

THE
IDENTITY
OF
PRIMITIVE CHRISTIANITY
AND
MODERN SPIRITUALISM.

BY
EUGENE CROWELL, M.D.

IN TWO VOLUMES.

Vol. I.

*The same stream from the Great Fountain of Truth, with its channels
widened and deepened by the superior intelligence of this age.*

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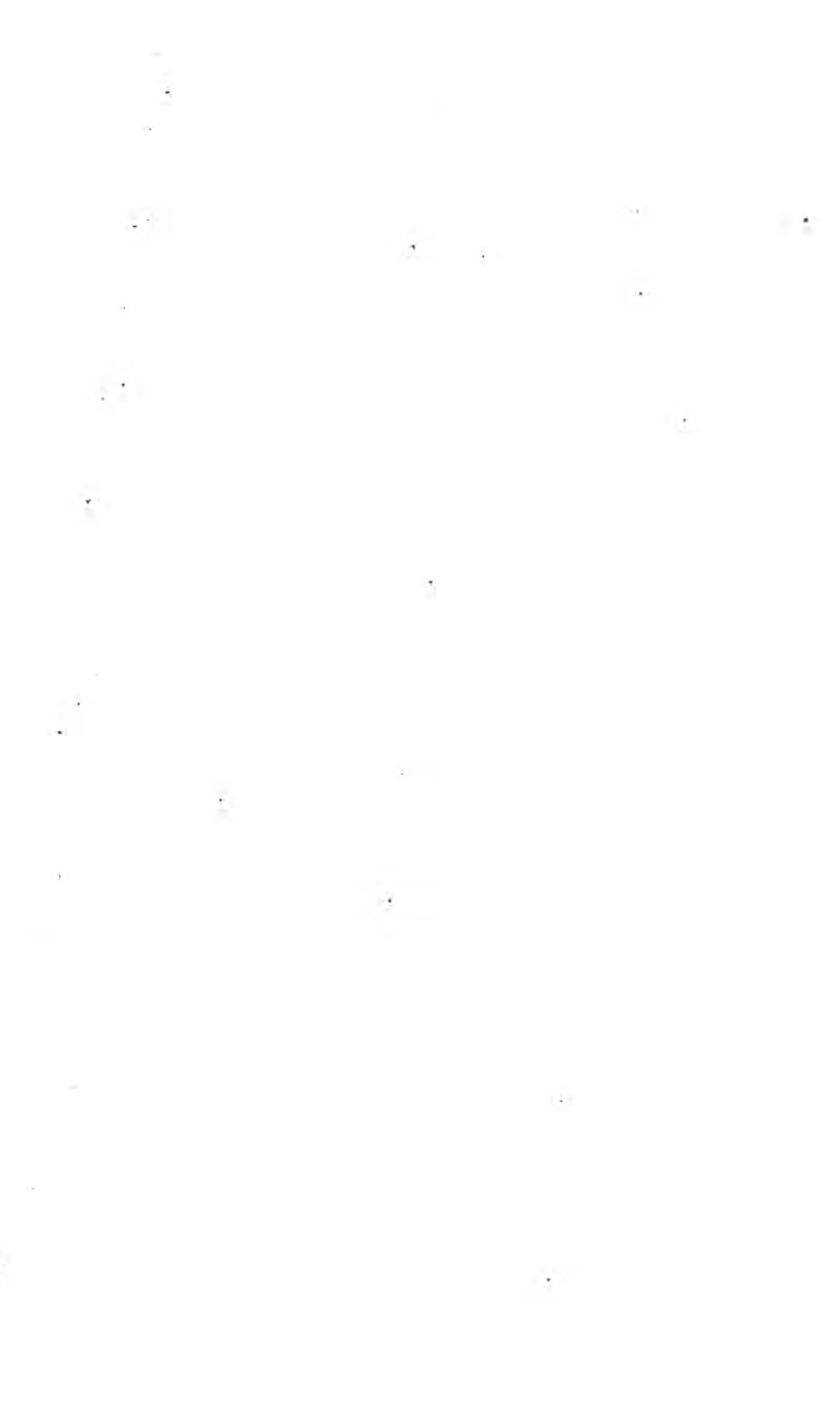
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DEDICATION.

To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject, the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity ; this work is respectfully dedicated.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and his Son, Jesus Christ. And these things write we unto you, that your joy may be full."—I. JOHN, i—3, 4





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INTRODUCTION.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said: See, this is new. It hath been already of old time, which was before us."—Eccl., i.—9, 10.

UNTIL quite recently, when Spiritualism has been named, the devout Catholic has crossed himself, and the prudent Protestant has thought it to be either diabolical or at least tending directly to evil. Hundreds of books have been written conclusively proving—in their author's estimation—that it has no foundation in fact, that its ideas are incomprehensible and impracticable, allied to magic and sorcery, or that it is a system of fraud and deception.

Many have stood aloof from fear, who inwardly have believed in its marvels, and many of its professed friends, from their inordinate zeal and lack of judgment, have repelled those, who, moderate in their own views, cannot allow for the enthusiasm of others.

That it may be used for evil purposes its true friends acknowledge; but so may chemistry and medicine. The soothing effects of opium, which result from a proper administration of the drug, may be converted into narcosis and ensuing death. Water, which is essential to man's existence, and which, under proper conditions, is his servant, becomes his destroyer under other circumstances. The fire which protects him from freezing will destroy him by burning, and similar objections apply to all that is most beneficial on earth; and if we were to avoid these things for the same reasons that some do Spiritualism, we would have to dispense with nourishment, with fuel, and even with a protecting roof: for this might fall and crush us.

The belief in a world of spirits, and of the intercourse of these with men—these being the cardinal truths of Spiritualism—is the only belief that has always and everywhere prevailed. In all nations, in all ages, spiritual revelations have been made, either by direct communication, by impression, or by control; and these are the origin of all religions, and modern Spiritualism is the key to the understanding of them.

Modern Spiritualism is but a quickening, an outburst of the spiritual phenomena, and of spiritual intercourse, which in their origin are coeval with that of man, and which have attended upon him through all the ages down to the present. Modern Spiritualism dates from the time that the key to a proper understanding of spiritual manifestations and communion was discovered, twenty-six years ago, by a little girl—Katie Fox. Since then these truths have been recognized and comprehended, as never before, by constantly and rapidly increasing numbers, and this age has become signally conspicuous as that in which a dispensation, a revelation, equal in importance to any ever received by man, has been given him by God.

"The manifestations," William Lloyd Garrison says, "have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse, in accounting for them. As these manifestations continue to increase in variety and power, so that all suspicion of trick and imposture becomes simply absurd and preposterous, and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive, it becomes every intelligent mind to enter into an investigation of them with candor and firmness as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical."

It is a great mistake for modern Christians to suppose, as the majority do, that the spiritual world is far removed from this. They readily admit that when Jesus lived on earth, God and the good angels were with and around him and his disciples, but there seems to be a deep impression on their minds, that since Jesus left the earth he must have departed to some distant sphere, and that the angels and even God Himself had departed with him.

I shall attempt to correct this error, so fatal to all spirituality, and to show by incontrovertible evidence that the spiritual world is around and about us; that we are living in it equally with disembodied spirits, and that though these are generally unseen by us, we are not invisible to them, and that they are powerful for good and evil to us as they were in former days to the ancient Hebrews and Christians, and that many minister to us as they did to Jesus and his disciples; that the ladder which Jacob saw resting upon the earth while reaching to heaven, and at the top of which was God Himself, and upon which were seen angels or spirits ascending and descending, has never been removed; that its steps are still firmly in place, and

are only worn to smoothness by continuous use, and that throngs of celestial beings are passing and repassing as they were in the olden time, and now as then, are employed in bearing the supplications and desires of mortals to the Throne of Grace, and in bringing from thence spiritual blessings and assurances of hope and cheer to mankind.

I believe that God works only in harmony with, and through His laws, that these laws are as eternal as Himself, and that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done."

I shall attempt to prove the genuine character of the so-called miracles of the Bible, by evidence as strong as that required to decide the most important cases in our courts of law, by establishing the fact of the occurrence of similar miracles in our day, constantly occurring in our midst, and which may be witnessed by all, and have been witnessed by thousands of persons of greater intelligence than most of those who witnessed the Bible miracles, and upon whose testimony these depend for credibility; and while I contend for equal credibility for both those which are recorded in the Bible and those which are now occurring, I shall be able to show that the different phases of spirit manifestation at the present time are fully as wonderful as those in ancient times, and that whereas they were little understood then they are far better understood now, this arising from the superior intelligence of our age; and this superior intelligence also enables us to appropriate the knowledge received through these sources, and to use it for the advancement and elevation of mankind.

In contending for this, it will not answer for orthodox Christians to impute to intelligent Spiritualists superstition, for our whole object is only to establish by existing continuously occurring proofs that which by them is received on ancient testimony alone; and if we are superstitious in accepting that which all our senses and our reason recognize as reality and truth, they are doubly superstitious in building their religious and moral faith upon similar manifestations occurring in darker ages, and the credibility of which rests solely upon the testimony of comparatively ignorant, incompetent, and sometimes interested witnesses. If the testimony of these nearly unknown witnesses as to the supermundane revelations of their times, is accepted as sufficient evidence, upon which to base a system of religion, it should be evident to every rational, unprejudiced mind that no charge of superstition can reasonably be made by its adherents against us, who base our faith upon equally marvellous revelations given directly to us. We build on positive, undeniable evidence: they upon ambiguous testimony. Upon which side is superstition?

"If a man die, shall he live again?" Millions of the sons daughters of earth are to-day crying aloud for an answer to this question. Why has it not been satisfactorily answered? It is because the answer can only come from beyond the grave. The Church says this answer did come from there two thousand years ago, alas! the voices of the dead have since been hushed and silence. Herein lies the weakness of this assurance of the Church, that with it is the equally authoritative declaration, that what was possible then is no longer possible. Men are called upon to believe that a miracle then took place in the very face of the fact that no living man ever saw a miracle performed, and in the face of the declaration by the Church that one is now impossible. Is it at all surprising that intelligent, reasoning men of this day hesitate or refuse to accept this assurance as satisfactory when they perceive that the only foundation for this dogma of immortality rests upon the testimony of comparatively unknown writers, who lived many centuries since, and whose testimony upon many other important points differs so materially that it casts doubts upon the actual truth of the miracles by which a future life is claimed to be proved?

What men want is present evidence, not past testimony; evidence that will powerfully appeal to both the reason and the senses. The Protestant church furnish this evidence? It is plain that she cannot, for she asserts that no such evidence is possible, and entrenched in her venerable opinion she shuts her eyes against the truth of truth which a quarter of a century since arose upon the spiritual horizon, and refuses to permit its rays to illumine the dark recesses of her moss-grown sanctuary and dispel the ignorance of spiritual truths which pervades its atmosphere.

It is a principal object of this work to show that there is present evidence of a future life, that it is accessible, and that it is of a character which cannot be disproved; that it is scattered all about us so freely that all can grasp it if they will only labor for it as they do for material blessings, and that this evidence is mostly identical with that which was furnished by Jesus and his disciples, the difference being that while we must in faith accept their testimony as to this evidence, Spiritualism presents the direct evidence in the demand being upon reason, not faith.

We contend that through the revelations of Spiritualism, conclusive proofs have been deduced of the existence of the soul, and that the question of its existence no longer belongs to the province of metaphysics nor to that of popular theology, but to that of spiritual science.

The great majority of our people, even those of the highest intelligence, are as oblivious to the marvellous character of the spiritual manifestations that now abound in our land, and especially in our large cities, as most people are to the immensity of the financial treasures which are hidden in the vaults of the edifices which they frequently and carelessly pass on their ways through our moneyed centres. No outward signs, or but those of the most unpretending character, indicate to the passer the amazing sights that meet the eyes of the initiated; but all around them lies hidden this spiritual wealth, in which with will and determination they can participate.

If the verity of one spiritual apparition can be proved, it is sufficient to establish not only the possibility, but the truth, of the return of spirits; and if clairaudience in a single instance can be substantiated, the truth of spirit intercourse is equally established. These two facts are at the basis of modern, as they are at that of ancient Spiritualism; and thousands of as enlightened, clear, and strong-headed persons as can be found in America and Europe, testify, and furnish corroborative evidence to support their testimony, that of their personal knowledge spirits have appeared to and conversed with them, not in single instances only, but in some cases scores and even hundreds of times.

To this mass of testimony the writer can add his own, and can certify that he has seen spirits of departed human beings many scores of times, they being either fully or partially formed and rendered visible to his eyes by the spiritual process of materialization—all these in the presence of mediums; while he has, apart from any medium, in one instance when alone in his own room in broad daylight, seen an angel visitant more plainly, if possible, than any of those materialized through mediums; and another he saw while travelling in a railroad coach. In the presence of mediums, he has conversed with spirits hundreds of times, their voices ranging from coarse masculine to delicate feminine, and from the loudest conversational to the lowest whisper.

That the results flowing from the proper investigation and true knowledge of Spiritualism are not evil, is admitted by all the most sensible, purest, and best men who have acquired any considerable insight into its mysteries; and speaking for myself, I can truly say, as I said in my little pamphlet "Claims of Spiritualism," that I have never found anything, 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 toward the Bible, which I now read in 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.

Lord Dunraven, of England, a Roman Catholic, became a convert to Spiritualism through the mediumship of Mr. D. D. Home, and the evidence of the divine character of its truths was so overwhelming to his mind, that, in despite of the restraints which his Church imposes upon all such unsanctioned manifestations, he manfully proclaimed his convictions in the following words :

"A difficulty not easily got over stands in the way of the adoption of the evil-spirit theory, namely the fact that conversions have been made by the agencies of Spiritualism from Atheism, and from simple Deism to Christianity. To take one instance, Dr. Elliotson was a strong materialist and unbeliever; he was converted through Mr. Home's manifestations to Christianity Again others, among whom are four or five of my own acquaintances, have been led, by the same means, from Unitarianism to a belief in the divinity of Christ. Still more striking are the cases where persons have been brought into the church of Rome, several examples of which have occurred in America, and a few in England Nor can the express testimony be overlooked, of some pure-minded, earnest persons, as to the elevating effect of Spiritualism upon their hearts and souls. Take for example the interesting and striking account of the closing years and death of a very beautiful character, the late Mrs. Home, as described by Mrs. Howitt and Mrs. S. C. Hall To ascribe such peace and joy in believing, such love of our Lord and resignation to his will, as led the Bishop of Perigieux, who administered the last sacrament to Mrs. Home, to remark 'Though he had been present at many a death-bed for heaven, he had never seen one to equal hers'—and she a professed Spiritualist, and the wife of one of the most noted mediums in the world. To ascribe, I repeat, such results to the agency of the Father of Lies and arch-enemy of mankind, must appear as impossible to many as it must be revolting to the two gifted writers whom I have quoted, and who bear such strong testimony to the blessed influence which Spiritualism has exercised upon their own lives and faith."

The fruits of true Spiritualism cannot be otherwise than such as are set forth in the above language, if it be, as we claim, that Spiritualism demonstrates what Christianity teaches—that it is Christianity minus the framework of the ecclesiastical structure—that it is Chris-

tianity stripped of the terrors with which superstition and error have invested it.

Christian Spiritualists regard the New Testament as divinely inspired, though they may not so regard every idea, sentiment, or statement therein, claiming the right, and believing it to be their duty, to subject even this record to the test of their reason. Its teachings are by them interpreted in a higher spiritual sense than is generally done by orthodox Christians, but not in a higher sense than as they believe they were interpreted by the primitive Christians and by multitudes of pure, enlightened men in succeeding ages and are by many acknowledged Christians of the present day.

As to the Old Testament, its historical portion we regard precisely as any other accredited history with no higher claims to divine inspiration, but as abounding in narrations of spiritual phenomena and and of spiritual communications—often the manifestations of good and wise spirits, and perhaps nearly as often of low and undeveloped ones.

