church, and, at the same time, with the ease with which these facts can be brought to bear in the work of demolition. Liberal Protestant clergymen have nothing to fear from these truths, while they rightly direct their reception into the minds of their hearers; but every additional manifestation of Spiritualism is a barbed arrow launched against Roman superstition.

A large proportion of those who profess to be Spiritualists are no more Spiritualists than many who profess to be Orthodox believers are Christians. They are mentally, and often morally, incompetent to be any thing but noisy professors of what is far above their comprehension; but, for those who can understand, no belief ever presented for the acceptance of man so completely satisfies his religious wants, none that so enlarges his aspirations for the good and beautiful, and at the same time furnishes the spiritual aliment which satisfies his cravings. No man who well understands these truths can bow his knee to narrow dogmas; none so well as he can rationally and acceptably appreciate the divine truths set forth in the Bible, and enunciated by advanced and liberal Christian teachers.

Christ and his apostles rebuked all the vices and superstitions of their age, but inculcated belief in the visits of angels and spirits, and all the different modes of communication of spirits with man; and, while modern sectarianism is often lenient to those who practice the former, which Christ condemned, they are hostile to the latter, which Christ taught.

This hostility, so far as it relates to the phenomena and

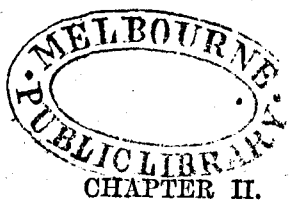
doctrines of Spiritualism, we conceive to arise from a total misconception of their character and tendency; which often are thought to be of a dubious or even diabolical nature. The first inquiry, it appears to me, should be not as to consequences, but whether the claims are true; for, if they be true, they are from the Source of all truth, who will control consequences. The cry of devil has been an effective weapon in all ages, in the hands of the ignorant and prejudiced, against those men and doctrines which were in advance of the intelligence of the age in which they appeared. It effectually silenced Socrates. It was leveled against Christ. It manacled Galileo; and, even in this enlightened period, it is effective in paralyzing some of the brightest minds, and clogging the wheels of progress. There are too many now living, who, had they lived in the time of Cotton Mather, would have joined the insensate mobs who clamored for the blood of their inoffensive victims. We are all familiar with the case of the Rev. Mr. Burroughs of that period. He was an exemplary divine, and accused of being a witch, principally because he performed feats of uncommon strength; and he was condemned to death: and when on the scaffold addressing the people, the leaders of the mob, fearing the effects of his glowing words, cried out that they saw the devil behind him, dictating what he said. This was sufficient to inflame their minds to madness; and with one accord they cried out for his execution.

When public attention was first called to the Rochester knockings, the almost universal opinion was, that they were a delusion. As developments increased, they were ascribed to trickery. Some supposed them to be caused through the agency of electricity or magnetism, and others through the agency of the devil. With the opponents of Spiritualism, the three latter solutions of the question

are now prevalent; and I think it safe to say, that a very large majority of the educated Spiritualists of the present day set about their investigations with a strong conviction of the truth of either one or the other of these hypotheses: but it is a singular fact, that, no matter what had been their original belief as to the cause of these things, they have all reached the same point on the road of Spiritualism, and are now jogging on with the one belief of the spiritual origin of these phenomena. There is no escape as to the conclusions to which all investigators must come. The evidence is so overwhelming, so varied, and suited to every capacity, that, for the first time since the period of the apostles, men of all shades of mental character and caliber here find what they are convinced is a solution of the great problem of immortality.

Of the reality of the phenomena of Spiritualism, no man who has devoted even a little attention to the subject now doubts; and very few well-informed persons, even if unexperienced in the phenomena, can now seriously doubt their reality, whatever cause he may assign for them: and, to those of you who ascribe their source to electricity or magnetism, has it never occurred, that, if the truth of this theory were demonstrated, it would equally account for all the miracles enumerated in the New Testament. If you could succeed in proving that the phenomena of Spiritualism were owing solely to the action of these agents, you would at the same time utterly throw overboard, as unsound, every argument ever advanced in support of the spiritual origin of Bible miracles.

Once admit the alleged phenomena of Spiritualism, and you are compelled to show that their origin is different from that of the Bible miracles: otherwise, they must be placed in the same category with the latter; and all must stand or fall together.



THIS chapter will embrace a brief account of my personal experience in the investigation of Spiritualism through mediums. As my name does not appear in this work, little that I can say of myself can carry any weight to the mind of the reader. Nevertheless, I will venture to say, that I am now upwards of fifty years of age, a graduate from one of our medical colleges, my father when living, a clergyman; that I was brought up and educated under religious influences; that nevertheless, for more than thirty years of my life, I had doubts of the immortality of the soul, and had become indifferent to religious subjects and religious influences. I can truly say that I have never found any thing in the course of my investigation of this subject which has conflicted with liberal Christianity; but, on the contrary, have found sufficient in it to convince me of the great truths of the existence of a good God, of the immortality of the soul, of rewards for the virtuous, and punishment for the wicked. My investigations also have drawn me towards the Bible, which I now read with a new light. My views of Christ are greatly exalted, as being the inspired of God; and the doctrines he taught I regard as being the most nearly perfect of any yet made known to man.

A little more than two years since, a circumstance occurred which thus altered the complexion of my religious views, and which I will soon mention.

It had been my fortune to not have any of the startling mental and physical phenomena of Spiritualism thrust upon my attention until that time. I had lived until then in utter unconsciousness of the marvelous manifestations which were daily observed by thousands of my fellow-citizens, and which are rarely made known through the press; for the reason that newspaper property, like real estate, suffers in public estimation through contact with doubtful characters. He must be a bold advocate of truth and free speech, who, having his fortune invested in a newspaper built upon the patronage of a certain class, who denounce the publication of any opinions contrary to their own, will still open its columns to the relation of well-supported facts which go to disprove many of the settled errors of his patrons. Few have the hardihood to attempt to lead their readers into the realization of unpalatable truths, whatever their own convictions may be; as the punishment for their temerity would be instant and sure, in the withdrawal of patronage, and denunciation from their cotemporaries.

Notwithstanding it had never been my fortune to witness any of the genuine phenomena of Spiritualism, yet at various times my attention had been directed to public and private exhibitions of pretended phenomena; which had invariably surfeited me with their transparent imposture, and settled me in the belief that all pretensions of such a character were unworthy of attention.

I was in this frame of mind, when, upwards of two years since, in a conversation with a lady of this city, she inquired whether I had ever paid any attention to Spiritualism. My reply was, that I had witnessed some exhibitions of both that and animal magnetism, and that the results were to imbue my mind with a thorough contempt for both subjects. She then asked whether I had ever heard of

a Mr. Foster, a medium of this city (New York), residing at No. 29, Fourth Street. I replied, No. She then remarked that she was not a Spiritualist, but that she had witnessed some very strange things through Mr. Foster, whom she had visited twice, upon the invitation of a lady friend. Upon my inquiring what she had seen that so impressed her, she related that at one time she had accompanied a lady to that medium, who had not long before lost by death an only child; and that, soon after she had been seated at Mr. Foster's table, he said, "There is a beautiful spirit present. It is that of a little girl. She says she was your daughter. She also tells me to say to you that you must not grieve for her, as she is very, very happy." And considerably more was added, when the mother inquired the name of the spirit. The medium hesitated a moment; then, seizing a pencil, he commenced drawing something on paper; which, when finished, he handed to the mother, who recognized it as the picture of a daisy. She burst into tears: the pet name of her deceased daughter was "Daisy."

To me, in my unbelief, this was a mere coincidence, although interesting. I inquired whether she had witnessed any thing besides this, when she related a number of incidents as striking as this. I confess, that, had I heard these things from the mouth of any ordinary person, I should not have taken any pains to verify them: but these were related by a lady as having been witnessed by herself, whom, from my acquaintance with her, I knew to possess a more than ordinarily clear, strong mind, well furnished with worldly and literary knowledge; and my curiosity was sufficiently aroused to propose that she should be my conductor on a visit to the medium the next day. Some of the results of that and subsequent visits will now be given from my note-book, premising that the notes in

all cases were taken down within a few hours after the visits were made.

The evening before my first visit, I had prepared a number of questions, written upon ordinary letter-paper, the writing extending across the sheet, and covering from one to two lines of the paper. Then the portion of the paper covered with these lines was cut from the sheet, and folded in long strips, running my nail along the edges, so that when finished they were each about three-eighths of an inch in width, and quite stiff, and could not easily be opened, unless the finger-nail or other instrument was used for the purpose. These were all placed on the table between the medium and myself. The table was an ordinary cherry table, with folding leaves, with no covering whatever, and nothing upon it except paper and pencils. He then took the questions, and drew them through the space between his curved thumb and forefinger a few times, threw them down, and taking up one at a time, and holding it extended across his forehead for a moment, gave the answer. It will be observed that the questions were not framed as matters of public interest, but simply as tests which would be satisfactory to me.

It will be seen that I give the names and addresses of the mediums in full. This may excite suspicion that I am interested in their success; but this suspicion will not continue to exist in the minds of any seekers after truth after they have taken the first steps in the path which it is the main object of this little work to mark out for them. Had there been a book placed in my hands many years ago, setting forth such facts as is here attempted, with directions where to find reliable openings through which to enter the temple of truth, such as these mediums are, I should have been far happier for many years of my life than I have been. Were all mediums reliable, I should not mention any one by name.

First Question. — What was my father's name?

Answer. — S. C——. [This was answered by selection by the medium from nine written names. The one selected was the correct one.]

Q. — What was my mother's name before her marriage?

A. — R. S——. [Being correct, and was written by the medium.]

[NOTE. — Neither the foregoing questions, nor any others used thereafter, were marked so that I could distinguish one from another: therefore I never knew what question the medium held in his hand; and the supposition that he read the question in my thoughts is not admissible.]

Q. — What was the name of my wife's father?

A. — I. W. R——. [Correct.]

[NOTE. — In answering this question, he hesitated, and after a moment said, "You will see the answer to this question appear on my hand." And, upon rubbing it, there appeared gradually to form three capital letters. They soon became clear and distinct, of a bright scarlet color, and were plainly visible at the distance of three feet. They remained in view a minute or more, then slowly faded away.]

Q. — What was the name of my oldest deceased son?

A. — E. W. C——. [Correct.]

[NOTE. — Like the last, these appeared in scarlet letters upon his hand.]

Q. — What is the name of my youngest living son?

A. — F——. [Correct.] By selection of letters from the alphabetical card.

[NOTE. — I desire the reader to understand that the answers are sometimes erroneous through all mediums; but it is often owing to our asking, through ignorance, such questions as at least ordinary spirits can not answer. Strange as it may seem, many spirits know little, if any more, than they did in the flesh; and, like with us mortals, the less they know,

the more desirous they appear to be to answer all questions. In all cases where the initials of persons are recorded in the answers, it must be understood that full names were given by the medium, unless otherwise stated.

Séance with Dr. Slade, 207 West 22d Street, New York.

Having read an article in one of the daily papers relating the particulars of a séance with Dr. Slade by one of the reporters of that paper, I called upon him at his rooms. We were seated in a well-lighted room, at a medium-sized ordinary table, which I first examined underneath, and moved about. It weighed about fifty or sixty pounds, with leaves. He sat at one side, and I at the other, at his right hand, the corner of the table being between us. Within three minutes, there were gentle raps on the table; when he asked if the spirits would write, which was answered by three raps, signifying yes. He then bit off a small piece of slate-pencil as large as a grain of buckwheat, which he placed upon the slate (which had been previously rubbed over by my hand), and held the slate under the leaf of the table, but only so far as to partially cover it. The thumb of that hand rested upon the table, the edge of which it clasped; while the fingers supported the under side of the slate, the latter being held close to, and in contact with, the under side of the table. His other hand was upon the table, where both of mine also were placed. In a few moments, the piece of pencil was heard writing; and, upon removal of the slate, there appeared the words, "Good-evening, friends." The slate being replaced, and soon withdrawn, there was found to be written upon it the words, "From your son John."

[NOTE.—I had lost a son by that name.]

During this last communication, the slate was held so that only one-third of it was hid by the table; the rest of the slate, with the medium's hand, being plainly in view, and

directly under my eyes, my head, in fact, being over it. While the writing was in progress, I felt a sensation on the lower part of one of my limbs, as if a dog had rubbed against it; and three or four times I felt thumps against the back of my chair; and once the force was sufficient to move it against my lower limbs, both of which were drawn well back. The medium's limbs, at my request, were at no time under the table, but plainly in view, he sitting sidewise. Various other questions were asked, which were answered by raps.

There were raps on the table, and louder ones on the back of the medium's chair. Another message was, "Dear mother, I live, and am with you. JOHN." My wife being present, here remarked, she was unable to see how a child only eight months old at the time of his death could write; when it was written, "Dear mother, I am a young man now." Shortly after, another communication was written in a strong, bold hand. "E., believe your son. S. C——." This was the name of my father when living; was written in full, and addressed my wife by name: and certainly the medium could not have had any knowledge of my name, much less of the names of my father and son. He had but just arrived from his Western home; and I was a stranger in Brooklyn at that time. The next communication was, "We will play." The medium then showed us an accordion of the ordinary cheap kind, which I took, and inspected closely, working it, and withdrawing the key-board, so as to expose to a great extent its interior, and found it to be a simple instrument. He then clasped it by the bottom, holding it horizontally toward my wife, with the keys presenting to her, and fully within her view, being not ten inches from her person. Almost immediately the instrument was drawn out and in; and it began to play, the keys working without visible fingers. Most of the time,

from the first moment of its movement, it was directly over and in my wife's lap, and consequently directly under her eyes. The first tune played was, "Sweet home;" after which, upon my asking for "The last rose of summer," that tune was played. The character of the music was not of a high order; but the tunes were plainly recognizable by us.

After this, laying all our hands upon the table, and requesting it to rise, it was elevated with our hands at least one foot, preserving a level surface during the rise and fall.

One question I have omitted. It was asked by me. "Will the spirit communicate with me at home?" The answer written on the slate was, "Sit often at home, and we will be with you."

[NOTE. — A few nights after this sitting, I was awakened by some noise, and then heard three full, distinct knocks upon my door. I instantly sprang to the door, which was near my bed, and opened it; but, although the hall was well lighted, no cause for the noise was visible. No person could have made the noise and escaped so soon, as there was no place of retreat. I returned to bed; and, in a few moments, the raps were repeated. I regarded it then, as now, a partial fulfillment of the promise of the spirit to be with me at my own home. Twice since, the raps have been repeated on the headboard of my bedstead.]

Sept. 7, 1870. Séance with Mr. Foster.

Mr. Foster, sitting a moment, said a spirit was present. Her name was Mary, or something like that. I suggested Maria. Yes, he said, that was the name. I inquired if she had another name. He replied, Yes, Sarah Maria. I then inquired her surname; and, after a moment's hesitation, he seized the pencil, and wrote Sarah Maria again: then dropped the pencil, and said, that, if I would watch his arm,

I would see the other name. And soon I saw the letters S. M. L. forming on his arm. In another moment, they had become clear, strong, and, as before, of a bright scarlet color, easily read at the distance of a yard.

[NOTE. — They were the correct initials of a deceased married sister's name, who left this sphere some thirty-five years ago.]

Then I inquired the age of the spirit at the time of death. In reply, twenty-two raps were given upon the table, when they ceased. I then inquired, if twenty-two years was the age of the spirit at the time of her decease, when the usual three raps were given in the affirmative. I did not know my sister's age, but had the impression that she was twenty-six years old at the time of decease, and thought that a mistake had been made, and so stated; but the raps insisted that twenty-two was correct. Upon my return home, my wife said she thought that my sister was twenty-two at the time of her death; and in a few days thereafter, upon meeting my sister's husband, yet living, he confirmed the assertion of the spirit, and said I was in error. The medium then said, that there was another spirit present, — that of a young man, my brother, and described my deceased brother S. I inquired if he had any thing particularly noticeable about him. He replied that he could see nothing. I told him my brother had a peculiarity which attracted notice on the street. He then requested me to write upon paper the names of a number of things, and among them the peculiarity which he possessed. I wrote eight or nine. He took the paper, tore it into slips, a name on each slip, and rolled each slip into a pellet, and shook them together between his hands, and threw them upon the table; then took up one after the other, until he touched the fourth. He then said, "Oh! I see him now." He stands by your side, and places his hand on his hip, and

tells me that he had the hip-disease. At the same moment, he threw me the pellet in his hand; which, upon opening, I found to be the one upon which I had written those words. The answer was correct.

The next moment, I felt a touch on my limb like the former touches at Dr. Slade's; and, in answer to my inquiry of what spirit touched me, the medium placed between his fore and middle fingers a pencil and small piece of paper, both pencil and paper being only in contact with these fingers, and, holding them just under the edge of the table, requested me to get down and watch the motions of the pencil as the spirit would write the name. I complied, and placed my face nearly under and within six inches of the pencil and paper, and saw the former actively moving, and, upon reading it, saw the name of my deceased son Clarence written backwards. Upon holding the paper to the light, with the back of the paper to my face, the name was clearly to be seen.

[NOTE. — Aside from the impossibility of any person being able to write forwards or backwards with both pencil and paper between those two fingers is the other fact of the name being an unusual one, and one which had never been mentioned by me in the presence of the medium; and probably I had not thought of it for many months, as the child died many years since, in his infancy.]

Then I inquired if any of his brothers or sisters were with him; and it was answered through the medium, "Yes, all of them." I asked for their names; and the answer was, Edgar, Eugene, Clarence, John, one of premature birth, and a little girl whose name he could not get; but her spirit name now is Lillie.

[NOTE. — It has been my misfortune to lose by death six of my children. The foregoing names were the correct names of four of them when living. The name of my little daughter was Caroline.]

The medium now said that another beautiful spirit was present, — the spirit of one who died in infancy. It was a sister of my wife. She said her name was Ann. She was happy, and with her father and other relatives.

[NOTE. — It is true that my wife had a sister Ann, who died in infancy, before the birth of my wife. Perhaps twice or three times, at intervals of years, I may have heard my wife say that she had had a sister Ann; but it is certain that I had never given it a second thought. And I am equally certain that I had not thought of it for years previous to the announcement of the name by the medium; and it was a moment before I recognized the name. Mind-reading by the medium, as the explanation, was here impossible.]

The medium then said that he saw a very sweet spirit. It was that of my mother. Upon my request, he described her appearance quite correctly; and I inquired how I should know that it was truly her. After a moment's delay, he seized the paper, and drew a curved line. I was at that moment impressed that he was about drawing the figure of an old well-pole and bucket; which he did draw, and, handing to me, observed, "That means 'Rachel at the well.'"

[NOTE. — My mother's name was Rachel; and the drawing brought vividly to my mind the remembrance of the old pole and bucket over the well at my grandfather's home, which was also the home of my mother until her marriage.]

The medium then taking my hand addressed me in the name of my mother, assuring me of her continued love and watchfulness over me; of her delight at my investigation of Spiritualism, and desiring me to persevere in it, &c.

Sept. 8, 1870. Séance with Mr. Foster. Present, he, my wife, her sister, and self.

We all seated ourselves with hands upon the table. Raps were heard; and it was spelled out, "S. M. L. is present" (full name of a deceased sister), "and will control the circle." The medium then said another spirit was present, and the name would appear upon his hand; which he held out (this time without rubbing it) for our inspection: and the letters E. W., in scarlet capitals, gradually came into view. I asked what those letters represented; when he took the pencil, and wrote, "Eugene Wharton."

[NOTE. — Eugene Wharton C. was the name of my first-born deceased son.]

After a few unimportant business and medical questions were asked by one of the party, my wife's sister wrote and handed to the medium, without his knowing the contents, a folded slip, upon which was written, "Did — leave a will, and was his estate settled to his satisfaction?" Without opening the paper, the medium wrote on the back of it, "Yes, there was;" and then said, "The will was destroyed by the person you are thinking of; but the spirit of — does not like to mention his name." After a moment's delay, he resumed, "I am impressed to say that the will was destroyed by — —. His wife had no hand in its destruction; but she knew of it, and approved of it. She was a very deceitful woman."