Regarding other portions of the Old Testament on the one hand, they are characterized by sublimity of conception and grandeur of expression, embodying the loftiest ideas of Deity, vividly representing the dependence of man upon his Maker, and of the necessity of absolute trust in Him, urging to the performance of duty, and inculcating lessons of the purest morality; while on the other hand, there is much that is open to objection on the score of unworthy conceptions of the character of God, and of man's relations to Him, and to his fellow-men, so that while we find no difficulty in accepting much of the Old Testament as divinely inspired, we consider quite as much entirely destitute of any claims to inspiration. While much of it is worthy of being reverentially received as the word of the Lord, a large portion of it we believe to be unworthy of acceptance, and it should even receive the condemnation of every mind that is in harmony with, and capable of appreciating, the higher spiritual truths and elevated sentiments pervading other portions of the same volume.

There are obvious and serious discrepancies in the narrations, views, and teachings, of many of the Old Testament writers, differing with themselves on different occasions, and oftentimes with each other, as just observed, in their conceptions of virtue and morality, and of spiritual truths. These are to be taken in connection with the imperfection of the characters of many of them, as admitted in their own writings, and the evidence from these two sources establishes the fact that the agencies through whom these writings were received were liable to the usual failings and imperfections of other men, morally and in-

tellectually ; and as the instruments were imperfect, and some of their utterances contradictory and objectionable, we conclude that everything that came through them, and is recorded as spiritual utterance, should be examined and weighed before acceptance.

We are supported and confirmed in these views by the personal knowledge we have of mediums in our day—instruments also, through whom spirits, both good and bad, now speak to men, all of whom we find to be fallible men and women, liable like us to err in their own proper judgment, and from their imperfect organizations mentally and physically, as instruments for spirit communication, liable to corrupt, though unconsciously, the messages transmitted through them.

To the Spiritualist the Bible is of quite as much value as it is to the orthodox Christian ; for while to the latter only the New Testament can be made to sustain his belief, to the former the whole Bible is a history of spiritual manifestations in that period, similar in character to those in our day, upon which his belief is mainly founded. And while the Churchman wholly relies upon the intrinsic evidence contained in the Bible itself, for proofs of the truth of his belief, the Spiritualist accepts that evidence, and corroborates it by reference to incontrovertible proofs, that all that gives force and vitality to that evidence is present to-day, even as it was then, and thus through Spiritualism modern Christianity is furnished with those proofs, for the lack of which, as a system, it has in our age steadily lost ground in its conflict with materialistic science.

Viewed in this light, the Bible becomes luminous with supernal wisdom ; it is no longer a compilation of inexplicable ideas and mysteries, but speaks with divine authority and with clearness to the spiritual natures of men. The Bible is a revelation of God to man. Spiritualism is also a revelation from God, and supplements the former. It does not supersede the divine law revealed in the Bible, but confirms, ratifies, and lucidly interprets it, and we venture to declare that every Bible truth, every truth of which there can be no important difference of opinion as to its character and relationship to the welfare of mankind, is fully, unequivocally endorsed by the revelations of modern Spiritualism.

I say it considerably and regretfully, that comparatively few persons really believe in a spiritual-world, or in the human spirits who inhabit it. A very large proportion of those who profess to believe in an after-life, and who honestly think they do, in reality do not. They believe that they believe, and the best evidence of their unbelief is, that they will almost invariably evade any discussion of the subject,

and are disposed to thrust it aside as one of the host of threadbare dogmas which no longer interests them.

Now I contend that to the great majority of people, there is no question that concerns them, not even as to matters pertaining to this life, which will so forcibly attract their attention as this, when they can be brought to perceive a substantial reason for giving it such attention. I have many times been a witness to the strength with which this subject will attract the attention of persons who are apparently indifferent so soon as they obtain their first glimpses of the truths of Spiritualism. Persons of high intelligence, who, for want of evidence, have, as they suppose, forever consigned the question of a hereafter to oblivion, so far as they are concerned, will exhibit the most intense interest in everything bearing upon this subject. To them it suddenly becomes invested with the charm of novelty—it is no longer a dead issue, but a living one clothed with the highest importance that any subject can possess. There are millions to-day who are in this condition of passive unbelief; they have sought until they are weary for evidence to settle the question, and they are hopeless of ever obtaining it, and have thrust the subject aside as one of unprofitable speculation.

To all such who deem, as Mrs. Emma Hardinge Brittan says:

“All earths boundless millions as dead! dead! lost! gone! no one knows whither, never to return; to give no sign, no echo, no dim vibration from that vast gulf profound of unfathomed mystery; what a picture is that, which suddenly brings them in an instant face to face with the mighty hosts of vanished dead, all clothed in life, and girded round with panoply of power and light and strength, with vivid memory of the secret wrongs deemed buried in their graves. The wrong-doer and his victim face to face; earth's murdered ones in life again, her loved ones supposed to be crumbling into dust, in busy, active life fanning our cheeks with threads of golden hair. Why, the very air is full of them. Our city streets are thronged with an unseen people, who flit about us, jostling us in thick crowds; and in our silent chambers, our secret closets, and our busiest haunts, their piercing eyes, invisible to us, are scanning all our ways. The universe is teeming with them. **THERE ARE NO DEAD!**”

It is this prevalent unbelief, unconfessed and unknown, in so many instances, even to their own minds, that renders everything relating to spirits and spirit-life so unnatural in the view of the majority of men, even of members of our churches. When we inquire of such, “Do you believe we have souls?” the answer will uniformly be, “Certainly we do!” And if the subject be pursued, it will be

found that they possess a vague idea that the souls of mankind at death are translated to heaven, or to a place of punishment ; but pursue the subject further, and as they assume a continued existence, endeavor to find what are some of its conditions, and they are immediately afloat without compass or rudder, and generally retreat from any further discussion of the question.

If we were permitted to further question such professed believers, we might ask : " As you admit a continued existence for the human soul, and a world in which it exists, must not this soul and this world be adapted to each other ? Does the soul possess the characteristics that constitute a personality, or is it a formless essence or vapor ? As your faith rests upon the teachings of the Bible, can you reject the substantiality of the spirit or soul when every word therein relating to it tends to establish its substantiality ; when all through its pages spirits are described as possessing the form of man—the power to apply force to material objects—as speaking, directing, persuading, commanding, teaching, and warning ? " All these manifestations implying intelligence and power, and the capacity of exercising both with the possession of other faculties and affections, characterizing human beings on earth, each and every title of evidence relating to them tending to prove that every faculty, power, and attribute which distinguishes man is also possessed by them.

If it be admitted that spirits do exist, and that we can accept the testimony of the Bible as sufficient to prove their possession of the faculties and functions that characterize them, we must further admit that they are substantial, though, when considered in relation to gross matter, they may be immaterial, and that as they are substantial they can exist only in a substantial world—a world fitted for their condition—as it would be a reflection upon the wisdom of the Creator, whom their existence proves to exist, to place them in a world unsuited for their existence. It must be then further admitted, that as they are substantial their world must also be substantial ; and when we reach this point, if we can prove that all their testimony in modern times is concurrent in support of the fact of their world being as much like ours as they are like us, we furnish the only further evidence required to render reasonable their own declarations, that they possess the means of meeting every want, of indulging every taste, of exercising every faculty ; and it is not for us to reject their testimony merely because it is of a character to prove what we before were ignorant of or rejected.

" They are all plain to them that understandeth, and right to them that find knowledge."

If the Right Rev. Dr. Clark ; Protestant Episcopal Bishop of Rhode Island ; correctly interprets the Bible, these views of the absolute identity in all respects of the freed spirit, with the previously embodied one, and of the substantiality and naturalness of the spiritual-world, are taught therein as we hold them.

I extract the following remarks of Bishop Clark's from a sermon preached by him Feb. 1, 1874, at Christ's Church, New York, as reported in the *New York Times*. The subject was "Personal Immortality." He says :

"One opponent said, 'If you base the immortality of man upon the teachings of the New Testament, then it becomes identified with a doctrine of resurrection, which is equivalent to the reconstruction of our present bodies at some future period—the recombining of their existing elementary atoms, after they have been blown hither and thither by the winds, and have been resolved into their primitive gases ; entering in this form, into the composition of various kinds of vegetable life ; perhaps into the substance of a thousand different human bodies.'

"This was not the Christian idea of the resurrection ; and St. Paul called the man a fool, who held such a doctrine as that. That the spiritual body was somehow enwrapped within the folds of the material form, as the oak was latent in the acorn, and would hereafter rise out of the natural body ; was Scriptural and rational. That there would also be an analogy between the natural and the spiritual body, as well as some sort of identity in the two forms of existence ; he did not doubt. God gives to every seed his own body. While the substance or underlying essence of the one must be unlike that of the other, there might still be a resemblance in their appearance, and to some extent in their functions. It was a significant fact, that wherever spiritual beings were spoken of in Scripture, as revealing themselves to sight, they appeared in bodily forms, and were spoken of indiscriminately as angels and men. The Saviour ascended into the heavens in a human form, which the articles of the church taught us He still retained. *It was absurd and unscientific, to deny the existence of spiritual beings endowed with spiritual bodies, and capable of exercising all the functions which pertained to the highest condition of being, merely on the ground that we did not know how they were constituted, and by what modes they acted.* When we could tell by what process mind acted upon body, and body upon mind, in our present form of existence ; how it was that a thought could give an impulse to the flow of the blood, and the stagnation of blood arrest the action of thought, then we might deny with some better show of reason, the fact of our own immortality, because

we were not able to comprehend the mysteries of that immortality."

"There is one thing which stands in the way of a belief in our immortality; or at any rate makes belief so shadowy and unsatisfactory, that it takes no positive hold upon the popular mind, and excites but little real interest; and here he would prefer that the objector should state his own case. 'I find myself,' he said, 'endowed with a great variety of tastes and capacities. If there is a God, and I am made in His image, all these gifts must have come from Him, and therefore they are the transcript and reflection of corresponding qualities pertaining to His own being. I love music and art; I find my happiness in exploring the wonders of science; I delight in genial society and the brisk flow of elevated humor; I like to study men in the histories of the past, as well as in the conduct of the day. At times I find myself absorbed in the great mysteries of philosophy—in trying to open the secret chambers of thought; and while I acknowledge that a sound moral nature and a profound sentiment of reverence, are essential to a well-balanced character, I do not think that a man can fill up the full measure of his being, if he is nothing more than what is ordinarily understood to be a pious person; and any condition of existence would therefore seem to me imperfect, and unsatisfactory, in which all the nobler elements of my nature did not find room for development and expansion. But in the view that is ordinarily presented of the future world, I find no recognition of any such opportunities, or of any varieties either of character, or employment. Heaven is a place "where congregations ne'er break up, and Sabbaths never end." As if mere rest from labor, and attendance upon religious services, filled up the whole measure of one's desires and capacities!

"What should we say in reply to all this? Many highly respectable Christians would respond to the effect, that such vain talk only indicated the want of true spirituality, and the dominion of a carnal mind; and then go home to the enjoyment of their books, and pictures, and pleasant gardens; perhaps to resume the discussion of the matter around a table loaded with luxuries, and sparkling with costly wines. Was it not better to acknowledge, that God was honored and served, by the consecrated use of all the powers and faculties with which He had endowed us, and that an immortal life must provide for the culture and exercise, of every lofty gift which pertained to our nature? He believed, that as the redeemed would be employed hereafter in ministries of love and mercy, *so there would be ministries of art and ministries of science: researches into the great facts of the universe, which had been prematurely arrested here by the hand of death, would be*

taken up again, and prosecuted to the end hereafter. In this primary stage of our being, we just read a chapter or two in the great book of knowledge which God has given us, when it dropped from our hand, and the mortal vision closes forever. We had only had time, to get some faint, imperfect notions of the marvels of creation ; the mysteries of the human soul ; the strange anomalies of human life ; the profound depths of the divine economy ; with an eternity before us, which must be occupied with something ; with faculties immeasurably quickened and expanded by the new sphere of existence upon which we had entered ; with a field of observation opened to our view which knew no boundary or limit ; with no servile work to do ; no clothing to weave ; no food to raise ; no houses to build ; no investments to watch. Was there any doubt, that there would be such various and noble employments for the mind, and the heart, as would test to the full every capacity of our being, and reveal to us, one by one, such infinite wonders, that the song would spring spontaneously and perpetually from our lips, "*Benedicite omni opera Domini*" ? With angels and archangels ; and with all the company of heaven ; the redeemed would laud and magnify God's glorious name in one unceasing anthem : but its chords and harmony would be varied and multitudinous as the stars.

"He had much more sympathy with those earnest, but doubting souls ; who were crying out of the darkness, and looking in vain for some gleam of light to illumine the pathway of the eternal future, but still looking with anxious hope, and trying to live as they think God would have them live, whether they cared to die as the beast dieth or not ; than he had with that great multitude who passively accepted the fact that they were to live somewhere forever, and then go about their work, and their play, as if nothing concerned them beyond the gains and the amusements of the day. Better to doubt honestly than to believe stupidly. It was one thing to accept the fact of immortality as a part of one's creed ; and another thing to receive it into the soul as a living power ; so that we actually entered into our own eternal life this side the grave."

Bishop Clark is not the only clergyman that preaches the higher truths of Spiritualism : hundreds of others are enunciating them from their pulpits ; some unconsciously, but many with a full realization, that it is through the ministry of angels, or spirits, as now manifesting and teaching through mediums, that these truths have reached them.

And it is not only among the clergy and their congregations, that Spiritualism is making progress, but, in a more remarkable degree and manner, it is invading editorial "sanctums." There are few

daily or weekly journals, published in the cities of New York and Brooklyn, that have not on their editorial and reportorial staffs at least one believer, and sometimes three or four who believe, at least in the phenomena of Spiritualism. This knowledge on my part is partly personal, and partly derived from others who have personal knowledge of the fact. These creators and moulders of public opinion, have been brought to their present belief chiefly from witnessing the marvellous manifestations that come through Charles H. Foster, and Dr. Henry Slade; and it is a source of gratification to Spiritualists to notice the altered tone of the majority of these journals, when treating of Spiritual manifestations. There is now little of that vulgar abuse of Spiritualism, which but a few short years since, characterized nearly all our secular journals in these cities; and the work of enlightenment is rapidly advancing, and to the press we hopefully look for the means of placing before the public, Spiritualism in its true and convincing aspect. The conductors of our public journals, of all men, are best fitted to sift and collate facts; and it is in facts capable of demonstration that we deal.

At first it was my intention to elucidate the character of the different gifts enumerated by St. Paul, as understood by eminent commentators and writers on the Bible; and then to have shown how they are viewed by Christian Spiritualists; but this design, if carried out, was found to be of such magnitude, that the limits of this work would not admit of it. For this reason the design was abandoned, and I now present the simple texts, and, with a few exceptions, do not quote Church authorities upon them, nor attempt any extended inquiries, but accept their meaning in the light that modern Spiritualism views them. This renders the plan of the work more simple; less controversial; and I believe it will prove more acceptable to the general reader.

Throughout this work, I have to the best of my ability, avoided a forced construction of the meaning of any passages of Scripture: where there have been doubts in my mind as to the meaning, I have never intentionally attempted to bend or distort it to assist the cause I advocate. The proofs are too numerous, the evidence throughout the Bible too strong and clear, to admit the least excuse for any such constructive dishonesty.

In all cases where I have quoted spirit communications, they have been such as are corroborated by communications from other spirits, who have given proofs of their reliability. Thus I have often quoted

from the answers given by spirits through the mediumship of Mrs. Conant, of Boston, but have only done so when the views and sentiments expressed, have harmonized with those given through other mediums of established reputation. I do not by any means endorse all that comes through Mrs. Conant, or through any other medium, as all spirits, and all mediums, are fallible.

In relating my personal experience, I have drawn freely from my notes, taken either at the time or immediately after the occurrences recorded, and in so doing I have in a number of instances used portions of the notes which had previously been published by me anonymously in a small pamphlet entitled "The Claims of Spiritualism." I also have in two or three instances, incorporated into this work portions of articles written by me, and previously published in public journals.

It has been with much reluctance that I have published so much of my personal, and even some of my family experience; but after careful consideration I found it would be impossible for me to dispense with this evidence, and yet do justice to the subject, and I have been compelled to submit to what under other and different circumstances, would be an indelicate exposure of private history.

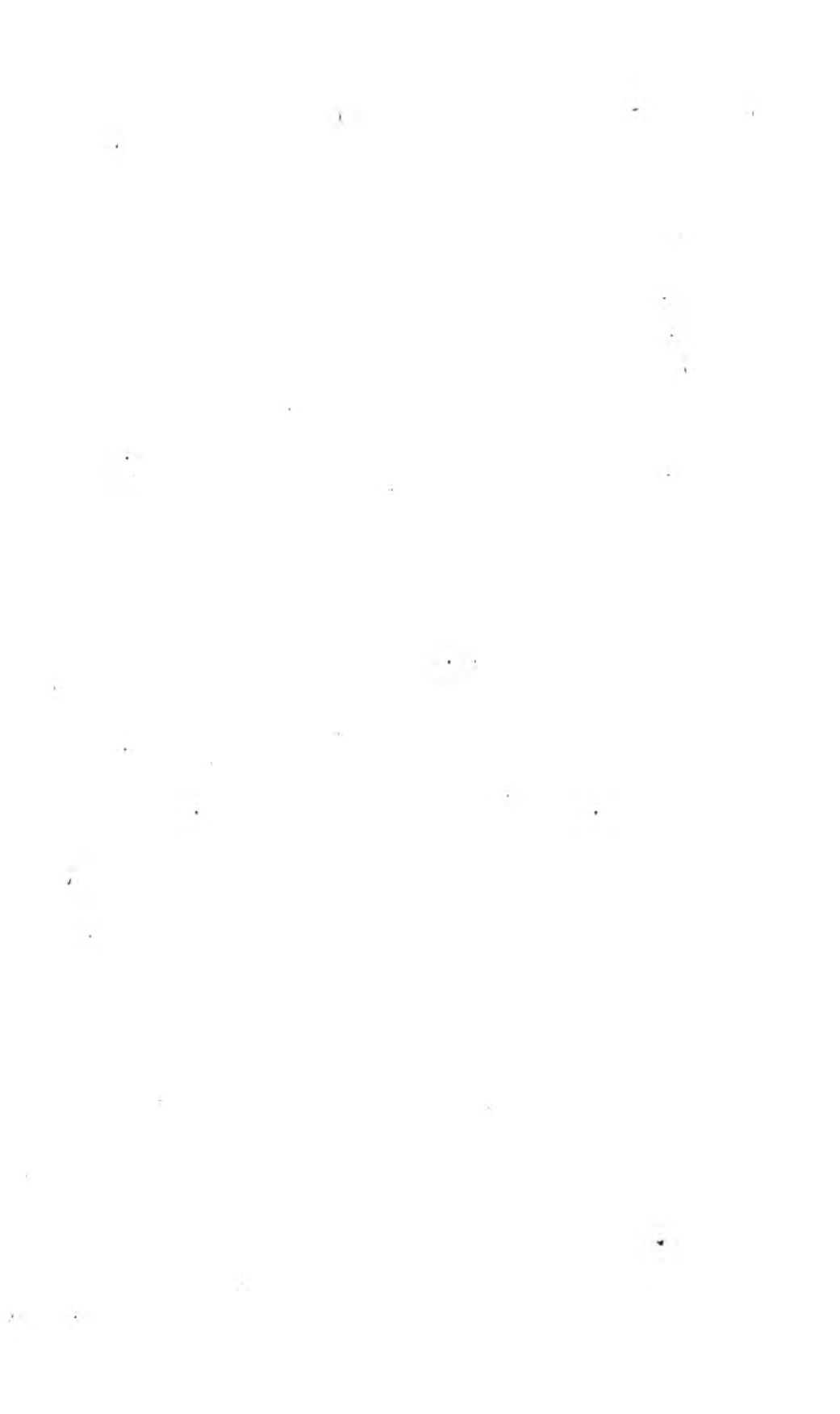
I beg the orthodox Christian reader to believe, that no word or sentence herein contained, has been penned in bitterness towards any Christian creed or sect. To vindicate what I believe to be God's truth, I have occasionally expressed myself warmly, freely; but where I have condemned, it has always been my intention to lay bare sin or error, not to wound; for the right to differ is the sacred right of all.

I have a favor to ask of the reader; it is that in the perusal of this work he will be kind enough to give it the benefit of the advice of Lord Bacon; to

"Read; not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider."

E. C.

196 CLINTON AVENUE, BROOKLYN, }
NEW YORK, August 1, 1874. }



THE
IDENTITY
OF
PRIMITIVE CHRISTIANITY
AND
MODERN SPIRITUALISM.

CHAPTER I.

SPIRITUAL GIFTS.

"Now concerning spiritual gifts, brethren, I would not have you ignorant."

"Now there are diversities of gifts, but the same Spirit."

"And there are diversities of operations, but it is the same God which worketh all in all."

"But the manifestation of the Spirit is given to every man to profit withal."—
I. Cor. xii.—1, 4, 6, 7.

PERHAPS a majority of Christians to-day, believe that the apostles, and some of their Christian cotemporaries, exercised some mysterious gifts or powers, that came to them by virtue of some divine and miraculous dispensation; and that these powers ceased with the apostles; or at least with their immediate successors.

In this work, it is my design to show what these gifts or powers were; and in doing this, I shall rely principally upon the evidence that similar gifts or powers now exist; and are exercised; and that their results are similar to those in the times of the apostles. I also hope to establish the fact, that the gifts then known, were positive spiritual powers, wielded under certain laws and conditions; and not pretensions based upon superstition, as some suppose; and I believe it will be an easy task to prove that these gifts are possessed by certain persons, and are in operation now as then; that the same laws govern their exercise to-day as then; and that they are identical in source and character.

In attempting this, it would be desirable at the outset, to have a clear understanding of the nature of these gifts; but this knowledge will be elicited in the progress of the work, and the inquiry at this time would be in anticipation of what will necessarily be brought out, by comparison with actual manifestations of similar powers in our time.

That these gifts were exercised by Jesus and His disciples, no Christian denies; that all believers were exhorted to acquire and exercise them, is equally clear. Paul says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." And again, "Follow after charity, and desire spiritual gifts." I. Cor. xiv—1; and in his first epistle to Timothy, iv—14, he exhorts him to "Neglect not the gift that is in thee."

These gifts are commended to the attention of all, as being something exceedingly desirable; and not Paul alone, but all other Christians at that time, regarded them as a principal; if not the main prop of their faith—the sensible proofs of their divine mission.

Paul declares that "there are diversities of gifts, but the same Spirit." In himself, were the proofs of the truth of this declaration; for, with the exception of Jesus, he possessed a greater number of them than any other character in the New Testament; and as a pre-eminently enlightened man for that generation, he was qualified to judge, and his opinions should have weight, especially upon the question of their common spiritual origin.

What were the different gifts? We are not left in ignorance as to this, for in the same chapter he enumerates them, as follows:

THE WORD OF WISDOM.
THE WORD OF KNOWLEDGE.
FAITH.
GIFTS OF HEALING.
WORKING OF MIRACLES.
PROPHECY.
DISCERNING OF SPIRITS.
DIVERS KINDS OF TONGUES.
INTERPRETATION OF TONGUES.

As we proceed, I shall treat of these separately; and attempt to show that they are all in operation to-day, as in the times of the Apostles; being as freely bestowed, and as conclusive in their results as then.

Had Paul been writing at the present time, it would have been

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"Now concerning spiritual gifts, brethren, I would not have you ignorant."

"Now there are diversities of gifts, but the same Spirit."

"And there are diversities of operation, but it is the same God which worketh all in all."

"But the manifestation of the Spirit is given to every man to profit withal."—
I. Cor. xii.—1, 4, 6, 7.

PERHAPS a majority of Christians to-day, believe that the apostles, and some of their Christian cotemporaries, exercised some mysterious gifts or powers, that came to them by virtue of some divine and miraculous dispensation; and that these powers ceased with the apostles; or at least with their immediate successors.

In this work, it is my design to show what these gifts or powers were; and in doing this, I shall rely principally upon the evidence that similar gifts or powers now exist; and are exercised; and that their results are similar to those in the times of the apostles. I also hope to establish the fact, that the gifts then known, were positive spiritual powers, wielded under certain laws and conditions; and not pretensions based upon superstition, as some suppose; and I believe it will be an easy task to prove that these gifts are possessed by certain persons, and are in operation now as then; that the same laws govern their exercise to-day as then; and that they are identical in source and character.

as he did unto us who believed on the Lord Jesus Christ, what was I, that I should withstand God?"—Acts, xi—17.

From Mark, ix—38, we find that others cast out devils or evil spirits : from Acts, viii—11, it is seen that Simon worked his sorceries upon the people—the practice of sorcery being only a perverted exercise of a spiritual gift : and in Acts, xvi—16, we read of "a certain damsel possessed with a spirit of divination."

Other passages also attest, that these gifts were not confined to believers ; they only possessing them in greater perfection, corresponding with their greater spiritual development. We contend that the gifts of the Spirit are inherent in the race, and are ever ready to be called forth, when proper conditions exist ; and that as these conditions are exceptionably favorable in our day, their manifestation is more marked than in any period since the time of Jesus and the apostles.

In those days these gifts were esteemed as blessings from God ; designed for the benefit of the recipient, and of all who participated with and through him. Thus we regard them to-day ; not as subjects of wonder or speculation, but as the gifts of God ; through the proper exercise of which, man is destined to prove his immortality ; his universal brotherhood ; and his birthright as a child of God ;—for "the manifestation of the Spirit, is given to every man to profit withal."

These gifts were the same that Jesus exercised, and which He conferred upon His disciples :

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits ; to cast them out ; and to heal all manner of sickness, and all manner of disease"

"Heal the sick ; cleanse the lepers ; raise the dead ; cast out devils ; freely ye have received ; freely give."—Matt. x—1, 8.

Again Jesus tells them :

"But when they deliver you up, take no thought how, or what ye shall speak ; for it shall be given you in that same hour what you shall speak."—Matt. x—19.

They shall be impressed what to say. These gifts he also conferred on the seventy :

"After these things the Lord appointed other seventy also ; and sent them two and two before his face into every city And heal the the sick therein."

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."—Luke, x—1, 9, 17.

These gifts were also promised to all that believed :

"And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ;

"They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover."—Mark, xvi—17, 18.

And again :

"Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father.

"And whatsoever ye shall ask in my name, that will I do ; that the Father may be glorified in the Son."—John, xiv—12, 13.

Modern Christians do not believe in the daily fulfilment of these promises at the present time ; Spiritualists do ; and we also believe that it is the mission of Spiritualism to restore this lost belief to the Church ; as it also is to leaven it with the spirit of Christ.

Peter constantly exercised some of these gifts. He cured the man lame from birth : Acts, iii—6. He cured Æneas of the palsy : Acts, ix—34. Restored Tabitha to life : Acts, ix—37 to 41 ; and effected other so-called miracles. Paul cured the cripple at Lystra : Acts xiv—8 to 10. He conferred the Holy Ghost : Acts, xix—6. "And God wrought miracles by the hands of Paul : " Acts, xix—11, 12. He was also guided by spirit direction ; as we find from Acts, xxi—4.

"And finding disciples, we tarried there seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem."

From this passage, it appears that Paul received instructions from spirits, through the gift of "the word of knowledge," as to when and where he should go.

It is evident, from the earliest writings of the Christian fathers, that these gifts were abundantly distributed through the Primitive Church through the agency and teaching of the apostles, and disciples, and that they remained with the Church for at least two centuries, and were recognized means for upholding and propagating the faith. Mosheim says : "It is easier to conceive than to express how much the miraculous powers, and the extraordinary divine gifts which the Christians exercised on various occasions, contributed to extend the limits of the Church. The gift of foreign tongues appears to have gradually ceased, as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still con-

ferred upon particular persons here and there." Mosheim, *Eccl. Hist.*, B. I., Cent. ii. Part I., Chap. I.

It is not necessary for the elucidation of our subject, that I should make—and the limits of this work preclude—any further reference to evidence that these gifts remained with the Church, as long as it retained any considerable spirituality. This part of the subject has been treated by numerous able writers, both in the orthodox and spiritualistic ranks, and to these we must refer the reader for further information. The evidence that these gifts so remained, is as strong as that they were possessed by Jesus and His disciples, and it pervades the writings of nearly all the Christian Fathers.

CHAPTER II.

INSPIRATION AND MEDIUMSHIP.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit."—I. Cor. xii—8.

SIMPLE in form of expression as these words of the apostle are, they embrace in their relationship, ideas as vast as space, and as mysterious as the nature of God; and comprehend the wondrous action, whereby those attributes of Deity; wisdom and knowledge; are ever manifesting in, and through, His creatures.

Man is the only created being, who is endowed with capacity to recognize, and to appreciate, though dimly, these manifestations; and through this partial appreciation, to be able to reach more elevated planes, where yet higher views can be obtained of their true character. This wisdom and knowledge exist in, and proceed from, that limitless Ocean of Spirit in which we live; move; and have our being; and which finds expression through every avenue; whether in the animal, vegetable, or mineral kingdoms, in proportion to its adaptation as a means for such expression.

I implicitly believe in Divine inspiration—in a ceaseless inflow of the Holy Spirit of God into every human soul. But even here, eternal law demands, that the spiritual and moral standard of the individual, shall be the measure by which his capacity to appreciate, and benefit by this influence shall be determined. Where an elevated standard is attained, the most exalted ideas flow in upon the mind, and are often expressed in words of wisdom that reflect their celestial origin.

Minds like these are the subjects of direct inspiration, even as the pure angels are inspired; but it is much more commonly the case that persons whose utterances are characterized by wisdom, are only the mouth-pieces of spiritual intelligences on a plane higher than their own, and who transmit through them the wisdom they receive, either directly by divine inspiration, or indirectly through intelligences higher than they.

Inspiration, whether direct from the Divine mind, or mediately through the minds of spiritual agencies, is not a miracle of past ages, but a perpetual fact; operative now as of old; and it is the

method, which under the operation of Divine law, is employed to elevate man to higher spiritual planes. "The preparations of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi—1.

It may be asked; How can we discriminate between the wisdom by inspiration, direct or indirect; and that emanating primarily from our own minds? My answer is; the physical brain originates nothing; it is but the mirror upon which are impressed the ideas, thoughts and sentiments of the spiritual brain; and the latter is a laboratory, fitted to attract from the great realm of Spirit; to elaborate transmit and manifest certain grades and forms of knowledge, and to reject and repel all others. Every impression received through the external senses elicits ideas from the realm of ideas, inter-existing in the all pervading realm of Spirit, and these likewise are elaborated by the processes of the spiritual brain, and in their totality represent the habits and modes of thought, and character of mind, of the individual.

We are all inspired; but in very different degrees. We all exist in God the Spirit, who pervades all space, and is present in all things; and as wisdom and knowledge are His attributes, they must equally pervade all space, and we must necessarily live and move in this infinite ocean of wisdom and knowledge, and from it draw directly or indirectly, whatever of these we may be capable of receiving and manifesting.

Men therefore, in respect to inspiration, are to be judged by the test of reason. "By their fruits ye shall know them." Those whose mental and spiritual organizations admit of a free influx, and correct transmission of this influence, will be found to give expression to sentiments and ideas, which infallibly indicate their origin, while others, less favored, will give expression to those which exhibit the taint of error and imperfection, derived from the imperfect mental organisms through which they are transmitted.

This view does not exclude the knowledge associated with our experience and observation of things here; it only necessitates the derivation of the ideas which are excited by such experience and observation, through the same channels, and from the same source that all other knowledge proceeds from. There can be no knowledge inherent in material things, and all our knowledge of them must be acquired as other knowledge is, from the great Source and Fountain of Wisdom and Knowledge in which we exist.

Plenary or infallible inspiration; being that in which the recipient is supposed to be incapable of communicating error; I believe to

be a fallacy, for the reason that all men are imperfect and fallible instruments: but this denial does not affect the fact that absolute truth is sometimes communicated through fallible men, for also I believe, with Job, that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding."

This all-pervading, all-comprehending Spiritual Power, or Force, is back of, and is the vitalizing, animating principle, in Professor Huxley's "protoplasm." It manifests itself in the opening bud, and in the developed flower: It is the breath of life that is breathed into the human embryo; and it energizes the perfected organism of man. It equally pervades and animates all nature and all space; and this Universal Spiritual Power we believe to be God.

When a mind is exceptionally capable of receiving and transmitting this influence in certain directions, its manifestations are said to be those of Genius. Here the mind becomes illumined, and vividly reflects novel and beautiful ideas and sentiments from the realm of thought, to which most minds are strangers. These ideal creations are showered upon these favored mortals, and through the ready channels of their minds, find form and expression in our life.