[NOTE. — — died in the city of New York, about ten years since, leaving a large estate, and no family. Upon his death, to the surprise of all, no will could be found; and his sister inherited his property. She it was who was pronounced deceitful; and it was her husband who was accused, through the medium, with having destroyed the will. His name being enunciated with emphasis, much to the surprise of us all, as none of us anticipated such an unequivocal confirmation of our suspicions.]

Soon after this, the medium took the hand of my sister-

in-law, and with his other hand tapped upon the hair-brooch she wore on her neck, and said, "The spirit whose hair is in that brooch is present." To her inquiry as to the name, he answered, "You know, and so does E." (my wife.) He then addressed her in the name of the spirit, saying that he was happy to see and communicate with her and her sister; was glad they were investigating this glorious truth; that he was always watching over them, and concluded by addressing them as "your dear father."

[NOTE. — It was her father's hair in the brooch, a fact unknown to my wife and self.]

Sept. 10, 1870. Séance with Mr. Foster. Present, my wife, two other ladies, and self.

Shortly after being seated, with hands upon the table, the medium said there were spirit-lights on the head of and around Mrs. —. The latter then wrote on slips of paper, carefully guarded from the view of the medium by a folded newspaper, the names of her brother, father, mother, husband, son, and daughter M. Before touching the papers, and while yet in the hands of Mrs. —, the medium said, "There is present the spirit of a man, — he says he was your brother C., — who is glad to be able to communicate with you. Also another spirit, of one who watched over you when on earth. He was your father, E. —. Also a female spirit: she says she died of an internal tumor. Her name was E. —, your mother. Another spirit also is present. Her name was M. —; she was your sister-in-law. And, oh! I see another spirit, who is so glad to see you. He says, 'Tell mother that I never expected to be able to do this. Tell her that I always love her the same as ever; and we are all watching over and comforting her.' He looks so happy and radiant! He says his name was E. —, your son. Another spirit still appears. Her name was also M. —, your daughter.

She is very happy now, and says you must have no doubts of these things."

[NOTE. — Every spirit whose name had been written by Mrs. — was here described, the name given in full, and one spirit who was not expected; and that was the sister-in-law of Mrs. —, whose name was the same as that of her daughter, but of whom she did not think when she wrote the name. Her mother had died of an internal tumor.]

Mrs. — now inquired in writing whether the spirit of — — was present, which was answered, "Yes." She then wrote, "Was your will as you desired it to be?" Through the medium, it was answered, "Yes, the will was just as I desired it to be: every thing about it is all right."

[NOTE. — — — was a maiden lady, recently deceased (a life-long friend of Mrs. —), who had died, leaving by will all her property to friends who were not relatives, excluding an only brother. The question was asked under the impression that she might now, when too late, regret that she had done thus; but the answer satisfied us, that, as yet, she had no regrets on that score.]

Miss — now inquired whether the will of C., an old deceased friend, was as he desired it to be; and the answer was, "No." I then inquired who was concerned in altering the will; and the answer was, "The one you have in your mind." The name I had in my mind was that of H. —. Without alluding to the correctness of this answer, I asked if the spirits present would request the presence of H. —; and, after the delay of perhaps a minute, it was announced by raps that he was present. But the medium said that the other spirits did not like his presence; and the medium showed signs of uneasiness. I inquired if he was happy. The answer was, "No; very

unhappy," and a request from the other spirits that I would ask him no more questions; when I observed that this was all I desired to know.

[NOTE. — C. omitted making his will until his last illness, and selected as his executors two old acquaintances. One of these also wrote his will from his dictation; but, from one of its provisions being so directly contrary to what was known to be his declared intentions during that same illness, it was thought by some that it was not written as he directed. What confirmed this suspicion was, that the other executor, who had no hand in the writing, refused to act, and even declined any further recognition of the other executor as an acquaintance. Both executors have since deceased.]

Sept. 12, 1870. Séance with Mr. Foster.

A few unimportant questions relating to private business-matters were asked, when I proposed the following question: —

Q. — I am interested in a silver-mine near Austin, State of Nevada. Can you tell me whether it is valuable? and, if so, would you advise me to work it?

A. — "That silver-mine does not seem to be of any great extent. There is a quantity of surface silver; but we are informed that it does not extend to any depth. Do not put any money in it. It will not pay."

My son had a question in his hand, which the medium noticed, and observed, "I see the spirit beside you whose name is on that paper. He says that he (Eugene) and Edward were there, also Grandfather C——, with the whole band of spirit-relatives; and all assisted in rescuing you and your Brother C." The question was, "Brother Eugene, what spirits were instrumental in saving us from drowning last month at ——."

[NOTE. — In August last, my two sons were in an open

boat, on the bay at —, and imprudently cast over the anchor, and threw themselves into the water to swim. When at some distance from the boat, they observed it to be dragging the anchor; and, after fruitless efforts for more than an hour to reach it, and when without hope of rescue, two gentlemen in another boat heard their faint shouts, and saved them. Twice the gentlemen stopped their boat, thinking they heard voices; but, as then they could not hear the sounds repeated, they resumed their oars. But a strong conviction that they had heard cries for help induced them to alter their course; when a head was seen above the water, and soon both were rescued.]

Oct. 26, 1870. Séance with Dr. Slade. . . .

The raps soon were heard. The slate held as usual; and in answer to the question what spirit would write, we read, "Eugene." I then asked how I could know it was he; when it was written, "I claim you as my father." I then said this was not enough, and I would ask some questions. I now inquired his age at time of decease. Answered by four raps, signifying that number of years. In what year did you die? Answer on the slate, 1846. Again I asked, Of what disease did you die? The answer on the slate was, Affection of the brain. Answers all correct. During this time, I was twice drawn back at least six inches, while sitting in my chair, and repeatedly felt touches about my limbs. Some other questions of little moment were answered by loud raps on my chair. Others, by taps with the bit of pencil on the slate. I requested the spirits to touch my son; but the raps signified that it was doubtful whether they could do it. The medium said they would try; but he was not touched during the sitting. The medium placed a full-sized pencil upon the slate; and, holding the slate under the leaf of the table, the pencil was thrown off the slate, and, making a backward curve

over the table, descended beyond my son on the floor, touching him on the head on its way. The medium then placed a silver-handled fruit-knife, with the blade closed, on the slate; and in a moment it was thrown off, making a similar curve, and grazing my son again on the shoulder, and landed on the floor behind him, with the blade half open. The experiment being again repeated, the knife was again thrown off, the blade fully opened in its passage, and landed within a few inches of my son's face, as he bent over the table, with the point of the blade stuck into the table in a nearly perpendicular position. The medium then took the accordion by the bottom, and held it partially under the corner of the table, which was between him and me; when it was immediately drawn out and in, and a few notes were sounded. I suggested that he hold it a little lower; upon doing which, it being plainly in view, the instrument boldly and clearly struck out with the tune of "Gentle Annie;" which it played well, as if done by a master of the instrument. This done, we all placed our hands upon the table; and, raising them at the same moment, the table was twice elevated at least a foot, and so evenly that neither pencils nor knife fell off. My son and myself, after requesting the medium to move away, both tried to raise the table with our limbs, keeping it at the same time on a level, but were unable to effect it.

[NOTE.—I would here remark, that, in every séance mentioned in this work, the room was well lighted, the sun's rays often streaming in at the windows. In a very few instances, the sittings were in the evening; but here the gas always burned brightly.]

Oct. 29, 1870. Séance with Dr. Slade.

I expressed a wish to obtain answers to certain questions, and first inquired if the spirit of my father was present, which was answered in the affirmative. I then asked

whether the directions I had received through Mrs. —, the medium, were given by him. Answer on the slate, "The directions were not given by me." Then I inquired, "Will the promises there given be fulfilled?" Answer. "Do not expect too much, or you will be disappointed." This, I said, was not satisfactory; when it was written, "Let the matter drop, as it will expose you to ridicule." The directions were a fraud. I then said, I will take no further trouble about the business; when raps were heard in approval. I was freely touched by spirits, and my chair drawn back.

[NOTE. — During the two years previous to the above séance, I had called upon many public and a few private mediums; among the former, Mrs. — the one alluded to in the above report. The proofs of her mediumship have for many years been before the public; but I am sorry to say, that, by all close investigators of Spiritualism, it is acknowledged, that that peculiar organization which admits the communication of elevated spirits in some cases admits those of undeveloped ones. It has been her misfortune to often disappoint her friends in this respect. When undeveloped spirits control her, it is impossible for her to resist their promptings to petty deceptions. It was at a time when she was in this condition, that I obtained a sitting with her. Her communications were given in writing, were elaborate, and of a character which could be tested by me. I had little faith in them, but quietly tested them; and the answers through Dr. Slade confirmed me in my doubts: so that from that time I took no further notice of them.]

I then inquired if the spirit of my father were present? Answered by raps, Yes.

Q. — Is the spirit of my mother also present?

A. — On slate. "Your mother is by your side."

Q. — Has she any message for my sister H.?

A. — On slate. "She would rather speak with you, to remove your doubts."

Q. — Why do communications through different mediums often contradict each other?

A. — "Because more than half of them are impositions."

Q. — Why do genuine communications from spirits differ so much?

A. — It is because of the difference in intellect here as with you.

Q. — Do mortals, when they die, carry with them the same ideas and feelings they possessed here?

A. — When men die, they bring with them the same ideas and feelings they had on earth.

Q. — Do spirits progress in spirit-life?

A. — They commence progress as soon as they enter this sphere, and progress slowly, but more rapidly than with you.

Q. — Can you point out in what respect I can improve my life?

A. — Do as you have done. Do the best you can, and all will be well.

[NOTE. — During the time of the sitting, my chair was manipulated, some of the time moved; my lower limbs being touched, pantaloons pulled, or raps being made on my chair. A number of unimportant questions were answered by raps on the slate with the piece of pencil. A number of times the table was strongly pushed in different directions; and at one time, while partly lifted on my side, there was a slight vibration of it. And when I remarked, "This is the first time that I have felt this vibration," it was increased to a strong trembling and agitation; and, at the same time, an arm-chair which stood about four feet to my left, and out of the reach of the medium, was suddenly forced with a rapid, sliding motion against my side. A

number of times, while framing questions in my mind, and before I had uttered them, they were answered by raps.]