"All men," says Henry Ward Beecher, "have hours in which they see and do not think. Men of genius, now and then are luminous in this way. From their souls they throw light upon things, and know with out reasoning."

Minds differ, not only in degrees of receptivity, but also as to the form and character of the wisdom and knowledge they are capable of assimilating and transmitting. Thus we find every phase of manifestation of genius; from the soul-inspiring musical creations of Mozart to the rigid mathematical solutions of an infant prodigy like Zerah Colburn. With all men of genius, inspiration flows in upon their minds independently of any creative power of their own. Thus Schiller, in writing, "wondered whence his thoughts came from: they frequently flowed through him independent of the action of his own mind." Robert Burns at one time, sitting down to write, penned these lines:

"Which way the subject-theme may gang
Let time or chance determine;
Perhaps it may turn out a sang,
Or probably a sermon."

He was here in the best condition for the reception of spiritual influence; his mind being passive, and consequently receptive: the proper mental condition of all true mediums.

William Howitt says : " All genuine poetry is of its own nature spiritual. All genuine poets write under inspiration. . . . In their closets, and under their truest influences, all authors, prose or poetic, are Spiritualists. Nothing would be easier than to establish this position, from the pages of every man and woman, who have written with sufficient energy to seize on the spirit of their age."

Inspired writers, whether of poetry or prose, cannot always command the exercise of their peculiar talents. The finest poems cannot be produced to order ; they come in their own time, when conditions are favorable. True poets cannot sing at will, and therefore cannot generally contract to furnish given numbers of verses at set times. They are instruments only ; not arbiters. The spiritual-world is the world of causes ; the world where all ideas originate, and from thence these brilliant conceptions are transmitted to us through such organisms as poets, writers, and orators possess.

Spirits aid all men of genius ; and often direct the inspiration into their minds ; and impress them with their own lofty conceptions. It is thus that our inventions come from the world of causes ; the ideas relating to and representing them, being generally impressed upon some mind so organized and capable, as to receive and apply them.

A different order of genius was that possessed by Zerah Colburn. He was born in 1812, in Vermont. When less than six years of age, without any knowledge of the Arabic numerals, and consequently with no knowledge of arithmetic, he could solve a great number and variety of difficult arithmetical problems, apparently by the unassisted operations of his mind.

" He would tell the exact product arising from the multiplication of any number, consisting of two, three, or four figures, by any other number consisting of an equal number of figures ; or any number consisting of six or seven places of figures being proposed, he would determine with equal expedition and ease, all the factors of which it is composed.

" On one occasion he undertook, and completely succeeded, in raising the number 8 progressively up to the sixteenth power, and in naming the last result, viz., 281,474,976,710,656. He was right in every figure. He was asked the square root of 106,929, and before the number could be written down, he immediately answered 327."

Many other even more surprising proofs of his wonderful powers of calculation were given. He was unable to explain by what means these results were obtained ; and in after life the only explanation he could give was, that he noted the figures of the sum or problem in his mind, and the result came without conscious effort on his part.

Others have possessed similar gifts ; among them a lad in Devon-

shire, England, the son of a laboring peasant, who, at the age of twelve years, answered questions, perhaps even more difficult than those answered by Zerah Colburn.

Then we have brains and minds so organized, as to be in almost perfect harmony with the musical elements of the world of causes, into which these flow in unbroken volumes of celestial harmony and grandeur; and through which they find expression almost without conscious effort on the part of the person himself, as with Mozart, who said he composed his music because he could not help it. "When all goes well with me," he says, "when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently; whence or how is more than I can tell."

Beethoven at the age of twenty-eight became totally deaf; yet it was after this that many of his best compositions were produced. Though shut out from external sounds, his mind was alive to the melody of the inner world. Where a mind is attuned to these harmonious elements they never fail to find expression in this life. Through Miss Clara Louisa Kellogg, when an infant of only nine months, they found vent in her attempts at singing: but it is said of her, that failing to turn the tune with precision, she did not again attempt to sing until three months thereafter, or when she was one year of age, when she again broke the spell by successfully singing a whole air through. It is also said that at the age of two years, she was acquainted with all the notes of the piano.

Of that musical wonder, "Blind Tom," I will speak in another place.

At the great musical jubilee held in Boston, in 1872, an infant prodigy by the name of Joseph Lambert, from Brooklyn, New York, a little boy of five years, with his violin of proportionate size, delighted the thousands there assembled by his exquisite playing of the "Blue Bells of Scotland," "The Last Rose of Summer," and other familiar airs.

As a compensation for the deprivation of sight, it would appear that the blind are oftener in close rapport with spiritual influences than most others. It is then

"When His candle shined upon my head, and when by His light I walked through darkness."—Job, xxix—3.

It was by this light that Dr. Nicholas Saunderson, though blind from infancy, was able to lecture upon optics, while professor of mathematics in the University of Cambridge; and that Count de Pagan became an authority in the science of fortification, and of geometry, after he had lost his sight. It was this light that illumined the mind of Sir

John Fielding, chief magistrate of Bow Street Police Court, of whom it was said, that although blind, his "acuteness on the magisterial bench may have been equalled, but has never been surpassed." And it is said of James Holman, an Englishman, who was blind, that he travelled without an attendant through a large portion of Europe, penetrated five thousand miles into the Russian dominions, and performed a voyage around the world.

Giovanni Gonelli, of Volterra, in the seventeenth century, was an accurate sculptor, though entirely blind. Among his works were busts of Charles the First, of England, Cosmo di Medeci, and Pope Urban VIII. The originals of these and many others; he acquired a knowledge of, by passing his hand over their faces; and many exquisite ideals of his own were embodied in marble by him, without any aid from visual organs. And we have read of a negro Michael Angelo, living in Campinas, Brazil, where there is a large church which has been seventy years in building, and is not completed. The remarkable feature about it is the wonderful carving of the interior, and the still more wonderful fact, that the greater part of it is the work of this negro, who never studied the simplest principle of sculpture, and who indeed does not even know his alphabet. He has carved columns, flowers, and arabesques, cherubim and angels, throwing off his wondrous creations with the profusion which is only possible to those who draw their inspiration from its source—the inner world of beauty and grace. He worked at his labor of love with delight, until old age brought failing sight and trembling hands, and others are continuing his work more or less imperfectly, as there had been no plans drawn which could guide their labors.

Men are inspired when their whole natures harmonize in a pre-eminent degree, with the higher influences from the spiritual-world. John G. Whittier, the poet, writing in the *Amesburg Villager* (Mass.) of Nov. 28, 1872, notices the life and death of an acquaintance of his in that place, who seems to have either been born with, or attained to, such an elevated condition, that his views of, and relations to, mundane things were all influenced by an overruling spirituality, which kept him pure and undefiled from contact with gross matter. Mr. Whittier says of him:

"The present number of the *Villager* chronicles in its obituary department, the death of Henry Taylor, of Amesbury. Quiet, unassuming, and simple in all his habits; an unlettered workingman, he gave no outward evidence, beyond the reticent gravity of his manner, of the profound intellectual abstraction, the depth of philosophic meditation which made up his real life. He was no reader: probably he

never mastered half a dozen books ; and he felt small interest in the thoughts and opinions of others.

"I remember, on the occasion of one of my first conversations with him, twenty-five years ago, that I was struck by a remark which indicated a knowledge of Plato : on inquiry, however, I found he had no idea that such a man ever lived. I lent him a volume, which he partially read, and returned with the simple remark that 'he saw that Plato had got hold of some of his own ideas.' The words of the Divine Master had for him a depth of meaning which he found difficult to translate into common language, and he was compelled often to make words to express himself. He watched with absorbing interest the gradual processes and unfoldings of his own mind, and spoke of them as if he had no personal concern in the matter ; regarding his mental movements as impelled by a power not his own. He had only to wait and observe, like the recluse of Wordsworth, the revelations of

"the powers
That of themselves our minds impress."

"He was oriental in his cast of mind. . . . He had somehow reached a state of absolute quietude ; a region of ineffable calm, blown over by no winds of hope or fear. All personal anxieties and solitudes were unknown. The outward world was phantasmal and unreal ; he was utterly beyond its common temptations, and looked with simple wonder upon the struggle for wealth and place, the strifes and ambitions of sects and parties about him. . . . He seemed nearer than any one I had ever known, to have realized that the things seen are temporal and illusive ; but "the things unseen are eternal." . . . It must not be inferred that he was blind to, or neglectful of, the duties pertaining to time and space ; on the contrary, he was in practical matters of sound judgment. . . . His life was pure ; he had no enemies ; he cherished no antagonisms . . . and all things were reconciled in his conceptions of the divine order."

Genius is said to be nearly allied to madness ; and there is undoubtedly some truth in the remark, for the possession of genius is not the rule, but the exception among men, and is therefore in a certain sense abnormal. But it is this exceptional and delicate condition of the brain and mind, which renders men of genius suitable vehicles for the reception and transmission of those spiritual influences, which do not find ready channels through more material and grosser organizations. Dr. Moreau, of Tours, France, has written a work in which he contends "that genius arises from the same organic conditions as insanity," and that "genius, like insanity, is a symptom of disease of the

brain." That men of genius generally furnish evidence, in their own persons, of their possession of cerebral and nervous organizations of greater delicacy and of more exalted sensibility than the majority of mankind, is incontestable; and probably it would be nearer the truth to say that the machine, being of a more delicate structure, is more liable to, derangement; than to say that it is allied with, derangement.

Many of the greatest geniuses have been liable to paroxysms of insanity, or what have been taken for these. Tasso composed some of his most brilliant verses during such attacks. In his case, as with many others, it may have been that what were supposed to be paroxysms of madness, were simply results of the imperfect efforts of some spirit to control him. Those who study the writings of Rousseau, and carefully read his life, will perceive evidences of a disordered mind. Alexander Cruden is said to have compiled his concordance whilst suffering under aberration of mind. Pascal was a martyr to nervousness; subject to gross delusions; and lived in constant fear of impending calamity; and yet he was one of the most original thinkers in France. Edgar Poe was addicted to alcoholic stimulants, and wrote some of his best pieces while under their influence; and Byron often resorted to like stimulants when engaged upon his poetical compositions. So the, "Kubla Khan" of Coleridge was composed by him when under the influence of opium.

In Dr. Benjamin Rush's work on "Disease of the Mind," he says:

"Talents for eloquence, poetry, music, painting, and uncommon ingenuity in several of the mechanical arts, are often evolved in this state of madness. A female patient of mine, who became insane after parturition, in 1807, sang hymns and songs of her own composition, during the latter stage of her illness, with a tone and voice so soft and pleasant, that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music, in any previous part of her life."

In cases like these, it is sometimes difficult to decide whether the spiritual brain, under the altered conditions induced by undue excitement of the nervous system receives by influx, and elaborates, these poetical and other effusions in a manner which it is unequal to in a normal condition, or whether they are impressed upon the mind by some spiritual intelligence who is in rapport with it while in this peculiar state, and who by this means finds expression through the mind and brain as instruments. That spirits often seize opportunities created by morbid or undue cerebral excitement, to impress and even control, is now abundantly proved: and as every mind attracts like

minds, the opportunity would most likely be improved by some spirit with like tastes and tendencies with those aroused in the mind affected, and thus the poetical, musical, the eloquent, and even the mathematical faculties are excited to activity as there is a disposition for their exercise in the mind itself.

I cannot perceive any more difficulty in a spiritual intelligence assisting in the solution of a mathematical problem, than in impressing a poem; though Mr. Owen, in his "*Debatable Land*," p. 255, appears to have some doubts of their agency in this direction, for he says: "I do not assert that in the department of what are called the exact sciences; as for example in the researches of Galileo, and in those still more inestimable of Newton, we are justified in assuming that spiritual aid was granted." I believe that the mind of the profound mathematician is as often illumined by celestial light as that of the poet; the action and effect only being different. The mathematician, from the structure and habits of his mind, cannot generally recognize this influence distinctly, or at any rate vividly; but the realm of thought envelops, and its elements penetrate, his mind as they do the poet's or musical composer's, and the inspiration he needs finds ready access—unrecognized, perhaps—but none the less potent for that reason.

And spirits with kindred minds I have no doubt are often attracted to astronomers in their explorations of the heavens, and in close sympathy attach themselves to them, reading the thoughts which engross them, and the hopes and fears that distract them, and often with wisdom and judgment impressing their own ideas and views, which, if adopted by these men of science, they doubt not originate with themselves.

And it is not only in his waking hours that both direct and mediate inspiration flow in upon man, but oftentimes in sleep, when the mind is many times more receptive than in the waking moments. Thus while sleeping, Sir Isaac Newton solved a perplexing mathematical problem, and many others have found in their sleep the answers to difficult questions.

Narcotics in their primary effects, stimulate the brain and mind, and with many this exalted mental condition renders them more susceptible to spiritual impressions; while, on the other hand, with some, the secondary stage, or that of narcosis, renders the mind more susceptible.

Nature is more impartial in the distribution of her gifts than is generally supposed, and it is true in perhaps a majority of instances, where she has endowed men with the gifts of poetical, or musical

genius, or the gift of eloquence, that she has withheld the more quiet but more reliable, substantial gift of sound judgment, and the history of men eminent in these qualities tends to show that they have mostly been unreliable leaders, and that their talents have been restricted to the exercise of their special gifts. They generally lack the practical talent to execute, being to a great extent only channels through which certain luminous ideas find expression in our life.

The character of Alexander Pope, is a remarkable illustration of this imperfect judgment associated with grand and brilliant poetical talent. In *Colborn's New Monthly*, for January, 1874, there is an article treating of the personal peculiarities of this great poet, from which I make the following extract :

"Nature seems to have purposely designed him for giving trouble to his fellow-creatures. Assistance was as necessary to his physical weakness as ink was to his thoughts. His personal charms were few, but his defects many. He had clear, sparkling eyes; a long, handsome nose, a smile at once sweet and melancholy, and a voice exquisitely sweet and musical. But he was born with a form so weak as to demand throughout his life the support of stays. He was so small that at table his chair had to be greatly raised in order to bring his mouth to a level with his plate. His legs were as thin as straws, and in order to give them the resemblance of bulk he wore three pairs of stockings. His head was bald, and whenever he could he wore a white cap in preference to a tie-wig. Because he once fell asleep at his own table when the Prince of Wales was talking of poetry, he was charged with being deficient in good manners, or with a snobbish desire to show how little he valued the society of royalty; but the truth was, he was like a baby. He was so weak that he obeyed the dictates of nature as implicitly as an infant obeys her. When she made him weary, he fell asleep. When he had any demands to be satisfied, he querulously cried for them, as a spoiled or peevish baby would do. Wherever he went his helplessness was complained of by his host, and resented by the servants."

Not only is such an imperfect, almost contemptible organism, as is here depicted, a striking argument in favor of the theory of its being only an instrument, a funnel, through which the inspiration of other exalted minds found expression; but it is an equally strong argument against the materialistic doctrine, that the physical brain eliminates all there is of grandeur and nobility of thought, when we consider what must be evident, that such an otherwise grossly imperfect general organism could not have been associated with a physical brain of pre-eminent capabilities, of comparative perfection. The

infirmities of mind and temper that Pope manifested, could only have proceeded from a nervous system organically inferior, and a physical brain, which though naturally endowed with a capacity for great possibilities as a medium of expression, was yet rendered practically incapable from its participation in the weakness and inefficiency of the general system; and it was necessarily unequal to the task of originating the grandly poetical and philosophical ideas, and sentiments, which were given to the world through him.

My remarks thus far more particularly, though not exclusively, apply to the question of spiritual influence, as it flows in upon us from that limitless Ocean of Spirit in which we exist, and of which our own spirits are component parts. I have stated that its manifestations are such as the mental and cerebral conformation determine: that through one it appears as a talent for poetry; another for music; one will be inspired with eloquence in speaking; another as a writer; while others possess capacities for wisdom and knowledge generally, above their fellows; and that there is difficulty in deciding in many cases, between direct and mediate inspiration.

I shall now endeavor to show, that the latter mode of mental illumination is at least as well established as the former; and that spirits or angels in our days, as in the days of old, do directly and effectively influence the minds of many mortals, and largely determine not only the tendency of their thoughts, but their language, and even their actions.