Nov. 12, 1870. Séance with Mr. Flint, the writing-medium, at his rooms, 105 East 12th Street, at 8, P.M. Present, he and Mrs. F., and six visitors, gentlemen.

The medium seated himself at a table; around which, at a short distance from it, we were seated, without touching it. After a few minutes, the hand of the medium commenced writing backwards, and communications had been made to three of those present; when I mentally desired that the spirit of my son Eugene would communicate with me. The medium knew nothing of me or my family. The next communication was for me, and read as follows:—

DEAR FATHER,—I am now present, and will say a few words. I want you and mother to sit at a table evenings; and I desire that you sit between the hours of nine and ten o'clock three evenings each week. I desire that you sit Sunday, Tuesday, and Friday evenings. Father, I will surely come and manifest. I will speak so that you can hear my voice, and touch you so that you can feel my touch. O father! do assist your son in coming! I will give you and mother plenty of evidence.

Your son, EUGENE.

After a few minutes more, I received the following:—

O father! is it not strange to come together, and in this way communicate? O father! I desire so much to tell you about this sphere; but there are so many spirits present, who all desire to communicate, they debar me from giving what I so much desire. Father, the cross of our earth-life—death, the hard taskmaster—is the sweetest messenger that is ever folded to the arms of man. It is the key that opens the beautiful gate of immortality. Yes, it is the sweet bird that warbles, "Henceforth thou art free."

Father, death is only the name given to the issue of the soul from the body. I will speak further of this another time.

EUGENE.

[NOTE. — With all reliable mediums, when I have asked how to be able to develop myself so as to get communications myself direct, I have been instructed to sit at a table, and await the rappings; which they all say in time will come. I have also to add, that, thus far, I have not been successful.]

After Mr. Flint had finished writing, I improved the opportunity of inquiring of Mr. —, a celebrated photographer, who was present, what his opinion was of Mumler's spirit photographs. His answer was, that he had full faith in their genuineness. That he visited Mr. Mumler's studio in Boston, for the purpose of investigating the subject; that he told Mumler the object of his visit, what his name was, and where from; that he would be candid, and say that he had no confidence whatever in them: in short, that he believed it to be a trick. That, if it was a trick, he, of course, could not expect Mr. Mumler to allow him to see for himself; but, if the pictures were genuine spirit manifestations, that he would like to investigate the subject. Mumler, in reply, told him he was welcome; and he was much pleased to invite him to investigate the process in any way he chose. Mr. — then took clean plates, and examined them with the closest scrutiny, and prepared them for the camera. The camera itself he took apart, examining the interior, the object-glass, &c.; and, when all was prepared for taking the picture, a friend of Mr. —, being in the chair, Mumler placed his hand upon the camera, the object-glass was uncovered, and in a minute or less the photograph was taken. Upon proving the negative, a spirit-form was visible upon the plate beside that of the sitter. The process was repeated by Mr. —, with

similar results, he managing every thing from beginning to end, Mr. Mumler not touching an article excepting when he placed his hand upon the camera at the moment of taking the picture. Mr. —, some time afterwards, providing himself with some plates and chemicals of his own, visited Boston again, and, calling at Mumler's rooms, went through the process again, using his own materials, with similar results. He spent some hours in scrutinizing every thing about the rooms, and every thing appertaining to the process; and he is satisfied there was no deception. I then inquired if he, Mr. —, could produce similar pictures. He replied, Yes, nearly similar; but it would require some days to effect the purpose, while Mumler produced them in three minutes.

Nov. 16, 1870. Séance with Dr. Slade.

Q. — Will the spirit which most commonly communicates through this medium give me, on the slate, the name he bore on earth?

Answered by three raps; and then was written on the slate, J. A. Davis.

Q. — When did you die? where did you live? and what was your age at time of death?

Answer on slate, 1830. New York. Age, forty-five years.

Q. — When sitting with this medium, do the spirits of our friends communicate through you?

A. — Not always.

Q. — What spirit will answer my question now?

A. — Eugene.

Q. — What other spirits are present?

A. — Your children, and S. C——.

Q. — What relationship does S. C—— bear to me?

A. — Your father. [Correct.]

Q. — What test can my father give me, so that I may feel certain that it is his spirit?

A. — Do you remember — [the rest was illegible; and we tried the slate again. But the medium said he felt that the anxiety of the spirit to write would defeat it: and so it was, for what was written could not be read].

Q. — Do you assure me, in the presence of the Almighty, that what you have told me is the truth?

A. — My son, do you think that we would trifle with such a sacred subject as this? Do not doubt that we are what we profess to be. Your father, — S. C——.

Q. — Father, have you ever communicated with me elsewhere?

A. Yes; through a medium by the name of Foster.

Q. — Are there other genuine mediums in this city, besides the one present and Mr. Foster?

A. — You must test them.

Q. — Eugene, have you any message for your mother?

A. — Dear mother, may angels always be near to bless and cheer you! — EUGENE.

Upon the slate being again held under the leaf of the table, there was written, —

“Dear mother, I am by you as ever. — EDGAR” [another deceased son].

Here I inquired whether the communication through Mr. Flint last Friday evening, purporting to come from him, was authentic?

A. — Yes, but not all of it.

Q. — What portion of it was correct?

A. — That part about you and mother sitting.

Q. — Did you promise to speak with and touch us?

A. — Yes, I will try and do so. — EUGENE.

It was then written, We can do no more now. Good-by.

Nov. 17, 1870. Séance with Mr. Foster.

My questions had all been previously written, carefully

folded, and this time numbered and handed to him in the order here recorded. No oral questions were asked.

Q. — Father, did you communicate with me at Dr. Slade's on Tuesday last? If so, what other spirits were present?

A. — Yes, I did; and your mother and all the others were present.

Q. — Father, how nearly have your religious views when on earth been realized in the spirit-world?

A. — My religious views have not been realized.

Q. — Do you still believe that Jesus Christ was our Saviour, and that he was, and is, equal with God?

A. — Yes, I do still believe in Jesus Christ. A person educated as I was can not here easily change his belief.

Q. — Do spirits differ in their religious views?

A. — They do differ as much in their religious opinions as in earth-life.

Q. — Have you seen God? And do you believe that he is a personal God? What are your views of the Almighty now?

A. — No, my son: I have not seen a personal God, nor do I believe in a personal God; but we all feel his influence, and know that he exists.

Q. — Do you know whether any spirit influenced my hand in opening the Bible, not long since, when I had asked a question concerning the truth of Spiritualism?

A. — Yes, Eugene influenced you in opening the Bible at that spot.

Q. — Can you tell me the chapter and verse?

A. — It was in Revelations, but we can not now tell the chapter and verse.

[NOTE. — One day, about two months previous to this date, I was reading one of Judge Edmonds's works on Spiritualism; and, laying down the book, I took the Bible in my hand, and, holding it below the line of my sight, I

asked aloud the question, "Are these things so?" and called upon the spirit of my son, if he were present, to direct my hands in opening the Bible so that I should meet an answer to the question. I then opened it at random; and my eyes rested instantly upon the number six, which prefaced the sixth verse of the twenty-second chapter of Revelations; and I read these words: "And he said unto me, these sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." I relate this only as a remarkable incident; and, while I admit that it may be a coincidence, yet the chances of such a coincidence occurring are not one in ten thousand.]

Q. — Can you and other spirits see the bodies of mortals and material objects on earth, except through the aid of a medium?

A. — Only at certain times. There are times when we can see material objects on the earth; but generally we only see them through the eye of the medium.

Q. — Can you read my thoughts and know my actions at all times?

A. — Your father and Eugene both answer, "Yes! we can."

Q. — When spirits appear to men, can they assume any form they please, as of another spirit or mortal or animal?

A. — They do sometimes.

Q. — Do you know or believe that animals have souls or spirits which enter the spirit-world at their death? Have you ever seen any of them?

A. — We can not answer that question, as it is only a matter of belief with us. We have never seen any.

Q. — Is the spirit in the spirit-world for all eternity? or is the doctrine of re-incarnation true?

A. — Can not answer. You and we are all now living in eternity.

Nov. 18, 1870. Séance with Mr. Foster. As usual, the questions were all previously prepared at home.

Q. — Are the spirits of my father and my son Eugene present?

A. — Your father and son Eugene are both present.

Q. — Eugene, what were your directions through Mr. Flint? and what did you really promise?

A. — Father, I will do what was there promised if possible; but I did not make the promise direct.

Q. — Eugene, do you know that I have left a test-letter for you with Mr. Flint? Can you read it? and will you answer it through him?

A. — Yes, dear father, we are perfectly conscious that he has the letter; and we will do all we can to answer it.

Q. — Can you read it?

A. — I can read it.

Q. — Father, is Mr. Flint, the letter-reader, a truly developed medium, as a writer, and are his communications reliable?

A. — Yes, he is; and they are generally reliable.

Q. — Do all spirits progress in your life?

A. — He says all of them do.

Q. — How do you employ yourselves in spirit-life? Are there any amusements there? any gardens, landscapes, houses, cities, &c.?

A. — Eugene answers. He says in different ways. That depends upon the tastes of the spirit.

Q. — Can you visit other planets than this earth, and see objects upon them? or can any other spirits do so?

A. — They can.

Q. — Father, can you give me that test now, viz., to tell me something that only you and I know or think of, being the same request that I made of you at Dr. Slade's?

A. — He will endeavor to give that test to you now. There are so many things occurring to him, he hardly knows what to select. He, however, will give you his birthplace, which you have not thought of for many years.

It was then selected from written questions. Sharon.

[NOTE. — The medium requested me to write a dozen names of places upon paper, and to include the name of his birthplace among them. When I came to write them, I became aware that I had forgotten where my father was born, and so wrote the names of a number of places which I thought of, one of which I supposed would be the correct name. The medium ran his pencil through all until he came to the word "Sharon," and here hesitated, but in a moment said he thought that must be the one, in which I acquiesced; but it proved to be wrong. See the next séance, where this subject was continued.]

Q. — Do you know any thing about "The Banner of Light" free circles, which are held in Boston by Mrs. Conant, the medium? Are the communications there made generally reliable?

A. — Yes, my son, I know all about them; and they are genuine: and, if you will go there, I will endeavor to give you a manifestation.

Q. — Do you know any thing about the spirit photographs which are taken by Mr. Mumler, in Boston? Are they genuine, or a fraud?