All men possess an internal and an external consciousness, relating to an internal and external existence, which all men are living. We are living two lives, in two worlds; and there is a barrier between them, which ordinarily excludes a view from the external into the internal life: but in some persons this barrier is not the impervious wall that it most commonly is, and the elements of their two lives intermingle, and the realities of the inner become projected into the external sphere, so that what are ordinarily the secrets of the inner life, become known in this. This barrier in these persons, is equally pervious to spiritual influence from the vast realm of spirit, and to spirits themselves. Such are mediums; seers; and prophets; clairvoyants; magnetic somnambulists, etc.

"And he said unto him; Behold now, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither, peradventure he can show us our way that we should go."

"And the servant answered Saul again, and said; Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

"Beforetime in Israel, when a man went to inquire of God, thus he spake; Come, and let us go to the seer: for he that is now called a prophet was beforetime called a seer,"—1. Sam. ix—6, 8, 9.

It will here be seen, that the prophet or medium there described, is called a "man of God." I do not doubt that Samuel merited this title, and I claim that many prophets or mediums of our day equally deserve it, and in the near future will receive it. "All that he saith cometh to pass." In a general sense this is true, as I hope to prove of others now living. The reader will observe that even then the laborer was worthy of his hire; for Samuel had to live as mediums now do; and therefore expected remuneration for the exercise of his gift.

"Beforetime in Israel, when a man went to inquire of God, thus he spake; Come, and let us go to the seer: for he that is now called a prophet, was beforetime called a seer." And I would add that in our day he is called a medium, and that we do not now inquire directly of God through prophets or mediums, but through them inquire of His angels, who are ministering spirits: for we believe that even God acts through means; and Jesus himself was the most perfect of mediums; and all evangelical Christians contend for this character for him, as between God and man; he being here the great Mediator. If they are correct in this claim, it must be equally true that a medium of communication was required; and if this was requisite, it proves that God does not communicate with His creatures, in the direct manner which has been supposed; for God does nothing unnecessarily, or without sufficient motive. Belief in the mediumship of Jesus, is only consistent with belief in the necessity of such mediumship. Spiritualists can concede this character to Jesus, and their position as to mediumship between angels and men, is strengthened by the concession. Jesus himself clearly sets forth the doctrine of mediumship, as we understand it, when he says, "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me." This accords with the knowledge we derive from elevated spirits; they all teaching that the wisdom that guides men in this life is in a great measure received through wise spirits, and is oftentimes transmitted through spirits on different planes, until it reaches our minds. If this knowledge could be traced to a still higher source, there is no doubt it would be found residing in the Great Fountain of Wisdom—the All-pervading Spirit; God Himself.

Bishop Butler, in his *Analogy of Religion*, p. 240, fully confirms this view of the necessity of mediumship. He says:

"The whole analogy of nature removes all imagined presumption

against the general notion of a mediator between God and man. For we find all living creatures are brought into the world, and their life in infancy is preserved by the instrumentality of others, and every satisfaction of it in some way or other, is bestowed by the like means. So that the visible government which God exercises over the world, is by the instrumentality, and mediation of others. And how far His invisible government, be or be not so, it is impossible to determine at all by reason. And the supposition that part of it is so appears, to say the least, altogether as credible as the contrary."

When we now inquire through a true prophet or medium ; for there are false prophets now as then ; we generally receive communications of a higher order than most of those received through the ancient Hebrew prophets ; for the reason that both communicating spirit and medium, are far more enlightened, and on a higher plane than were most of the prophets of old, and the spirits who spoke through them and who so often were mistaken for God Himself.

It is often asked ; Why do not these things come through all persons as well as through a few ? The reply is, that all are not fitted for the sensible exercise of the gifts. The capacity is born with the person as is declared in Jer. i—5 : "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations."

The Holy Spirit as described in the New Testament, manifests only through a comparatively few ; not through the many. In the same family, sprung from the same stock, educated and taught alike, and brought up under the same influences ; one or more members will give evidence of being duly impressed with the power of this Holy Spirit, while the majority of them, will perhaps furnish unmistakable evidence of their insensibility to such influence.

This Holy Spirit is often made manifest through elevated spirits, or angels as instruments ; but they also must work through instruments ; and these are mortals peculiarly organized and suitable for this use ; but they are unable to manifest through the majority of mankind, for the reason that they are not suitably constituted. The precise conditions that render some, suitable channels for this influence, or who furnish in their organisms the elements which are necessary for these manifestations, are to us unknown, and spirits themselves appear to know little more than we, as to what constitutes these conditions.

It has been generally considered, by those who have treated this question from the spiritual stand-point, that they pertain to, or arise

out of, the physical organism ; but my observations have led me to a different conclusion, and I believe that these peculiar conditions relate mostly, if not altogether, to the spiritual nature—the spiritual organism. The principal argument in favor of this opinion is, that those who are mediums here do not by death become divested of their peculiar powers, but, as all spirits whom I have consulted on the subject, and who have professed to have any knowledge regarding it, have informed me ; they retain them in spirit-life, and there many times exercise their gifts of mediumship as between earthly mediums and higher intelligences. That all possess these elements in some degree, is undoubted, but in mediums they appear to be present in such force, as to render them available instruments for the exercise of spirit power.

Next to Jesus, the apostle Paul appears to have possessed the greatest number of spiritual gifts. He was clairvoyant ; as we find from Acts, ix—12, and xxviii—23, 24. He was clairaudient ; as described in chap. xviii—9. Was a physical medium ; as in chap. xvi—26. Was a psychologist ; as in chap. xiii—9 to 11. Was a magnetic healer ; as in chap. xiv—8 to 10 ; and his magnetic power was so great, that he imparted to handkerchiefs and aprons, healing properties, so that those who received them were healed of disease ; as in chap. xix—12. Though few in our day, are the equals of Paul in the number, and variety of the gifts they possess, yet there are many who possess certain gifts, in even greater perfection than he, and some which were apparently unknown to Paul, are daily exercised now.

One lesson that Spiritualism teaches in every step of its investigation, is our inability to fathom many of its mysteries ; we are constantly reminded of our limited powers of comprehension, and yet the discoveries that reward judicious and well-directed efforts, as constantly stimulate us to exertion, so that in view of these successes we can afford to acknowledge our ignorance of many things, which we hope the future will reveal to our researches.

So as to the questions ; What constitutes mediumship ? and ; Why are not all mediums ? I do not hesitate to reply ; I do not know : and as we proceed in this work, I shall often make the same reply to many other questions, and trust the many well-established facts that like stars adorn the celestial vault of Spiritualism ; and some of which I shall present ; will render the yet undiscovered character of many other things, no argument against their existence. As to this question, we may as well for the present adopt, and content ourselves with, the view that Samuel took of it, when he said to Saul, "And the Spirit of the Lord will come upon thee, and thou shalt

prophecy with them, and shalt be turned into another man."—I. Sam. x—6.

That mediumship is not a miracle, but a result of the operation of natural law, and of natural causes, through certain conditions, no one who investigates can doubt. Owing to the variability of these conditions, the manifestations are always intermittent, or present in greater or less force. The state of the nervous system; or of the health of the medium; the magnetic influence of persons present; the condition of the atmosphere; and probably other causes, affect the operation of the spiritual and magnetic forces and elements, so that there is constant variation in the strength and character of the manifestations. One characteristic of mediums, and which appears to be a necessary one, is that of their marked sensibility to external influences, and no doubt this sensitiveness extends equally to internal and spiritual influences; and when these influences are antagonistic, either utter failure, or only partial success, can attend their labors.

We know that each man differs from the other; each has an individuality of his own; we perceive this, not only in the external form, and movements, but we also acknowledge equal differences in the mental and spiritual qualities of each other: some are gross and sensual, others refined and delicate; some are ungainly in person, but attractive in mind; and the differences are as numerous as the individuals. Amidst these differences, some are so peculiarly organized, that they are capable of assisting, unconsciously, the efforts of spirits to communicate with us in this life, and they can truly say, "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not."—Job, xlii—3.

Mediums, being entirely misunderstood in the past, both by themselves and by others, have either been elevated to the rank of God's especial ministers, as were many of the prophets and seers of old, or they have been accused of being in league with the powers of darkness, and the willing instruments of Satan, for the enslavement of mankind. It is part of the mission of Spiritualism, to assort and place them in their true positions—to prove that they are God's instruments, only as all men are; all differing in degree, as channels for the communication of His will. That they are no better, nor worse than ourselves; and that they are so organized, that the inhabitants of the spirit-world, which is all around us, can through them communicate with us; and thus they fill posts of usefulness that no others can; and we are indebted to them in proportion to the honesty of purpose; devotion, and success, with which they perform their duties.

As a class, no people in the world have suffered as have mediums.

A few have been honored, though always misunderstood ; but the majority of them have been proscribed, or imprisoned, or abhorred as satanic, or have met violent deaths at the hands of priestly bigotry, or of an ignorant populace ; while angels looked on in sorrow and pity for the victims, and in disappointment that these ; the only channels which they could use to enlighten mankind, should be closed through ignorance, and prejudice.

It is a common opinion, even amongst Spiritualists, that magnetism and electricity, are agents employed by spirits in the production of spiritual phenomena. I early accepted this opinion, and expected that the evidences of its truth would be apparent ; but I must say that my investigations have led me to doubt its correctness ; or at least to doubt whether the agents employed are magnetism and electricity, as we understand these forces ; but as I shall have more to say upon this subject in another place, I will for the present, dismiss it.

But how do spirits impress, or control the minds, and bodies of mediums ? My answer is ; spirits foreign to the body impress and control it, as does the spirit natural to the body ; and both accomplish their purposes, by the same means that the electro-biologist governs the mind and movements of his subject—by will-power or force.

All spirits cannot control mediums ; and probably comparatively few can ; or at least without repeated efforts, and much labor : but certain spirits, like certain mortals, are endowed with eminent magnetic, or psychological power ; which they can direct upon certain receptive persons with astonishing effect, so that some or all of their faculties and powers become temporarily subject to the psychologizing intelligence : their sight, hearing, taste, feeling, thoughts, and actions, all being such only, as the will of the controlling spirit determines ; his will being substituted for theirs, in the control of their own organs and faculties.

It is by this soul-power, that the spirit proper of the body, controls the latter, and by which, when possessed in a greater degree by a foreign spirit, it dominates the will of the embodied spirit, and temporarily usurps the exercise of its functions. This will be better understood, if we can realize the important truth that we all are spirits, and that all which constitutes the Ego — I — is of the spirit ; and that the physical organism—including the brain—is simply an instrument or medium, whereby the indwelling spirit manifests in, and communicates with, this external life. Our spirits, though embodied, exist in the spirit-world ; and the two worlds, the spiritual and the physical, interexist even as our spirits and bodies do, and are inseparable, ex-

cept as to the conditions that attach to each, and the laws that govern them.

The indwelling spirit, or spirit proper to the body, is able to manifest, as the physical organism is better or less adapted to its purposes; and not only are some organisms naturally, better adapted to this manifestation, but every organism varies at times in its adaptability to the purposes and uses of its own spirit.

This variable condition arises from numerous causes, which affect the fitness of the instrument to be a ready and correct subject of impression, and vehicle, for manifestation. Among these causes are organic and functional derangement of the cerebral organs, which many times renders them unreliable and fallacious agents, for the transmission of spiritual impressions; and here the individual exhibits, in a greater or less degree, the incoherency and confusion of ideas, that characterize insanity. Between these conditions of the brain and slight derangement of the nervous system, are found all the gradations of deranged functional action; either primarily originating in the brain, and nervous system, or as existing secondarily, from disturbance in some other important, or vital organ.

I well remember a marked instance, of the temporary change thus effected in a friend. I had known this gentleman for some years; being the medical attendant of his family. His wife suffered for some eighteen months from the ravages of a cancer. I had always found him (unless when unavoidably absent) at her side, a pattern of devotion; never impatient; and never, under many trying circumstances, either in language or manners other than a gentleman. His disposition was remarkably mild and amiable.

Not long after her decease, I was called to see him. He had a slight attack of fever, and upon entering his room, and before I had reached his side, he addressed me in terms that were far from courteous; for without any other salutation, he announced his want of faith in allopathy, and in allopathic doctors generally, and in me in particular; but upon the whole, he had concluded to see what I could do in his case. To be thus addressed by Mr. D. startled me, and a feeling of indignation succeeded, but a moment's reflection was sufficient to dispel it, and for me to realize that this was not a natural ebullition of feeling, but was attributable to cerebral and nervous excitement. I examined and prescribed for him, repeating my visits until he recovered, without any further exhibitions of temper on his part.

I had expected, that when Mr. D. should recover, that he would have spoken of his ill-timed remarks, but he evidently remembered nothing

of them. His usual suavity and gentleness returned, and our friendship, and my esteem for him, remained undiminished.

Here was a changed man, arising solely from the inharmonious action of his system. Had the disturbance increased, the indwelling spirit would have been unable to manifest, so as to be understood, and lunacy would have ensued. His spirit remained unaffected; but instead of manifesting as before, through a remarkably healthy organism, which it perfectly controlled, it now found its instrument out of tune, and itself unable to work the keys, with facility and precision. The chords gave forth strange and uncertain sounds, and discord now prevailed where before harmony reigned; but with returning health, the instrument having regained its natural tone, Mr. D. again became himself.

Thus we can account for variations in temper, and apparently in character, of many females during certain periods; of persons subject to biliary derangements; of others subject to derangement of the stomach and digestive organs; of dyspepsia; of persons under the influence of ardent spirits, and, narcotics. In these cases, the action of the system is permanently or temporarily deranged, and the organism is incapable of being impressed and controlled in a correct and effective manner, by the intelligence that governs it. It is only through a perfect instrument, that correct and true expression can be transmitted. Spirits act upon matter, also matter reacts upon spirit; and in these cases matter for the time being becomes positive and antagonistic to spirit, and fails to correctly represent its intentions.

Such being the relations of body and spirit, we can, by bearing them in mind, more readily conceive the possibility of another spirit, disembodied, but in possession of its full spiritual powers, impressing by its superior force of will, its own ideas upon the spiritual and physical brains of an embodied spirit, and especially where this latter is not of a positive nature, but passive and receptive, as all impressional and trance mediums are, and necessarily must be.

We must remember that spirit is superior to matter—that it is the province of spirit to control it; and if we admit that the human spirit, possesses powers, there can be no great difficulty in further admitting that when freed from its physical body, it may possibly be able to find some other similar living organism, which it sometimes can influence, though perhaps in a less perfect manner than it formerly did its own organism. This is all we claim; and when the subject is carefully examined, it will be difficult to deny its probability.

When the organism of a medium is effectively used by a spirit, we should bear in mind that it is a foreign spirit that has assumed control;

and that the spirit proper to the body, is so far overpowered and rendered passive, as no longer to control any of its mental organs or processes. The spirit in control impresses the brain, and uses the organs of speech, as it did those of its former body, as nearly as the conditions will admit; but it is rarely that a spirit can assume such perfect control, that it can use these organs without the communications being tinctured by the habits and modes of thinking, to which they have been accustomed; and hence, errors and differences will often be noticed, which a sceptical mind will at once seize upon as proofs of imposture, or at least of self-deception.

"You are in danger of not making allowance enough for the imperfections of media, and for their mental peculiarities. Even the believers in the plenary inspiration of the Bible, who contend that holy men spoke and wrote precisely as they were 'moved by the Holy Ghost,' confess, that the peculiarities of all the prophets and apostles, are distinguishable in the books which bear their respective names. Isaiah and Daniel Paul and James, it is alleged were media, through whom the Holy Spirit spake and wrote. But still there is the same difference in what came through them as in the men. Even the Holy Ghost could not, or would not, write through those different media, without allowing their personal mentality to peculiarize what was written. "If created spirits move, and speak or write, through the media for these manifestations, how much more likely is it that their productions must be affected by each one's mental and spiritual peculiarities."—"Spirit Manifestations," by Adin Ballou, p. 161.