A. — Yes, they are all spiritual, but not always of the spirits they are supposed to be.

Q. — What is the difference between spirits and angels?

A. — They smile, and say they are both combined in one. They are the same thing.

Q. — Can every good spirit have whatever he desires?

A. — Yes.

Q. — Are there spirits who can partially control the elements?

A. — They can only to a limited extent, and then only such spirits as Benjamin Franklin and others, who understand the higher laws of electrical life.

Q. — Have you ever seen Benjamin Franklin?

A. — I have seen him. He is a very active spirit, and is one that is often present in our life.

Q. — Do spirits in heaven bear the human form?

A. — Yes, as human as on earth; and our bodies seem more tangible to us than our earthly bodies did.

Q. — The seeress of Prevorst said that our destiny is interwoven with certain numbers. Is this so?

A. — Can not answer this. Do not know any thing about it. Have no belief in the Pythagorean system.

Nov. 19, 1870. Séance with Mr. Foster.

Upon referring to my father's journal, I find there was a mistake made in the last sitting in the answer to the test-question of where my father was born. It was then answered, "Sharon;" but I find that was wrong. At the present sitting, I stated to the medium that the answer was not correct, and that I desired to know the reason. I acknowledged that the mistake was partially my own, in not including the name of the proper place upon the list which I made out. The spirit of my father, through the medium, replied that that was the reason; and he was unable to impress the medium of that fact, and that he would now certainly give me the true name, directing me to write again the names of twelve places; including the correct one, upon paper, and he would designate the right one. Accordingly, I wrote the names of twelve places; and the medium tore the paper into twelve narrow strips, each slip bearing one name, and rolled each into a pellet about twice the size of an ordinary pill. He then inclosed them between his hands, and shook them together; then threw them loosely on the table, and, taking up one at a time, he asked the

spirit, "Is this it?" when, upon taking up the fifth, he threw it to me, and said, "This is the name." I was about opening it, when the medium said, "Do not open it. Your father says he will cause me to write the name;" which he proceeded to do, and wrote, "Tolland, Conn.," and handed it to me. Then I opened the pellet, and found upon it the same words, that being his birthplace.

Q. — Father, it appears to me that all true mediums have a familiar spirit, who generally answers the questions. How is this? If so, do not those familiar spirits, in their answers, personate various spirits, and speak in their names? And if so, is what they say authorized and reliable?

A. — It is true that most mediums have a familiar spirit, and Mr. Foster has one; but it is no less true, that the communications they give are reliable, as spirits generally can not communicate directly through most mediums, for the reason that the power is not sufficient. But, in the case of Mr. Foster, we are able to communicate direct without the aid of a familiar spirit; and the answer I now give is by me direct.

Q. — Are there evil and malicious spirits in the spirit-world? If so, can they injure us to any extent?

A. — They do exist; but they are not allowed to molest or communicate with spirits on a higher plane.

[NOTE. — I take the words "spirits on a higher plane" to mean both spirits in the flesh and those out of the flesh; the former (mortals) being on as many different planes while on the earth as the inhabitants of the spirit-world are in their life.]

Q. — Do talismans exist? If so, of what use are they?

A. — Now, my dear son, you have asked a very important question. Talismans do exist; but they exist only in this way: for instance, this ring which I see upon this

medium's finger, from being worn by him, possesses magnetic power to a certain degree; and, if worn upon the finger of another person, imparts some degree of his influence to the wearer: so with any other medium. So a handkerchief of Dr. Newton's, or of any other healing medium, magnetized by him, and sent to another person, possesses his healing powers to a certain limited extent.

Q. — Can spirits foresee what is to happen to us on earth? If so, to what extent?

A. — Only by tracing from cause to effect: we can at times see very clearly, but not always.

Q. — Do you know whether you existed before you lived on earth?

A. — I do not believe that I ever existed before: I have no conception where the soul originated.

Q. — Were you instrumental in saving my life at any time? If so, will you tell me when and where?

A. — Yes, in S., at the U. Building.

[NOTE. — I asked this question for the reason, that, long before my attention was drawn to Spiritualism, I at one time was engaged in giving directions about certain alterations in a building I owned, when I was three times prompted to change my position. The third impulse was so strong, that I was forced to obey; and, in moving forwards, a large floor-beam fell, and the end marked the back of my coat in its progress downwards. Had I delayed a second, I should have been crushed. This was the first event that ever made an impression approaching to a conviction on my mind of a special Providence. If the answer to the last question is correct, the spirit of my father was the agent employed to save my life.]

Q. — In what way can you and other spirits be of assistance to us mortals?

A. — Both physically and mentally: in saving lives;

protection from danger; in prompting to good, and warnings against evil.

Q. — Can you inquire of the spirit of Dr. Franklin how I can make malleable glass?

A. — When your or any other person's mind is fully prepared to carry out this invention, Dr. Franklin, and other highly scientific spirits, will expand your brains, and impress you with the whole secret. This is the way that all great inventions are brought to light.

Q. — Why do spirits differ so much in their answers, when they are asked what they see in your spheres?

A. — Just as with you in the earth-sphere. Two persons visit Pekin: each describes as things appear to him, but both differ honestly. So spirits differ. They, to some extent, see differently, and describe what they see differently. Besides, each spirit sees whatever he desires.

Q. — Is it true that every man has beside him a good and evil spirit, the one prompting to good, and the other to evil actions?

A. — That is all nonsense. There is no truth in that.

Q. — Do spirits in your spheres appear clothed? Can you give me an idea of their clothing?

A. — Spirits are clothed differently; and it is by their will-power that they are clothed; but the inhabitants of each sphere are characterized by a certain degree of similarity. The clothing of mortals continues to exist in some form; and all it requires is the will-power of spirits to bring it back again into its former shape. All spirits are clothed by their own will-power, excepting those spirits who do not possess sufficient power: they are clothed by the united will-power of other spirits. Will-power governs the universe.

Q. — Do you still retain your love for your children yet on earth? If so, why is it that you have not sent any message to them by me?

A. — I often think of them. I love my children just the same, and wish you to bear a message of love from me to them.

Q. — Do you have much difficulty in communicating with me through the medium?

A. — I have little difficulty in communicating with you through Mr. Foster. I can generally do it easily through him; and he was the first medium through whom I ever communicated, and that communication was to you.

Nov. 25, 1860. Séance with Dr. Slade.

I requested the presence of my father, and son Eugene.

Q. — Are you both here.

A. — By raps, yes.

I here spread the notes of my last two sittings with Mr. Foster upon the table, and said that I wished to know whether they could read the questions and answers there recorded. By raps the answer was given, yes.

Q. — Will you answer, when I point to each answer there given, and signify whether it is correct or not?

No answer was given to this by raps: but the slate being held under the corner of the table, writing was heard; and, upon removing the slate, there was written, "Mr. Foster is all right. Do not question his honesty, or that of the spirits. (Signed) A. W. SLADE." This was the name on earth of the deceased wife of the medium.

Q. — Do you mean by this that every one of these questions was correctly answered.

A. — Yes, by raps.

Here the medium said he felt that the spirits would write more; and, upon withdrawing the slate, we read, "Mr. Foster is doing a noble work. Do all you can for him. (Signed) A. W. S."

[NOTE. — It appeared to both the medium and myself, that the design of the spirit of his wife in answering this

question, when we had expected it to be answered by my father, was that the indorsement of Mr. Foster by her, the medium's wife, would carry more weight than when he was indorsed by my father, who was the spirit who answered most of those questions through Mr. F. This is one among many instances in which I have witnessed evidence of the nicest distinctions being made in the communications of spirits, as regards the choice of words, sentiments, and means to carry conviction to different minds.]

The slate was again placed in position; and it was written, "Dear father: take grandma again to Foster. It will do her good. EUGENE."

I had brought with me a small vial filled with clear water, well corked, which I had placed upon the table before I had taken my seat. Upon my placing it there, the medium asked what was my intention in bringing it. I replied for the spirits to magnetize or spiritualize, so that it would become a remedy for weak eyes, for the use of two members of my family; and then I inquired if he thought they could do it. He answered yes. We now were seated, the vial at my right hand, while the medium was at my left; he facing the vial, which was not within five feet of him, and to touch it he would be required to arise and lean over the table directly in front of my face. We then proceeded to the questions, as above related. Twice the medium said he saw a spirit-hand clasping the vial; and I supposed they were magnetizing it, and kept my eyes constantly turned obliquely toward it; but I saw nothing, when suddenly we both saw a flash, and the vial was gone. I immediately arose, and inspected every part of the room, which had from the beginning been closed, under the table, chairs, &c., but the vial was not found. Then resuming the questions in about fifteen minutes, while the medium's two hands were flat upon the table, I felt something fall

into my lap, and looking, I observed the vial rolling off my knees on to the floor. Upon picking it up, we both observed that the water had a slightly purple tinge, but otherwise apparently unaltered.

Q. — Eugene, tell me who took and brought back the vial.

A. — Owasso did it.

Q. — Give me directions for using it.

A. — It is ready for use. Use it morning and night.

[NOTE. — It was used according to directions. One who used it was benefited. The other experienced little benefit. Owasso is the name of an Indian spirit who appears to be one of the spirits attendant on the medium.]

Nov. 28, 1870. Séance with Mr. Foster.

Q. — Eugene, I propose sitting to Mr. Mumler of Boston for my photograph, on Thursday next. Will you be present, and endeavor to impress your likeness on the plate with mine.

A. — I would advise you not to attempt this, as it would probably fail. The difficulties in the way are great; and I do not think it would succeed. You might obtain a likeness, but not probably of me. EUGENE.

Q. — Father, are there different planes, or spheres, in the spirit-world?

A. — There are.

Q. — Can you tell me what classes of spirits inhabit the different spheres?

A. — The same classes of spirits as those who inhabit the different spheres of earth.

Q. — Which sphere did you first enter, upon leaving the body?

A. — The second sphere, — the sphere nearest the earth.

Q. — Which sphere do you now inhabit?

A. — The third.

Q. — Can you tell me how far from our earth is the region, or sphere, which you inhabit?

A. — About sixty miles, as you count distance.

Q. — Are spirits liable to sickness or disease in your spheres?

A. — The influence is from Eugene. He says they are not liable to sickness, as mortals are.

Q. — Do you require food, and, if so, will you describe the nature of it?

A. — Every thing which has life must have something to sustain it. Spirits in the lower spheres subsist on the odors of your dishes, and other earthly emanations; while more elevated spirits subsist on fruits, &c., which exist at their desire.

Q. — Do evil spirits ever enter and control mortals, and speak and act immorally through them?

A. — They do; and, should you call here the spirit of — —, she would say very immoral things. This is an exception not common. It generally happens when such a medium is fatigued with the exercise of her mediumship.

[NOTE. — The person whose name was quoted in the last answer was one of the most perfectly developed mediums in the United States. She died about ten years since, in the city of New York. All spiritualists of that date knew of her. She was a married woman, had a family, she and they being highly respectable; but, in her case, the same peculiarity of organization which permitted the approach of elevated spirits allowed the approach of undeveloped ones; and although the communications received through her were generally unimpeachable as to morality, yet sometimes, and especially when over fatigued with the exercise of her gift, the character of her communications would change in a moment, and her questioners' ears be shocked by language which could not be listened to. Fortunately there are few cases like hers.]

Q. — After infants enter the spirit-world, do they grow in stature? If so, for what length of time?

A. — When infants die, they grow in the spirit-life, as mortals do; and, when they attain full stature, they so remain.

Q. — I have, sometimes suspected that persons who are attacked by hydrophobia are really possessed by the spirit, or soul, of the dog which bites them. Do you know any thing about this?

A. — It is entirely wrong for you to think this. The dog-life does not exist as an entity. The peculiar symptoms in hydrophobia are only caused by the vital force of the dog.

Q. — Will you request the presence of the spirit of Alexander von Humboldt? I wish to ask his opinion as to whether animals possess souls which continue to exist in the spirit-world? Has he ever seen the spirits or souls of any such there?

A. — After a little delay it was answered. Alexander von Humboldt, the German philosopher, comes to you this morning. He will say to you, that, as to animal life existing in the spirit-world, — those persons who are extremely fond of animals on earth will in the spirit-life have their pets; but, when they progress to higher spheres, they lose all taste for these things, and they do not appear. The wild Indian has his horse, bows and arrows, and hunting-grounds in spirit-life; but, as he emerges into higher spheres, he also loses all taste for such things, and they also disappear.

Q. — Can you explain the nature and character of the power by which "Blind Tom" is enabled to perform such musical wonders?

A. — We can answer that question without doubt. Blind Tom is really a musical medium, idiotic however,

and has but little control over himself. He is, therefore, in a very suitable condition for spirits who live in the musical world to influence. Beethoven, Mozart, Chopin, and many other great masters, take the liveliest interest in his welfare; and he is really one of the wonders of the world.

(Signed) A. VON HUMBOLDT.

[NOTE. — While sitting at the table a gentleman entered the room. When I left the table, he seated himself in my chair; and, while I was lingering, something occurred which interested me; and upon receiving a negative reply to my question, whether my presence would be objectionable, I again became seated. The gentleman had been at the table, perhaps five minutes, without making any remark, when the medium placed his hand upon the gentleman's shoulder in a very familiar manner, and addressed him in hearty but uncouth language. The sitter inquired the name of the spirit, which appeared to be satisfactory and amusing to him. Shortly the medium again addressed him in broken language; and, from certain expressions, I became aware that it was an Indian spirit. Both of these spirits reminded the gentleman of their promise to meet him here, and of its fulfillment at that time. After some further proceedings he left the table, and I took the liberty of inquiring of him who the spirits were. He said that the evening previous he had arrived in New York, overland, from California. That on the way, before reaching Chicago, he heard from a fellow-passenger of a lady-medium in that city, whom he called upon, and had two sittings with her. That at these sittings the two spirits who had just manifested themselves were present, and that he had made an engagement with both of them to meet them here at Mr. Foster's; and it was evident that they had fulfilled their promises. The first one was the spirit of a rough, good-natured man who had been in his employment on the

Plains, and in California, where this gentleman had been a surveyor. He had died during this connection, and had often met him since through different mediæ. The Indian, when in life, also had been acquainted with this gentleman, and attached to him by some little acts of kindness.]

The gentleman assured me that he had never met Mr. Foster before.

Nov. 30, 1870. Séance with Mr. Foster.

I had come prepared with thirteen written questions on different slips of paper, folded carefully. They were all test-questions, intended to test the identity of the spirit communicating. Seven were answered correctly, one wrong, and five produced no responses.

Q. — Which of my brothers is dead?

A. — Ten names of persons were written by me, including the name of my deceased brother, and the list placed before the medium, upside down to him, when he run his pencil through all the names excepting that of S., which he pronounced the correct name. [Correct.]

Q. — What was the name of my mother's father?

A. — I wrote ten names, and tore them off in strips, rolled them into pellets, from which he selected the name of S. S——. [Correct.]

Q. — Father, of what disease did you die?

A. — Medium speaking. Cancer. I told him no. He then wrote, "I died with consumption." [Correct.]

Q. — Which of my sisters are deceased? Will you give their names?

A. — By my writing names on slips, and rolling into pellets, he selecting two. The names selected were C. and S. M——. [Correct.]

Q. — Can you read this name? If so, what is it? viz., Nathaniel Brooks. [The name was fictitious.]

A. — We don't perceive any such spirit.

Q. — Is the spirit of Timothy Colyard present? If so, has he any message for me? [Fictitious.]

A. — We don't see this spirit.

Q. — What was my mother's name before marriage?

A. — By selection of pellets. R. S——. [Correct.]

Q. — Is the spirit of my uncle, Xavier Flum, present? If so, has he any message for me?

A. — Here followed a communication for me signed by "Your uncle Xavier Flum," which name I told the medium was purely fictitious; and it, being the last question, ended the sitting. The medium was unable to explain how the mistake could be made; and, with dissatisfied feelings, I left, and immediately visited Dr. Slade.

Nov. 30, 1870. Séance with Dr. Slade.

Placing his hands upon mine as usual, at the table, I inquired what spirit was present; and said that I wanted a carefully considered answer, as I desired to obtain important information. I then stated, that I had proposed a question, regarding a fictitious spirit, through Mr. Foster; and that in reply, that a communication had been given signed by the same name; and I wanted to know how such a thing could take place, unless the attendant spirit had deceived me.

In a minute the medium became entranced, and addressed me as follows: —

"My dear sir, I can not read the thoughts of your mind, as your brain is not open, at least to me; but I have known, for the last day or two, that doubts upon the subject of spirit identity were distressing you. This I knew from the whisperings which have escaped you, and by perceiving the motions of your lips. You should not drink so deeply of the dregs of Spiritualism, but sip the cream which floats above them. You think it very strange that you should

have received such a message; but, when you come to consider the difficulties in the way of free communication between us and you mortals, you should be more charitable. When you asked that question at Mr. Foster's, your father's and mother's friends, and your own and your wife's friends, in the spirit-life, were all attracted to you as they now are here. All were eager to communicate with you; and, when that question was seen by the spirit directly in communication, he notified the other spirits that Dr. C—— called for his uncle Xavier Flum. You had an uncle who recently entered spirit-life, and who never believed in these things; and who as yet has not the power or intelligence to readily comprehend them. He heard the call for your uncle with that name, and, claiming the relationship, believed you were mistaken as to the name, and dictated a message for you. The spirit acting as agent in the business impressed the message upon the medium's mind, and of his own accord appended the same name as was written upon your slip of paper, which he could read, and supposed to be correct. Your father was not present at the moment, nor is he now. He knows the character of the evidence you desire, and is now engaged in acquiring the power to satisfy you. Yours was the first and only mind he has ever communicated with since entering spirit-life; and he finds great difficulty in effecting to his satisfaction what he so strongly desires. Imagine one of your own telegraph-offices with a crowd of persons eager to send a message. One person prepares in his mind the message he desires to send, but he is slow; and another more ready announces his message, which is sent; but, before he has quite finished it, the former person announces his also; which the operator hearing, tacks on to the first one, or even gets them mixed worse yet. Then suppose all the others attentively listening, and striving to gratify their desires also to com-

municate, — do you not perceive that mistakes would occur ? It is just the same with us. We often make mistakes like you. You would excuse the mistakes in mortals : be equally charitable with us. Remember that our powers and facilities are limited, and often we fail in these matters. Again, you must know, that between you and us the mode of intercourse is an intricate web, not a straight, permanent line. We must handle the thoughts, when received from you, like the workman does his hot iron. It must be done with haste, otherwise the conditions change, and the thread of connection is often lost ; and nearly all our intercourse, by this means, is done hastily, and consequently with the risk of failure. Do not judge us from isolated instances, but by the intrinsic evidence of the whole. When one of your orators delivers an oration, it is rarely he does not state something, or allude to something, which proves that he and you have knowledge of the same fact or facts. The same with us. Review in your memory the various questions and answers between us, and you will find all the needful evidences you require.

[NOTE. — At the termination of the discourse he said, "I am Dr. Davis." At the same time raps were heard in approval ; and, upon inquiring who made them, it was written on the slate, "Eugene and others."

It is proper to say, that I lost an uncle by death about two years since. He is the one alluded to in the address, whose name I had never mentioned at any séance.]

Dec. 4, 1870. Séance with Dr. Slade at my residence.

Present four persons, beside myself and medium. Room well lighted by two gas-burners. The object of having this séance at my own house was to disprove the assertion which sometimes is made, that the medium has appliances at his own rooms which are necessary to the accomplishment of his purposes. The persons at the table, with the

exception of the medium, were all members of my own family. The table, a large one with folding leaves, weighed not less than ninety pounds, and was frequently agitated and lifted a foot or more from the floor, three different times, while all our hands and the hands of the medium were placed on its top. The accordion played freely twice. I was touched, as usual; and, feeling efforts directed to move my chair, I requested the spirit to move it toward the medium, when it was so moved to the extent of at least nine inches; then, upon requesting it to be moved toward my wife, it was moved in that direction at least an equal distance. The slate was placed under the edge of the table, and pertinent answers to various questions were written. The accordion and slate, as well as the table, were provided by ourselves, — the medium having brought nothing with him, — which he used.