When these difficulties are realized, it will be understood why many communications from spirits who possessed acknowledged talent in earth-life, fall so far short of their former intellectual efforts, for when existing in this life they possessed organisms, and especially cerebral organs, of larger capacity, with which they were in perfect harmony, and which admitted of the superior modes of expression that characterized them; but now assuming control of an organism of less mental capacity, perhaps less perfect than their own in other respects, and with which they are not in altogether harmonious relations, they are not only limited by the capacity, but to a certain extent governed by the accustomed habits and modes of action of the organs they use in their manifestation, and thus are oftentimes unable, not only to transcend the ordinary mental productions that characterize the medium, but even fall short of them.

When a communication thus given, exceeds the known capacity of the medium, it undoubtedly arises from the fact that the mental pos-

sibilities of the latter have not been reached by him, and that the controlling spirit in this respect, has the power to use his organs to a fuller extent than the spirit proper of the medium ; and further, there is no doubt that the controlling spirit can more effectively use the organism at one time than another, so that even when the conditions are ordinarily favorable, there yet are times when the communications in style and mode of expression fall below the intelligence and attainments of the spirit controlling. The wonder is, not that the spirit should sometimes fail to express itself correctly, but that by any possibility, it should be able at any time to do this as well as the spirit that has controlled the organism from birth.

Therefore it is not correct to assume, that because a communication is below the former capacity of the spirit professing to communicate, it must necessarily be false, though false ones there are, not only coming through impostors and self-deceivers, but through genuine mediums, and no honest Spiritualist hesitates to denounce the former when once their true characters are revealed.

That our spirits are endowed with an existence of their own, and that our physical bodies are only the earthly tabernacles which they inhabit, and animate, is strongly supported by the mental phenomena often observed in certain cases of insanity, where, although oblivious to all past events, we know the memory of these still exists somewhere, and under certain conditions ; for upon recovery, the patient will sometimes regain his perfect memory. How is this ? To him who believes that memory finds its seat in the spirit or soul, there is no difficulty in explaining it. Insanity affects the physical brain only, and this organ is rendered an unsuitable instrument through which the spirit can communicate by impression with this external life, and necessarily memory, with the other faculties of the mind, either finds no expression, or a perverted one. All these faculties of the spirit are debarred from correct expression, and it is only when the brain is restored to its normal state that they regain this power. We should remember that our bodies are our mediums, and that our brains and the senses are the avenues through which we look out upon, and communicate with the world.

Why is it that our minds find expression so unequally, even in the absence of any noticeable derangement of the system ? Every public speaker knows that he can speak freely at times, and can barely speak at all at others. Every writer at times throws his pen aside in despair, from want of power to command his ideas. The faculties thus relied upon can only be successfully exercised when the avenue is free and unobstructed. When the brain is suffering from ex-

haustion, or befogged with vapors, it is no longer fit for the exercise of its functions for transmitting the workings of the inner mind ; the delicate impressions made upon it through the subtle powers of the will are unfelt, or so feebly impressed, that what is transmitted will often be as different from its more successful efforts, as are the utterances of some mediums from the former brilliant intellectual efforts of the spirit communicating. The same law governs the spirit natural to the body and the spirit temporarily controlling it.

If spirit control be a fact, is it not evident that the spirit of a Webster could not possibly communicate with equal facility through the organism of an infant, whose vocal organs have not yet been used to articulate sounds ; through that of a delicate girl whose logical faculties have not been developed ; and through another brain in which the same organs that had been so active in himself, have been fully developed by use ? Provided he found it equally easy to control one of these as the other, can it for a moment be supposed that he would manifest and express himself equally well through each, and that Daniel Webster would be recognized in each ? It would be very surprising, were he to so control the voice of the infant or young girl as to speak in his former full bass tones ; and were he to attempt, for purposes of identification, an exhibition of his former personal peculiarities, there would be a failure. The capabilities of the three brains for communication would differ, and all he could possibly do would be to impress his ideas upon them, and if these ideas were beyond their capacity to receive and convey, failure would ensue.

Why is it, unless from organization ; that as Millingen remarks, "no woman was ever known to excel in musical composition, however brilliant her instrumental execution might have been ? The same observation has been made in regard to logical disquisitions."

Certain facts must be clearly understood, and properly appreciated ; if we expect to comprehend, even partially, this great question of mediumship. They are, first, that few spirits can control any medium ; secondly, that no spirit can control through a mental organism, unless it be in some degree in rapport with it—there must be some points of agreement, some elements of congeniality ; and thirdly, the most important of all is, that the manner of communication is most commonly by the spirit *impressing its ideas, not its words*, upon the mind of the medium.

With regard to the last point, it can be better estimated if the reader will reflect upon the difficulty, nay, impossibility, of any person receiving the exact ideas of another. Precisely the same ideas, expressed in the same words, which are listened to by two persons of

equal intelligence, will invariably be to one, in some respect, different from what they are to the other ; and let them in turn, separate and apart, relate what they have heard to another and the same person ; and this latter will generally perceive material differences in the two stories, and often will with difficulty recognize their common origin. There are no two minds organized alike, nor any two bodies through which they act, and no two individuals think alike. Words are rarely true exponents of ideas.

For the reasons above given, it will also be seen that the same spirit manifesting through different mediums, manifests differently through each, as it is subject to the varied conditions, peculiarities of structure, and habits of each organism ; like liquids flowing through different channels, they take form, and even properties, from these channels.

These same laws governed the manifestations made through ancient mediums or prophets, the utterances of each being characterized by the peculiarities of speech and habits of thought which distinguished them as individuals. The communications then, were also in strict relation to the intellectual, social, and spiritual conditions of the people, just as those of our day correspond with our intellectual, social, and spiritual development.

There is another consideration that should have weight in forming our opinions upon this subject, which is, that as comparatively few spirits can control any medium, if they communicate at all they must transmit their messages through another spirit who can control, and thus the difficulties are increased ; and I have no doubt that this inability is more particularly true of advanced spirits, as their relations to earth and its inhabitants have been weakened by time and their own progression, so that they are generally compelled to seek a means of communication—otherwise a medium, on their side, as we have to on this, and thus the message passes from one, through at least two other minds into that of the recipient here.

As to public mediums, they always have superintending spirits, and these generally transmit the messages, and answer questions in the name of, and for, the spirits primarily communicating. Many communications, therefore, which we regard with suspicion, are genuine messages from the spirit purporting to send them, and it is not surprising that they bear so little resemblance to his utterances when in earth-life, when we consider the indirect and imperfect channels through which they are received.

The channels of spirit-communication are not highways, upon which all spirits who would, can freely travel, nor is it a direct pathway to

any spirit. They all have to encounter difficulties, these only differing in degree. At a very impressive séance; Dr. Henry Slade being the medium, November 30, 1870, one of his controlling intelligences, the spirit of a Dr. Davis; thus addressed me in relation to these difficulties:

"Imagine one of your own telegraph offices, with a crowd of persons eager to send messages; one person prepares in his mind the message he desires to send, but he is too slow, and another more ready announces his message, which is sent; but before he has quite finished it the former 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 to communicate—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, that 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 the needful evidence you require."

In view of all these difficulties attendant upon the efforts of spirits to communicate with mortals—to prove their identity and to express themselves with their accustomed earthly facility and naturalness—we should be careful how we charge fraud or delusion upon their failures, for spirits no more claim omniscience, omnipotence, or supreme wisdom, than we mortals; and as to mediums themselves, they can only say each for himself, "Must I not take heed to speak that which the Lord hath put in my mouth?"—Num. xxiii—12.

Both the Old and New Testaments teem with proofs of spirit intervention. "And behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—Ex. xxiii—20. Hundreds of emphatic declarations like this stud the pages of the Bible from Genesis to Revelation. These are either

true or false. If true then, why not true to-day? If it be assumed that every case of spirit intervention there recorded was a special miracle, and that there are no miracles to-day, then it follows, that if we can prove that spirit intervention is common to-day, we also prove that those cases were not miracles, but that they occurred under the operation of law, as these things now occur. I believe these proofs will be furnished, during the progress of this work in such abundance, so well supported, that there can be no evasion of the correct conclusion.

That the law as delivered by Moses and others was given through the intervention of angels, or spirits, was directly and plainly asserted by Stephen, when he said, "Who have received the law by [through] the disposition [agency] of angels, and have not kept it."—Acts, vii—53. And in the chapter upon *Hebrew Prophets and Mediums* I will cite proofs that Stephen here spoke the exact truth. I will there show that angels and spirits were mistaken for God, as they sometimes were even in the days of the apostles, and as they sometimes are in our day. In Acts, chap. x., commencing with verse 3, "an *angel* of God" appeared to Cornelius; "and when he looked on him, he was afraid, and said, What is it, *Lord*;" "And now send men to Joppa, and call for one Simon, whose surname is Peter;" and in verse 7 it is said, "And when the *angel* [or spirit] which spake to Cornelius was departed," he sent two of his servants to Joppa. In verse 19 it is said, "While Peter thought on the vision the *spirit* said unto him, Behold, three men seek thee." In verse 30, Cornelius, in addressing Peter, says, "I prayed in my house and, behold, a *man* stood before me in bright clothing." I call attention to this narration to show how loosely language was employed by biblical writers, and that we are sometimes literally compelled to call in the aid of reason to interpret and fix its meaning. In the above passages the manifesting spirit is called "Angel," "Lord," then "Angel" again, then "Spirit," and lastly "a man in bright clothing." As we here have such a variety of terms to select from, it is perhaps best to adopt the simple, natural one of "spirit," and with the mergence of the other names into this, we have a consistent story of spirit-guidance and direction, in which we can implicitly believe.

I will here refer to two others passages in the New Testament, which are also subject to a simple explanation. These are the eleventh and sixteenth verses of the nineteenth chapter of Revelation: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he

doth judge and make war." "And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." Can we admit that John saw God on horseback when another equal authority declares that "no man hath seen God at any time"? Assume the spiritual being, whom John here saw, to have been an angel, or human spirit, and that the apparition of a horse was a psychological impression made upon the mind of John by a spirit, and we bring the narration, within the range of possible truth, and establish its credibility; while as at present regarded, no reasonable person can accept it. John simply mistook a spirit seen in a clairvoyant state for God, as thousands of others did before him, and as thousands have since done. Clairvoyance and trance, are only phases of spirit-power and operation—states in which the indwelling spirit of man with his spiritual vision, pierces the veil which separates us from the spirit world, and fallible there as in the external life, he often misconceives.

Error is inseparable from humanity, and even Jesus, while on earth, was liable to errors in judgment, and to disappointment, as is sufficiently manifest from Mark, xi—13: "And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it he found nothing but leaves; for the time of figs was not yet." Notwithstanding the exceeding clairvoyant powers of Jesus, owing to the conditions not then being favorable, he was unable from a distance to perceive the absence of fruit, as is evident from his blasting the tree in his disappointment. Another lesson to be learned from this, is that his power to work miracles was limited by the laws and conditions which compelled his obedience, as they did and do compel that of others, for we are justified in concluding that if he possessed the power at that time to cause the tree to bud, flower, and bear fruit, he would have exercised it, as he was urged to it by the cravings of hunger.

The whole subject of spirit manifestation and of mediumship is necessarily surrounded with difficulty; were it otherwise, the avenues would to-day be wide open and unobstructed. At one time, through a reliable medium, in answer to the question "Why my father had not of late communicated with me?" it was said that "he found difficulty, as many other spirits do, in coming into our atmosphere in very warm weather; that it induced in them feelings much like those experienced by persons afflicted with asthma."

At another time I inquired of him: "Why are communications through different mediums so often contradictory?"

"Because more than half of them are impositions."

"Why do genuine communications from spirits differ so widely?"

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

"Do mortals when they die carry with them the ideas and feeling they possessed here?"

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

At one time a medium may be in good condition, and the communications may be strictly reliable, while at another time nothing reliable will be obtained; so that if a person who had tested him in a former séance and had been satisfied with his power, should from that, now yield his faith, he would perhaps accept nothing but error. "Test the spirits" must be the ever-present and governing rule of the investigator at every sitting. If this is observed, any intelligent, cautious person will soon be able to winnow the chaff from the grain.

Mr. Charles H. Foster, of New York, through whom the above questions were answered, I regard as one of the most accomplished clairvoyant mediums known, and yet he utterly failed to answer correctly a single question out of more than a dozen in the second séance I had with him, and again failed to answer correctly the first half-dozen questions in the third séance. This result rudely shook my slight faith in his powers, as these were the only séances which up to that time I had participated in; but at the first sitting with him I had received some strong proofs of his power, whatever it might be and I persisted; and although I have since then tested his mediumship perhaps on sixty or seventy occasions, I have rarely—though sometimes—found him at fault when he has answered at all, and I think I can truly say that I have been as critical and perhaps as exacting since then as before.

Believe no spirits whose utterances do not bear the impress of honesty, disinterestedness, and truth, for it is most certainly as Paul declares in Eph. vi—12. "We wrestle against the dark spirits of the world;" and although we receive help from the shining ones of heaven, yet they generally can only assist our endeavors—rarely can effectively work for us, without the assistance arising from our own earnest efforts.

The same rules of judgment will equally well apply to mediums themselves, for there is a class of them in whom I have no confidence whatever. It was said by Peter, "But there were false prophets also among the people." The lineal descendants of these impostors exist to-day, and the caution to avoid them is as necessary now as then. Some of these who advertise under the name of as-

trologers, clairvoyants, etc., and some who do not advertise, are little better than swindlers, operating upon the credulity of some, and receiving pay from others for acting as decoys for libertines, and using their pretended mediumship as a cover for the basest of purposes. Thank God, those of this class are so marked, and their true character so easily and well known by all who observe, that their fraudulent proceedings at the most affect but a small circle of persons—of men and women possessing active imaginations and limited intelligence, who are left by their moral and religious teachers to vainly pursue truths which even to them are evident, but which are beyond their unaided powers to comprehend.

Difficulty in answering by spirits is sometimes owing to the numbers of spirit-friends pressing and eager to communicate, so that the conditions on their side become disordered. And then again, sometimes the minds of the medium and of the spirit become commingled or confused, so that the characteristics of both appear in the communications.

Spirits perceive and view things in their world with as great diversity as we do in ours, and from this difference in a great measure arises the conflicting accounts relating to the same subjects. Through Mr. Foster, I inquired of a spirit purporting to be my father :

"Why do spirits differ so much in their answers when they are asked what they see in your sphere?" The answer was, "Just as with you in the earth-sphere. Two persons visit Pekin—each describe as things appear to him, but both differ honestly. So spirits differ. They to some extent see differently and describe what they see differently; and besides, each spirit sees whatever he desires."

As to the memory of spirits, there is no question that they carry this with them; but that they always retain the memory of unimportant events we have no reason to believe; on the contrary, it is probable, and it is often asserted by spirits themselves, that as they progress and come into more intimate relations with higher things, their memory of earthly scenes and events grows fainter and weaker. But it does not follow that because a recently liberated spirit may possess perfect memory, it can always exercise it through a medium. At a séance with Dr. Henry Slade, of New York, I asked a spirit-friend, recently deceased, if her memory of earthly things was as good as when here, and her answer written upon the slate by an invisible hand was: "My memory is just as good, but the conditions of returning affect my memory and confuse me."

Dr. C. T. Buffum, of Worcester, Massachusetts, a clairvoyant medium only second to Mr. Foster, and who as a personating medium excels

any I have ever seen, while visiting me and sitting in my study, became influenced by "Red Jacket," a highly intelligent Indian spirit, who most generally controls him and from whom I have received many beautiful tests. I inquired of Red Jacket why it was that before taking possession, he did not prepare himself by conversation with the spirit-friends of persons applying for sittings with the particulars of personal history and experience, which, when in control, he could communicate, and thus by numerous proofs substantiate the reality of spirit intercourse in the strongest manner. His reply was, "We often do question the friends, and think we will be able to remember at least a portion of their language and ideas; but when we take control we become subject to the conditions of another state of existence, and cannot bring into this life the perfect memory of our spirit-life. There are some things we can usually remember quite clearly, mostly of a general character, such as the appearance of our spirit-homes, modes of living there, etc.; but what is said to us previously to assuming control we can rarely remember. In our ordinary condition we are in the inner life, but when in control we are in the outer life as much as you are, and are subject to its laws and conditions."