The medium became entranced, and communicated an address from the father of my wife, which was very appropriate and affecting. The sitting continued for nearly two hours, and manifestations were constant during the whole time.

Dec. 10, 1870. Séance with Mr. Foster.

I had prepared at home a series of questions.

Q. — I would like to communicate with the spirit of my father, S. C——. Is he present?

A. — Your father is present.

Q. — Will you tell me where you died, — the city, street, and number?

A. — The medium drew with a pencil four longitudinal lines, which inclosed three blank columns. He then drew his pencil across the lines, at such distances as to make squares of the columns; so that when finished, there were three rows of squares across, and ten rows from top to bottom. He then directed me to write the name of a city or

town in each of the left-hand squares, the name of a street in each of the middle squares, and a number in each of the right-hand squares, there being thirty squares in all. He then tore off each of the squares at the left hand, and rolled each into a pellet. The same with the middle squares, and the same with the right-hand squares; making a pile of each row, and three piles in all. Then he selected one pellet from each pile, and pushed the three selected toward me; saying, "One is the city, one the street, and one the number." I was about to open them, when I thought to ask him if he could not write out what these pellets contained. He took his pencil and wrote, "New York, Forsyth Street, No. 44." And, upon opening the pellets, I found the same words and number on them. [Answer correct.]

Q. — What was your age at the time of your decease?

A. — By selection from a dozen numbers, forty-five years.
[Correct.]

Q. — How many children did you leave on earth?

A. — He could obtain no answer to this question.

Q. — Where was my mother born?

A. — To obtain this answer, he held a pencil and paper between two of his fingers; so held, that the point of the pencil lay obliquely over the paper, and holding them just under the edge of the table; and, requesting me to stoop down and watch it, I saw the pencil moving between his two fingers; and, upon withdrawing it, a word was found upon the paper, written backwards. Upon holding the paper to the light, the letters were correctly arranged, and read, "Wilton." [Correct.]

Q. — Do you see and associate with all your and my relatives? and, if so, to what extent?

A. — I associate with all my relatives, with all yours; and we are all learning more and more of the laws of the universe.

Q. — Father, will you attempt to describe your surroundings? also your employments and recreations?

A. — No, my dear son: there is no language which can convey to your mind any conception of our surroundings; but it is enough that we live in a world as tangible as yours, and are very happy.

Q. — It is asserted by some, that mortals are constituted of spirit, soul, and body. That both the spirit and soul leave the body at death, and together enter the spirit-world. Can you tell me whether this is so?

A. — Yes, it is correct.

Q. — Can you explain to me the nature of sleep? Does my soul or spirit sleep?

A. — The spirit and soul often sleep in natural sleep.

Q. — Can you explain to me the nature of dreams?

A. — They arise from a disordered state of the stomach, as a general thing. When not from this cause, they are from spirits acting upon the cerebellum.

Here the medium said that my Uncle Zalmon was present. I remarked that he died about two years since. "No," said the medium: "he says he died three years since. That he is with your mother and father and other relatives. I inquired if he retained his religious views as they were on earth; and the answer was, "I have changed my religious views very much."

[NOTE. — Upon my return home, I found my uncle had been dead three years. He was correct. I had never mentioned my uncle's name to the medium, and the presence of the spirit was unexpected by me. He was a Baptist minister when on earth.]

Dec. 17, 1870. Séance with Mr. Foster.

Q. — Is the spirit of my father present?

A. — Yes.

Q. — Father, how many children did you leave on earth?

A. — No answer made to this.

Q. — Can you give me their names ?

A. — The medium said, "I now see why the previous question was not answered. It is because the answer to this question will also be an answer to that. Your father says, "Write a number of names, and among them place a name of one of my children, and I will guide the medium's hand to designate the correct one." I did this; and the names of six of his children were correctly designated, only one of these names being placed on each list, and each list containing nine other fictitious names. Eight names should have thus been selected, as there were eight children; but he was unable to designate the last two. Those selected were all correct.

Q. — How many of them have you with you in the spirit-world ?

A. — No reply.

Q. — Can you give the names of those now in the spirit-world ?

A. — By selection of names as before. Three names were selected. [Correct.]

Q. — Can you give the date of your birth on earth ?

A. — He has forgotten it.

Q. — In what year did you die ?

A. — In 1827. [Wrong. It should have been 1826.]

Q. — With what disease was your youngest son afflicted ?

A. — You supposed it to be hip-disease; but it was sciatica.

Q. — What was your profession or business on earth ?

A. — A man appears with a Bible in his hand. He was a minister. He was a Methodist clergyman. [Correct.]

Q. — At the time you died, were your parents living or dead ?

A. — They were living when he died, but are dead now. [Correct.]

Q. — Can you tell me whether insanity is generally an affection of the body or the spirit?

A. — It is purely an affection of the body ; and persons affected recover the moment they enter the spirit-world.

Q. — A man by the name of Andrew Jackson Davis, in this State, has published many volumes purporting to be revelations from the spirit-world. Can you tell me whether he is a true medium, and whether his revelations are to be received as truths?

A. — He is considered in the spirit-world as the greatest expounder of truth now living on earth ; and his teachings are of the highest philosophy yet given to man, as I am informed by Swedenborg.

Q. — How many spheres are there in the spirit-world?

A. — Seven.

Q. — Can mortals cast out evil spirits from persons possessed? If so, how?

A. — No: there is no such thing as casting out evil spirits. When they get in, the only way is to treat them civilly, and they will depart of their own accord.

Jan. 3, 1871. Séance with Dr. Slade.

I had brought with me seven questions ; and, upon taking my seat at the table with the medium, the raps were frequent and strong ; and I stated that I had brought with me the questions as tests ; and, reading one, I inquired if the spirits would answer it.

In reply, there were two faint raps, meaning doubtful. I then read all the others, to which there were no raps. I then inquired if the spirits would state their objections to the questions, or whether they could not answer them. There was no response, and the medium said he felt an oppression ; but in a minute he became entranced, and the spirit of Dr. Davis through him addressed me as follows:—

MY FRIEND, — You have brought here a number of

questions, to which you are desirous your father should reply. They are questions involving various dates and other tests, to which he has given no attention since his entrance into spirit-life; and to answer one of these questions correctly, he would have to tax his memory to the utmost; and it would be useless for him to attempt to answer all of them at present; and some of them probably he would be unable to answer at all. You must consider that he brought no better memory of these events to the spirit-sphere than he left your sphere with; and his memory of them, perhaps, has never been revived since his entrance here. Suppose, for a moment, that your father should put your memory to the test by asking you of the exact date of the occurrence of some event which you have not thought of for years, and made it conditional upon your immediate and correct answer to such question his acknowledgment of you as his son, do you not perceive how unreasonable he would be? yet such as this is your demand now.

Another objection to our answering such questions as these is this: we have used the medium exclusively for a different class of manifestations; and the influence is of a different character from that which is required for the answering of such questions, and this influence would be weakened by the practice. When you hereafter visit the medium, bring each time one of these questions, and in all probability you will obtain an answer; but do not bring such a number at once, as the tax is heavy upon us, and we are not disposed to make the sacrifice necessary to answer them, even if we could do so.

I then inquired why spirits can not inform us of events which are now transpiring in Europe, &c. The answer was, "We can do so, and have repeatedly done so. During the last civil war, we repeatedly informed the medium of

battles during the time they were in progress, and can do so again."

[NOTE. — The medium afterwards indorsed this assertion of the spirit; but I have not tested it.]

I then inquired, "Is Andrew Jackson Davis, the medium and clairvoyant, true and reliable as such, and are his revelations from the spirit-world worthy of regard?" The answer was, "Yes, generally so."

Jan. 16, 1871. Séance with Dr. Slade.

Present, he and my wife and myself.

Upon taking our seats, the medium was impressed to say, that the spirit of my wife's father was present. The medium said he felt a strong influence, and soon became entranced. He then grasped both hands of my wife, and compressed them tightly; and, at the same time, the table was pressed against her. The medium became strangely exercised; his whole body, including his eyes, being rigid, and scarcely able to sustain his position on the chair, leaning heavily sideways, so that I was apprehensive that he would fall, and I passed over to his side and supported him. He still pressed the hands of my wife, almost painfully, and bent his face over and upon her hands. During this scene, I became uneasy for fear that he would be seized with convulsions; but, after this had continued for some ten minutes, he recovered an upright position, ceased pressing her hands, and became composed, but still remained unconscious. His uneasy, almost painful expression of countenance changed; and, in a deep, clear voice he said, "Your father has just had possession of the medium, and endeavored to communicate with you by speech: but this he was unable to do; and, for fear of injury to the medium, I have had to take his place. Oh, could you but see him now, so happy! so radiant! to know that he has again been able to take the hands of his dear

daughter; and, although he has failed to converse with her, yet is so thankful for this opportunity of approaching her, that she must feel that he still lives, and will always watch over her." Much more was said, some of which was of a private nature; references being made, by name, to persons of whom the medium never could have heard, &c. While the medium still continued entranced, I asked whether my wife and self were making any progress through our sitting. The answer was, Yes, decidedly: that the spirits were present at every sitting; and that he (the spirit of Dr. Davis) had been present a number of times, at the solicitations of our spirit-friends, for the purpose of assisting them. That they were employed at every sitting in molding our qualities, and the conditions of our systems; so that the necessary harmony should ensue, and thus we be brought into a condition in which our organizations could be used by them for purposes of communication. That they had thus far succeeded in changing certain conditions with us, which would improve our physical health, and be the means of prolonging the life of my wife for years, and even of my own.

The medium now came out of the trance-state, and said he felt that the influence upon my wife was now so strong, that she would be able to obtain a message on the slate by herself. He then handed her the slate, and directed her to place it under the edge of the table, in the usual manner, and to hold it firmly upwards in contact with the table-leaf. She complied, holding it with one hand, with her thumb clasping the upper edge, and placing her other hand on the table, the medium placing both his hands there also, upon both of mine; so that every hand, excepting that of my wife, which held the slate, was lying flat, and with the others as near the middle of the table as could well be reached. After a few moments the

bit of pencil was heard writing; and, as soon as the noise ceased, the slate was withdrawn, and upon it, in bold, well-written characters, we read, "God bless you, my child, J. W. These two letters being the first two initials in her fathers name." Upon my request, the medium allowed me to take the slate, which I now have, with the writing upon it.