The spirits immediately controlling and influencing public mediums, I believe to have all been strongly mediumistic themselves when in earth-life, and to still retain at least the spiritual elements and qualities which are necessary to mediumship, and from their possession of these to have been selected by higher intelligences, not for their purity of character, nor superior intelligence, but simply as instruments best adapted on their side to control earthly mediums, and they constitute only one link in the chain, that connects spiritual beings with mortals.

Spirit communications in different countries, vary in being characterized by the peculiarities and habits of thought, which are peculiar to the people of the country; and in America there is probably not a medium for physical manifestations where an Indian spirit is not a principal, if not the principal operator, and Indian spirits are also the controlling intelligences of many personating and communicating mediums. In explanation of this, "Old John," the Indian control of Dr. Charles B. Kenney, of Brooklyn New York, said in reply to my question "where he lived," that "all Indians for a good while live on earth, and that is the reason why they generally control mediums." This accords with what I have gathered from other spirits—that advanced spirits cannot exist near our earth, and within our atmosphere, for any considerable length of time. My spirit-friends say, that few of them can remain here for more than an hour, and some of them not half that time, unless at the cost of personal suffering. If

these facts be admitted, they establish the truth that the spirits who immediately control public mediums, though generally intelligent, and even moral, are not generally advanced ones, and such all my experience tends to prove.

CHAPTER III.

INSPIRATION AND MEDIUMSHIP—*continued.*

"And one of the multitude answered and said; Master, I have brought unto thee my son, which hath a dumb spirit; and whensoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. . . . And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead."—Mark, ix—17, 18, 26.

IN reading these passages it is generally supposed, that such narrations relate to evil spirits or devils, but it is noticeable that there is no word here to suggest such an idea, and it tends to show that people then did not consider all possession accompanied with spasmodic action and violent contortion, as demoniac.

I know of a case in the city of Brooklyn, where, notwithstanding the medium has been habitually controlled for some years, yet "the spirit taketh him and he gnasheth with his teeth." And I have seen him "as one dead" repeatedly, and yet he is one of the best healing mediums in the world, and the spirit controlling him is one of the most honest, gentle, and affectionate characters I have known. This medium is Charles B. Kenney before mentioned.

Modern mediums are often agitated through their entire nervous and muscular systems, just as they were in the time of Jesus and the apostles; just as some among the primitive Christians themselves were, and as the Quakers, early Methodists, and the Shakers were, and as the latter at times are to-day. It is caused by the efforts of the spirit to control the physical system; but when it acquires thorough control—if it ever does—these convulsive movements cease, and control becomes easy as it was with Ezekiel, when he says: "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—Ezek. ii—2.

It may be of some interest to the reader to know how a spirit describes his situation when in control. In August, 1872, being in Moravia, N. Y., and meeting Dr. Buffum, we had a séance, when "Red Jacket," his controlling Indian spirit, entranced him, and I inquired; "Whether while in control, of the medium he was of this world, or of the other, or of both?" His reply was;

"I am now of this world as much as you are. I see through the organs of this brain only, and hear through these ears, and that is the reason why, as you perceive, I have so much difficulty in hearing what other spirits tell me, as I have to depend upon them for all your spirit-friends say. I can see your spirit-friends—one, or sometimes more, at a time, but not steadily, and then they appear as if a veil were between them and me, so that my seeing and hearing them are difficult, and sometimes I cannot see or hear them at all. But the moment I relinquish control then I resume my natural spiritual condition."

At one time in January, 1874, when conversing with "Old John," while he was in control of his medium, Dr. Kenney; I asked him where his own spiritual body was when he was controlling, and his reply was: "Why, now I am standing behind body." (He invariably calls his medium *body*.) "Then you do not enter his body?" "No, certainly not." "When you commence controlling the medium, what is your first act?" "The first thing I do is to place my hands over his head, and move them around and over it in this way." (Suiting the action to the word, by passing the medium's hands around and over my head in every direction, but not touching it). "Then all you do is to make passes over and around his head until you obtain control?" "Yes." He said that he could not enter the body of the medium, but that when he had obtained control he performed every act through the organism of the medium, moved every limb through the exercise of his will, and when he thought or willed to speak, the medium articulated the words, and that the latter was during the time, totally unconscious. The process would appear from this, to be as we before said, similar to that used by magnetizers, and this we believe to be the means employed by spirits in controlling; at least until they are able to effect control through will-power alone, as many magnetizers are able to control their subjects.

A few days after this conversation with "Old John" I again conversed with him upon the subject. He said that while controlling, his own mind was partially obscured. That he had difficulty in hearing when spoken to by other spirits; that he could hear and see best through the brain of the medium; that his own mind seemed to be centred in the medium's, and that he still had consciousness in his own brain, but it was only partial. It would appear from this explanation, that the mind of the controlling spirit and that of the medium become blended, and that the stronger will of the former supplants that of the latter. The controlling spirit evidently uses the entire

organism of the medium, precisely as the spirit proper to the body uses it.

"To whom hast thou uttered words? and whose spirit came from thee?"—Job, xxvi—4.

What to me was a very interesting meeting with a spirit, one in which the axiom; that the stream takes its form from the channel through which it flows; was well illustrated, took place upon a visit which I made to Dr. Henry Slade, on the evening of the fourth of September, 1871. Upon calling I was informed that he was confined to his bed with nervous excitement, induced by exhaustion from over-exercise of his mediumistic powers. Upon entering his room I found him rational but exceedingly nervous, quite hysterical, and disposed; like a hysterical female, to find vent in tears. I examined him and found considerable fever present. He asked me to hold his hand, then to place my hand upon the side of his face; and in doing so I was compelled to lean over the bed, which brought my face near his.

While in this position he seemed to sink into a quiet slumber, but in a minute reopened his eyes, which had an altered expression, and in a changed, firm voice said, "Be kind enough, sir, to place the back of your hand upon the side of his face. The magnetism from the back of your hand is positive, and is what he needs." I complied, and he added, "I would like to have you, sir, write an article for the *New York Herald*, or *World*, denouncing the prevailing senseless practice of newspapers, in publishing every item of information which the detectives and police authorities obtain in their pursuit of criminals. Not a startling crime is perpetrated, but the reporters of the papers exhaust their ingenuity in extracting every clue from the police; and publishing this gives notice to the criminal, and posts him as to the designs and movements of his pursuers. Had the detectives and police been able to suppress all information, as to the steps taken to detect the murderer of Mr. Nathan, the perpetrator of that crime would have been arrested within three days after the murder."

Here I inquired of the communicating spirit, whether he had knowledge of the murderer of Mr. Nathan, and he replied, "Yes, we all know, but so long as you mismanage your police system as you now do we will not assist you. When you show any common-sense in this direction, you will find the spirit-world ready to assist you." I inquired the name of the spirit speaking, and the reply was, "That is of no consequence." I then remarked to Mr. Simmons, the partner of Dr. Slade, "We must try and write something upon this subject,"

when the spirit, rejoined, "Before you publish it submit the article to the unknown," at the same time pointing to himself; and then added, "Farewell."

In a few moments the medium resumed his former condition, apparently unconscious, that he had been controlled; the eye again exhibiting extreme restlessness, the voice reassuming its former complaining, whining tone, and the whole system giving evidence, as before, of great nervous prostration. I then remarked to Mr. Simmons, "I am afraid the papers would not publish an article of this character condemning their own practices." Almost instantly the medium was again controlled, and the spirit in a vigorous, firm voice said, "G—d—them, they must publish it; if they refuse tell them you will placard them over all the walls of the city. D—them, they dare not refuse!" I here said, "My dear sir, excuse me; but how can you, a disembodied spirit, take the name of God in vain?" Instantly and energetically he replied: "Do you suppose that God Almighty cares whether I use His name, or how I use it? Why should there be any more harm in saying 'By God,' than in saying—What is your name, sir?" I replied, "Crowell." He resumed: "Than in saying 'By Crowell.' In all nature there is more or less of evil. All good is inseparable from evil. God Himself is in relation to all the evil in the universe. It does not affect His purity. Evil is only the negative good. The nut whose kernel you seek for its nutriment, is enclosed by an acrid covering, which you cast away. The luscious peach is covered with poisonous down. The grain of wheat, which sustains the life of you mortals, is enclosed in a worthless husk, which you are compelled to separate before it is fit for your purposes."

More was said to the same purpose, and ably said, when I remarked that I did not pretend to any right to take him to task, and it had not been my intention to do so, only I was surprised to hear such language from an inhabitant of the other world and desired to understand his reasons justifying its use. He replied, "When in earth-life, I did not usually indulge in such language when conversing with gentlemen, nor do I ordinarily now when communicating through this medium; but this poor brain through which I am now speaking is all afire, and is a ready channel for such modes of expression. But I must say no more now, as I consume the vitality of the medium. Farewell."

I have here copied from my note-book the full account of the conversation with this spirit, including that portion relating to criminals and newspapers—not that this portion of itself is worth relating, but the excited character of his remarks upon that subject rendered them a suitable prelude to those that followed.

There is no doubt that the excited, over-wrought condition of the medium's brain and nervous system—the former being as the spirit, said, “all afire,” attracted this spirit, who appears though highly talented, to have been restless and unhappy as many others are, and who eagerly avail themselves of such an opportunity to again come into intimate relations with the conditions of their former earth-life.

In all my intercourse with spirits, through different mediums, this is the only instance in which I have ever heard an improper word used.

Quite a different phase of mediumship is manifested through a person who is widely known in America as “Blind Tom,” the musical prodigy. There are few persons in this country who have not either seen, or heard of him.

He was born in the State of Georgia, of parents who were common field-hands of pure negro blood, and presents all the external characteristics of the full-blooded negro, having thick, protuberent lips, heavy jaws, and low, retreating forehead.

Tom was born blind, manifesting in childhood an almost total absence of intellect, and up to the present time giving few indications of mental capacity above that of an ordinary idiot; and notwithstanding the efforts made to teach him the alphabet, he has never acquired a knowledge of it. “When a child,” his biographer says, “he never attempted to express by words, an idea, a feeling, or a want. His wants he expressed by a whine, which those about him had to interpret as best they could.” Since then he has “learned to distinguish many things and call them by name.”

He exhibited his musical talent in singing before he was two years of age; and when a piano was brought into the house, he being less than four years of age, “was permitted to indulge his curiosity by running his fingers over and smelling the keys;” and one night after this “the young ladies of the family were awakened by the sounds of the piano, and, to their astonishment, found Tom playing one of their pieces. He continued to play until the family at the usual time arose and gathered around him, to witness and wonder at his performance, which, though necessarily very imperfect, was marvellously strange, for *notwithstanding, this was his first known effort at a tune, he played with both hands, and used the black as well as the white keys.*

“The sounds of the rain falling upon a roof, and its course through the gutter, always attracted Tom's notice; and when he was less than five years of age, after a severe thunder-storm, he went to the piano and played what is now known as his “Rain-storm,” and said it was what the rain, wind, and the thunder said to him.

"It has been stated that Tom was born blind. In his infancy, and for years after that period, the pupils of his eyes were as white, and apparently as inanimate, as those of a dead fish; but nature pointed out to him a remedy which gradually relieved him from total darkness, and in process of time conferred upon him to a limited extent, the blessings of vision.

"When he was three or four years of age, it was observed that he passed most of his time with his face upturned to the sun, as if gazing intently upon it, occasionally *passing his hand back and forth with a rapid motion before his eyes*. That was soon followed by *thrusting his fingers into his eyes* with a force which appeared to be almost sufficient to expel the eyeballs from their sockets. From this he proceeded to *digging into one of them with sticks*, until the blood would run down his face. All this must have been pleasant to him, or he would not have done it, and there is no doubt that *he is indebted to the stimulus thus applied to his eyes, for the measure of sight he now enjoys*."

As his biographer says, it was marvellously strange to see him at his first attempt to play the piano, using both hands, and the black as well as the white keys, and with some success playing one of the young ladies' pieces. Allowing that unequalled musical talent was Tom's birthright; that his soul was aglow with harmony; still a great difficulty has to be encountered; for how was he able to know, without previous instruction, or at least practice, what keys when touched would bring forth certain notes of music? There is no music in a piano of itself; it is simply capable of being wrought upon, and music is then evolved from the vibration of its chords. We cannot for a moment concede that because he possessed great genius for music, he necessarily or possibly had an instinctive knowledge of the mechanical arrangement of the keys, and of their relation to the notes of music. And in addition to this, is another difficulty: How could he at once use the fingers of both hands, when they had never been trained to such use, nor any other methodical one? The ability to use his clumsy little fingers, with sufficient celerity and precision to have each finger directed to the proper key, so that each note necessary to evolve harmony, and this alone should be sounded, could not reside in an untaught, idiotic infant mind, but must be attributed to a practiced intelligence, apart from, and back of Tom.

Again, an intelligence superior to Tom's is perceived in the treatment of his eyes. He was born blind—his eyes were as inanimate as those of a dead fish—and what remedy could be applied to convert such useless organs into useful ones? none certainly within the scope

of medical science ; but his spirit control undoubtedly pursued the only course that could have been of the least avail : at first making use of the mesmeric passes, he afterwards irritated them, and aroused the organs from their apathy by what certainly appears to have been as violent as they were strange measures ; but the remedy was successful to a certain extent, perhaps as successful as his spirit physicians anticipated.

Spirits often through healing mediums resort to measures as strange as these, and often with wonderful success. They look to results ; and no means are too humble or too apparently senseless for them to use.

All admit that Tom is a prodigy, but few attempt to explain the nature of the power by which he executes the most difficult pieces of music, in such a perfect manner that probably he to-day stands unrivalled as a musical performer.

It is not only the perfection of his execution of single pieces, that astonishes his listeners, but the execution of two pieces at the same time. In common with thousands of others, I have heard him play two tunes on the piano at the same time, one with each hand, while he would sing a song in a still different air—and not only this, but each tune would be set to a different key, which was dictated by the audience. It is not strange that to other musical performers his power should be a mysterious one, and that they should all agree in declaring him to be, as did a clerical friend of mine, who possesses much musical talent ; simply incomprehensible.

Scientific men of course give Tom a wide berth ; as they do everything which they cannot invent a plausible theory to explain. Yet to any intelligent Spiritualist, Tom is not incomprehensible. He is simply a medium, and nearly a perfect one for manifestation by musical spirits. Tom not only executes pieces of music on the piano, and sings well in a clear, manly voice, but at his levees also gives nearly exact imitations of the manner, tone, and accent of certain public speakers. Twice I have heard him render a portion of a speech of Stephen A. Douglass. Previous to his being called before the foot-lights by his manager, to deliver this speech, he is seen at the back of the stage rubbing his hands either together, or on the sides of his head ; then with a finger in each ear he will gyrate his other fingers, while at the same time his lips will protrude, and the balls of his eyes roll, and to these will be added the jerking of his body forwards from the hips upwards. Every action and all expression are idiotic. The moment his manager announces the time for him to speak, all these movements cease ; he will straighten himself, and as he advances he will assume the easy, natural air and manner of the practised speaker,

and by the time he has taken his position no trace of his former self is perceptible in his manner. He then addresses the audience, not only repeating the words of Mr. Douglass, but accenting and emphasizing the proper words and sentences, and simulating his former tones of voice.

One of his great musical performances, is a piece styled "The Battle of Manasses." Previous to the commencement of this piece he advanced to the footlights, and in a clear, impressive voice and manner said, "It may interest some in the audience to know how this piece originated. *I had been confined to my bed by illness* at the — Hotel, in Nashville, for about three weeks, when one day a friend brought Blind Tom to *my room*. The news of the battle of Manasses had just reached us, and was earnestly discussed by us all. We did not observe that Tom was noticing our conversation, but in the course of the afternoon he sat at the piano, and gave us this piece of music ; which he will now perform for your entertainment."

When he says ; he had been confined to his room, etc., and that Blind Tom was brought to him ; the spirit speaking through Tom's vocal organs must have spoken thus of himself, hoping some persons in the audience would recognize the intelligence back of the humble instrument before them ; and when he says that the news of the battle was earnestly discussed by them all ; it is evident that Tom is incapable of framing such language, and it is equally evident that some intelligence external to him must have originated it, and used it in reference to himself—the speaker—and others, and not to Tom, whom it is impossible to suppose could have taken any part in the discussion. Every intelligent word and movement of Tom in these exhibitions separately and collectively, testify to an intelligence outside of Tom, and against Tom's own limited intelligence.