Q. — Can the spirit of Dr. Davis inform me why it is that the French Spiritualists are taught by spirits that the doctrine of re-incarnation is true?

A. — In trance-state. From the commencement of Spiritualism in France, the French Spiritualists have held to the Pythagorean doctrine of re-incarnation; and most of the spirits whom they call were of the same opinions when on earth; so that the questioner, and spirit called for, holding the same ideas on this subject, the answers reflect those ideas; and, in the cases where the spirits present do not hold such opinions, they sometimes, knowing those of the questioner, fall in with him; and, in fact, spirits are very apt to do this on other points of belief. I mean, many of them do so, not by any means all.

Q. — At the "Banner of Light" free circles, in Boston, it was said by a spirit, that spirits in your spheres are subject to what we mortals call death. Is this so?

A. — It is not so. We are not subject to death, nor to any thing equivalent to it. We are subject to a change; but it is only a gradual change towards increasing purity and perfection, — nothing more. The soul never dies. It is immortal, and has existence as long as God, and, like him, will continue to exist to all eternity.



CHAPTER III.

"Whatever frees human thought, whatever weakens priestly rule, whatever removes the ignorance and oppression of past ages, is to Protestants a gain, because it opens the mind of man to truth; and all that they ask in Europe or the United States is a free field for thought and argument. Beyond that they can leave the result to time and truth." — *N.Y. Times*, Jan. 12, 1871.

THE narration of incidents in the last chapter includes many questions and answers which will appear to embrace unimportant, and even puerile subjects; but, if more carefully considered, few, if any, of these will be devoid of interest to the subject in hand. Like it is with most persons in taking the first steps in the investigation of a difficult subject, my questions were such as first presented themselves to my mind. As I gradually became impressed with the great truths which I was examining through these séances, I was also engaged in reading the most approved works upon the subject, and my questions being only framed to elicit information and proofs upon certain points which my authors failed to prove to my satisfaction. There is to be found little system in the arrangement of them, and many points of great importance not touched upon at all. At first the notes were made solely for my own satisfaction and perusal, no idea of publishing them having been entertained by me until near the last of them was written; and nothing but a sense of duty impels me to make them public. Irregular and imperfect as they are, they can be relied on as being

truthful in every particular, and free from the smallest exaggeration.

Every question of the foregoing series addressed to spirits through Mr. Foster had been previously written at home by me, carefully folded, and when presented carefully watched, so that it was an utter impossibility for him to know the contents of one of them. Besides, he often answered them fully while yet in my hand, or while lying on the table where I had laid them, of course unopened.

At first, nearly all my questions asked through Dr. Slade were written; but when I became satisfied that none of the answers on the slate came through his brain, I then became indifferent as to whether they were written or spoken. All answers through Dr. Slade, as herein recorded, were given upon the slate, excepting the few which it is stated were answered by raps, and by him in the trance-state. That Dr. Slade had no direct agency in framing the answers, no one who has ever witnessed the proceeding can doubt. The slate was, as a rule, only held partially under the table-leaf at the corner. Oftentimes I assisted him in holding it, firmly pressed against the under side of the leaf, in close contact with it, so that a pin could not possibly have been crowded between the frame of the slate and the table-leaf. And, besides this, during the last sitting, while both his hands were laid upon mine near the middle of the table, and my wife alone was holding the slate, the sentence there recorded was written, the sound of the pencil being clearly heard by us all.

Twice I carried my own slate to his rooms, and the spirits wrote upon it; and once at my own house, at my own table, with my own slate and accordion, manifestations were given, and as freely given, as I had ever witnessed them at his rooms.

With Mr. Foster, what will most startle the investigator

will be the sudden appearance of initials, and full names, upon his arm or hand, in conspicuous scarlet characters.

Few, after witnessing this, will be bold enough to assert that he has at least any muscular agency in their production. Aside from the question which will arise of how is it produced, will arise another question of how does he know of the initials or name which there appear.

Both questions are equally difficult to answer, unless we suppose that an invisible intelligence and power effects both.

One of the strongest arguments with unbelievers against Spiritualism is that many of its wonders are effected in the dark. This is often the fact, but not by any means always; and, in all my sittings with Dr. Slade and Mr. Foster, I have never sat otherwise but in the full glare of light, either of sun or gas light, and excepting in a very few instances always in full daylight, and oftentimes with the sun's rays falling full upon the carpet.

In the playing of the accordion, Dr. Slade clasps it by the bottom and holds it horizontally with his hand, and that portion of the instrument which is nearest his hand just under the corner of the table, with perhaps full half of the instrument plainly in view toward the sitter. It soon begins to expand and contract, and in a moment the music is heard; and often, while thus pulling out and in like a bellows, the instrument is drawn, with the medium's hand holding it, entirely clear of the table; and every part, with the hand, will be in full view of the sitter, probably directly over, and even touching, his knees, the keys of the instrument at the same time being toward him, and working without mortal pressure.

Regarding the touchings and movings of my chair while seated in it, mentioned in the preceding chapter, I was at first extremely suspicious; and Dr. Slade was kind enough

to accede to my request to so place his person and limbs that I could constantly command a full view of them, which privilege I used to the full extent; and it was only after repeated visits that I became indifferent to his position. The room was always carefully closed, little furniture but table and chairs in it; and we generally seated ourselves in the middle of it, so that, if false panels or machinery were necessary, we would be out of their reach.

The reader will perceive, in the reports of the séances, that the failures and mistakes in answers are as carefully recorded as the successes. Aside from the duty which I consider it, to give a faithful report of the proceedings, was the desire to show the reader that he need not expect, in all cases and at all times during the investigation of this subject, to be able to sail on an unruffled sea. Like it is in the pursuit of all useful knowledge, the student in this will at almost every step have occasion to ask himself why is this so, and sometimes during the earlier stages of the pursuit, he will have distracting doubts; but I believe it is always the case, that an intelligent perseverance in the investigation of this subject will sooner or later remove doubts and obstacles from the path, and then the evidences will be clear, and, if possible, more than satisfactory.

Let no man commence the investigation of this subject unless he is willing to be impartial, and even charitable. Unless you make a determination, and abide by it, to cast aside prejudice, you will neither do it nor yourself justice. Do not attack it as an enemy, but rather examine it, if you please, as a curiosity, as something which might possibly be turned to account. See if there is not something in it which may inure to your benefit, — something in it which may concern your welfare and happiness. Do not be afraid to examine it without arming yourself with the prejudices of a life. Trust your common sense that you will not have

your head turned by its blandishments. We are surrounded by temptations, and most of us do not materially suffer from them; and why should we be afraid that Spiritualism will steal away that virtue which the fierce temptations of daily life leave intact?

A word as to mediums. It is a sad but undeniable fact, that my experience with mediums generally has been a very unsatisfactory one; and an early consciousness of this truth, which has strengthened with experience, induces me to say that I have no faith whatever in a majority of them; have a little faith in a minority of them; and I am glad to say a great deal of faith in a number which in this city I can count upon the fingers of my hand. There are many impostors, who acquire a little reputation on the deception and impudence which form their capital in trade. There are others, who, having a little medium-power at times, and none at other times, have the vanity to believe that they are reliable mediums, mixing up a little of the spiritual with a great abundance of their own imaginings. These are the most dangerous, as they are often honest in their communications, and this honesty tells in their favor. Some few, I regret to say, are genuine mediums of power; but evil spirits are quite as ready to tempt them to deception, as good ones are to use them for better purposes. I have only come in contact with one of this latter class; and those like her become so thoroughly well known, that the investigator will soon hear from others her or his real character, even if he does not readily discover it himself. One sitting with a genuine medium, I believe, will nearly always develop a sufficient amount of the marvelous to warrant a further investigation by the enterprising mind.

Why one person should be so organized as to admit of the free intercourse of spirits through him, and another to be insensible to such influence, we can not say. Spirits,

when interrogated, always agree that it is attributable to some physical peculiarity; but this subject, like many others connected with the study of Spiritualism, we have no space at this time to consider. To those who are desirous of investigating these subjects, a selection from the list of works enumerated on the last page will furnish him with all the information now obtainable.

Place no reliance upon any communication which can not be tested and proved, either by collateral circumstances or by the test of your reason; and even if you know it to be a genuine spiritual communication, if it should assert any thing which upon a fair examination your reason fails to approve, or if it gives advice which you believe to be unsound, reject it, remembering that all elevated spirits agree in asserting that spirits for a considerable time after they enter spirit-life know little more than they did in this life, and, as a vast majority of people know little here, the vast majority of spirits know little there.

The question may be asked, Why have I not treated of the many other forms of manifestations of spirits, such as public trance-mediums, the formation of spirit-hands, apparitions of spiritual forms, appearance of spirit-lights, &c.? My answer is, that my investigations have not yet extended to them, as my time and attention have been fully occupied in observing and testing the phenomena which have been herein noticed; and, besides this, the limits of this little work will not admit of their notice and treatment. These various manifestations, with others not enumerated, are constantly occurring, not only here, but in many other places; and the earnest investigator will find little difficulty in being able to witness them in all their variety. All the gifts enumerated in 1 Cor. xii., are possessed by mediums in this city, and are daily to be witnessed by those desiring to witness them.

For the same reason, I have not attempted to furnish an exposition of the teachings of spirits on the subjects of religion and morality, as this knowledge may be gained from the numerous approved publications on these subjects; my main object being to show that spiritual manifestations are real, and worthy of investigation. Thousands of earnest, intelligent Spiritualists are in this country filling high posts of honor in the councils of the nation, — judges of the courts, and leading lawyers and physicians, and there are hundreds filling Protestant pulpits. Of this latter class are some of the brightest lights of the nation; recognized as such because they enunciate the truths which Spiritualism teaches, knowing them to be truths, as we know whom and what we love.

In conclusion, reader, do not suppose that I am under the delusion of expecting you to become a convert to Spiritualism when you have finished the perusal of this little work. If, when the task is accomplished, you shall have found enough in it to create a desire to investigate what I and many thousands of other persons believe to be a glorious system of truths, my object then will be fully realized. No book that has ever been written could alone have convinced me of these truths; and I am not weak enough to think that you will require less to convince you.