I am told that whenever he executes this piece in public, he always precedes it with this explanation ; so the reader may have the opportunity of verifying my observations. No one for the first time hearing Tom address an audience, and observing his manner, would suspect that he saw before him an idiot, or even a person of very inferior mentality. He is too methodical, too well controlled by will-power and intelligence, for this idea to be admitted ; and when he addresses the audience, it is evident that the intelligence that can transform this drivelling idiot into an intellectual instrument is conscious of and means just what he says.

In order to diversify the performance, with his back placed to the audience he names any small article that any person holds to view. This is undoubtedly effected by an agency similar to that which pro-

duces the music, and controls his vocal organs to make a speech ; in other words, the spirit then in control perceives the articles, and calls their names through the medium. It is probable that different spirits can and do control this medium, and that eminent musical composers who through him charm us with their performances, are not the ones who control him for answering these simple questions.

I will conclude my remarks about this—to science—incomprehensible being, by quoting an answer given through Mr. Foster to a question of mine respecting him. To those who have no faith in spirit communication of course this answer will possess no significance ; but as all my investigations in Spiritualism confirm its truth, it only remains for me to say that I believe it is the true explanation. I quote from my note-book :

“ At a séance with Mr. Foster, November 28th, 1870, I inquired of a spirit whose previous communications had furnished evidence of high intelligence : ‘ Can you explain the nature of the power, by which Blind Tom is enabled to effect such wonderful musical performances ? ’ The answer was : ‘ We can answer that question without doubt. Blind Tom is really a musical medium—idiotic, however—and has little control over himself, he is therefore in a suitable condition for spirits who exist 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.’ ”

Mediumship, when properly understood, will solve many heretofore inexplicable mysteries in psychology and moral philosophy. All through the ages have appeared persons whose characters have defied the wisdom of man to analyze. They have appeared on the stage, enacted their strange parts, and like meteors disappeared from view. Ignorance of their true character has led men to pronounce uncharitable judgments upon them, and often to load them when living, and their memories when dead, with opprobrium ; when, had it been known that they were but instruments in the hands of higher powers, they would have been treated with kindness, sympathy would have taken the place of censure, and they would have been regarded as passive means of good, rather than active perpetrators of mischief.

It was this utter ignorance of spirit intervention, and spiritual influence, that led to the inhuman treatment of Joan of Arc ; a pure and singularly gifted being, who proved the divinity of her mission by her success in every step she took under the direction of her spirit guides, and who afterwards met an ignominious death at the hands of those who feared, far more than they despised her.

So the character of that wonderful boy, Thomas Chatterton, was

entirely misconceived, and the cold neglect and censure of the world drove him at the early age of seventeen years, to self-destruction, to escape the pressure upon his sensitive nature, of the load of undeserved condemnation which it was his fate to incur.

To any intelligent person of this age who has knowledge of spirit agency, it is plain that he was a sensitive, thoroughly developed medium, whom certain spirits used for purposes of manifestation in this life—spirits who, by their ill-judged action, proved their lack of wisdom in using their medium in a direction that brought such sad results upon his inexperienced head. Had the nature of the influence which impelled him to the course he took been understood, instead of being ostracized from society, he would have been counselled and guided by prudent minds and hands, and we might to-day be gainers from the wisdom that would have flowed through his mind. A nature that was capable of such depths of religious feeling as are manifested in the following lines, composed by him, could not be otherwise than intrinsically virtuous.

"O God, whose thunders shake the sky,
Whose eye this atom globe surveys,
To Thee, my only rock, I fly,
Thy mercy in Thy justice praise.

"The mystic mazes of Thy will,
The shadows of celestial light
Are past the power of human skill ;
But what the Eternal acts is right.

"Oh teach me in the trying hour;
When anguish swells the dewy tear,
To still my sorrows, own Thy power,
Thy goodness love, Thy justice fear.

"If in this bosom aught but Thee
Encroaching sought a boundless sway,
Omniscience could the danger see
And mercy look the cause away.

"Then why, my soul dost thou complain ?
Why, drooping seek the dark recess ?
Shake off the melancholy chain,
For God created all to bless."

It has been said of him, "Tasso alone can be compared to him as a juvenile prodigy. No English poet ever equalled him at the same age;" and yet because he produced some compositions which he claimed to have copied from ancient manuscripts—their merit being

admitted—he was charged with imposture and being a literary swindler. There is no doubt they came by spirit impression, and all he knew of their origin was associated with the belief that they were genuine, this confidence in their genuineness probably being also impressed upon his mind, so as to inspire him with courage in offering them to the notice of others. A correct view of the events of his life will exhibit him as a modest, sensitive instrument in the hands of unwise spirits, who injudiciously controlled and guided him into a labyrinth of trouble. Had his case been understood, with kindly intelligent assistance, he might have attracted spirits of greater wisdom, who would have made his life as brilliant as it proved to be brief and unhappy.

That Sir Walter Scott was a medium for correct and effective spirit impression, is evident from various incidents in his history. In his *Life*, written by Lockhart, Mr. Mitchell, his former tutor, says of him: "When in church, Master Walter had more of a soporific tendency than the rest of my young charge. This seemed to be constitutional. He needed one or other of the family to arouse him, and from this it might be inferred that he would cut a poor figure on the Sabbath evening when examined about the sermons. But what excited the admiration of the family was, that none of the children, however wakeful, could answer as he did. The only way I could account for this was, that when he heard the text and divisions of the subject, his good sense, memory, and genius, supplied the thoughts which would occur to the preacher."—Vol. i. p. 88.

Here is a lad who slept during the sermons, and yet, when examined upon them the succeeding evening, "none of the children, however wakeful, could answer as he did." It will hardly do to object to any of the marvels of Spiritualism and yet maintain that the lad could have thus slept through the sermons, and afterwards remember better than those who had not slept; and the explanation of the tutor that "his good sense, memory, and genius, supplied the thoughts which would occur to the preacher," is on a par with most of the scientific explanations which would be offered to solve the problem. The tutor had forgotten that it is an impossibility for the sense, memory, and genius of any two persons, separate and apart, to originate the same thoughts and make the same deductions from the same texts and divisions of any subject.

If mediumship is true, then we can explain the situation by assuming that some spirit who took an interest in the sermon was present, and that at night, at the examinations, he impressed the young medium's mind with the answers.

Again, Sir Walter in after years was controlled while under the influence of wine, as many who are not ordinarily mediums are, when under the influence of alcoholic stimulants. His biographer says, in Vol. i. p. 120 :

"At one of their drinking bouts of those days, William Clerk, Sir P. Murray Edmondstone, and Abercromby, being of the party, the sitting was prolonged to a very late hour, and Scott fell asleep. When he awoke, his friends succeeded in convincing him that he had sung a song in the course of the evening, and sung it extremely well. How must these gentlemen have chuckled when they read Frank Osbaldistone's account of his revels in the old hall : ' It has even been reported by maligners that I sung a song while under the vinous influence ; but as I remember nothing of it, and never attempted to turn a tune in all my life, either before or since, I would willingly hope there is no actual foundation for the calumny.' "

I can readily credit this story, for a somewhat similar experience occurred to me in 1849. At the time, I was in Panama, and not being accustomed to the free use of wine, I was induced to join some friends in a convivial "*séance*," and whether attributable to the excessive heat of the climate, or to the peculiar condition of my system, or to my imbibing too freely of the wine—as Paul says, "*The Lord knoweth*," I do not profess to ; but at any rate my memory of scenes and circumstances failed at a certain point, and when I became conscious I was informed, to my amazement, that while oblivious I had sung correctly, both as to tune and verse, an entire song with which I was entirely unacquainted, never having to my knowledge, heard it, and when sung again by one of the party I failed to recognize a word of the song or a note of the air. As my performance was testified to by some half-dozen friends who had not participated in the "*séance*," I was compelled to accept their testimony.

My explanation is, that although not ordinarily appreciably mediumistic, I was rendered temporarily so by the changed conditions of my system ; and as it often happens to others, and as it did to Sir Walter Scott, some spirit present seized the opportunity to manifest through me in that harmless manner, and very fortunate do I consider it to have been, that my condition was not taken advantage of by some other spirit with less innocent intentions. I would modestly add that I have been unable to perceive any other parallel between Sir Walter Scott and myself.

Of all the works of this author, his biographer, Lockhart, considers the "*Bride of Lammermoor*" as the most pure and powerful ; and of this he quotes James Ballantyne, Scott's printer, as saying : "The

book was not only written, but published, before Mr. Scott was able to rise from his bed; and he assured me that when it was at first put into his hands, in a complete shape, he did not recollect one single incident, character, or conversation it contained. He did not desire me to understand,—nor did I understand—that his illness had erased from his memory the original incidents of the story, with which he had been acquainted from his boyhood. These remained rooted where they had ever been; or to speak more explicitly, he remembered the general facts; of the existence of the father and mother, of the son and daughter, of the rival lovers, of the compulsory marriage, and the attack made by the bride upon the hapless bridegroom, with the general catastrophe of the whole. All these things he recollected just as he did before he took to his bed, but *he literally recollected nothing else: not a single character woven by the romancer, not one of the many scenes and points of humor, nor nothing with which he was connected as the writer of the work.*

“‘For a long time,’ he said, ‘I felt myself very uneasy in the course of my reading, lest I should be startled by meeting something altogether glaring and fantastic. However, I recollected that you had been the printer, and I felt sure that you would not have permitted anything of this sort to pass.’ ‘Well,’ I said, ‘upon the whole how did you like it?’ ‘Why,’ he said, ‘as a whole, I felt it monstrous gross and grotesque; but still the worst of it made me laugh, and I trusted the good-natured public would not be less indulgent.’ . . .

“I believe you will agree with me in thinking that the history of the human mind contains nothing more wonderful.”—Vol. ii. p. 199.

It would seem that he remembered the general facts which he had gathered, and upon which the story was founded; all that belonged to his proper knowledge and memory; but “not a single character woven by the romancer, not one of the many scenes and points of humor; nor anything with which he was connected, as the writer of the work.” This is precisely what happens to many other mediums when they are used as instruments by higher powers. To be a proper instrument for spirit communication by impression, the mind of the medium must be under easy control of the intelligence communicating, otherwise the thoughts and opinions of the former interfere with the character of the influence, and confusion and failure ensue. I consider this case as one of the best illustrations possible, of the power of intelligent spirits to express through a human brain and mind their own more elevated ideas.

This instance is nearly paralleled by the experience of Mrs. H. B. Stowe, who says in relation to her celebrated work, “Uncle Tom’s

Cabin," "that she did not write it : it was given to her ; it passed before her. She but told what she saw, and long before her millions of readers came to weep over the death-bed of little Eva ; she herself lamenting that the fair child must die had to deny the entreaties of her own weeping children who read the tale from week to week that Eva might get well. Eva died. She had to tell it as it came to her, and suffered in so doing."

Charles Dickens possessed in a pre-eminent degree the personal peculiarities that most mediums possess in a less degree. His conduct and habits were enigmas to his friends. He often acted as if possessing no solid mind of his own. Mr. Foster, his biographer, says of him : "He did even his nothings in a strenuous way. One day he was wet through, and dressed four times ; another, he walked eighteen miles in four and a half hours in a broiling sun." And many other singular actions are related. Again, Mr. Foster says "that he was often vulgar in manners and dress, and often overbearing ; that he was ill at ease in his intercourse with gentlemen ; that he preferred being a king in very low company. . . . All these are truths." I do not notice these peculiarities as proofs of mediumship, but simply to show that they are characteristic of an impressible negative nature, such as good mediums nearly always possess.

Mr. G. H. Lewes, in an article written by him and published in the *Fortnightly Review*, says : "Dickens once declared to me that every word he said by his characters *was distinctly heard by him.*" And again Mr. Lewes says : "Here is another contribution to the subject of dreams, which I had from Dickens, shortly before his death. One night, after one of his public readings, he dreamt that he was in a room where every one was dressed in scarlet. He stumbled against a lady with her back toward him. As he apologized she turned her head, and said, quite unprovoked, "My name is Napier." The face was one perfectly unknown to him, nor did he know any one named Napier. Two days after he had another reading in the same town, and before it began a lady friend came into the waiting-room, accompanied by an unknown lady in a scarlet opera cloak, "who," said his friend, "is very desirous of being introduced." "Not Miss Napier ?" he jokingly inquired. "Yes, Miss Napier."

It would seem that Dickens was not only an impressional medium, but, from what Mr. Lewes says, he was also clairaudient when awake, and clairvoyant in his dreams.

Mr. James T. Fields also bore testimony to the mediumship of Mr. Dickens in his lectures on "Fiction and its eminent authors." He then said : "Dickens was at one time so taken possession of by

the characters of whom he was writing, that they followed him everywhere, and would never let him be alone for a moment. He told me that when he was writing the 'Old Curiosity Shop,' the creatures of his imagination so haunted him, that they would neither allow him to sleep or eat in peace; that Little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to any one else. When he was writing "Martin Chuzzlewit," Mrs Gamp kept him in such paroxysms of laughter, by whispering to him in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force when he did not want her company, and threatened to have nothing more to do with her unless she could behave better and come only when she was called."

Dickens was here either hallucinated, or the veritable spirits of these characters made themselves manifest to him; or other spirits who personated these did so; and as no one has ever charged him, with being subject to hallucinations, either in this or any other instance; and as we know that in thousands of instances of persons now living, they have seen and heard spirits, we claim that the actual presence of spirits, and of their manifestation to him, is the only reasonable conclusion to which we can come, in the consideration of his case.

The same gentleman, Mr. Fields, in his work entitled "Memories of Many Men," relates a conversation he had with Mr. Thackeray, from which we extract the following: "I then remarked to him that he must have known intimately many French families of the best class; that his French characters were more accurately and delicately drawn than those of any other English writer whom I had ever read;—and to this opinion I still adhere. He assured me that, on the contrary, *he had never in his life been intimate in a single French family.* This is very surprising; for he has exhibited in his books the most profound knowledge of the nature of the French, as well as of their manners; and he has described the former, and depicted the latter, with the most wonderful skill, and without any false deductions or tendency to caricature."

It may well surprise Mr. Fields, as it will his readers; and it is wholly inexplicable, unless we assume that the spirit of a Frenchman impressed Mr. Thackeray's mind while writing these works; and then all difficulty in explaining disappears.

"Out of the mouth of babes and sucklings hast Thou ordained strength."—
Psalms viii—2.

"And the woman bare a son, and called his name Samson, and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times."—Judges xiii—24, 25.

CHILD MEDIUMS.

If there are persons so peculiarly constituted as to admit of spirit control, we would expect to find this peculiarity a congenital one, and this we find it to be in a majority of instances, as it probably is in all; and not only so, but it is often inherited, as in the cases of D. D. Home, Chas. H. Foster, Henry Slade, C. T. Buffum, C. B. Kenney, and as it probably is with most, if not all remarkable mediums.

In some instances also, the power is manifested very early even in infancy; there being such cases related in Scripture, and many well-attested instances in modern times. That the first passage above quoted relates to infants being the mouth-pieces of spirits I have no doubt, and there can be no question in the mind of any believer in mediumship, that the passage from Judges declares the fact of Samson being controlled, or impressed by spiritual agency, while yet a child, to speak, or act, or to both speak and act.

In I. Sam. Chap. iii. we have a detailed account of Samuel's mediumship from the first proof furnished to Eli in Samuel hearing the spirit voice, until his development into a full prophet. And we here find a clear and explicit account of what constituted a prophet in those days, the qualifications being precisely those that now constitute a medium.

In Chap. ii. verse 18, it reads: "But Samuel ministered before the Lord, being a child, girded with a linen ephod." In Chap. iii. it is again said that Samuel was a child. "And Samuel was laid down to sleep, that the Lord called Samuel, and he answered; Here am I. And he ran unto Eli and said; Here am I for thou calledst me. And he said I called not; lie down again. And he went and lay down. And the Lord called yet again; Samuel. Again he arose and went to Eli, who again directed him to lie down, and the Lord called Samuel again the third time. . . . *And Eli perceived that the Lord had called the child.* Therefore, Eli said unto Samuel, Go lie down; and it shall be if he call thee, that thou shalt say, *Speak Lord*, for thy servant heareth. So Samuel went and lay down in his place. And the *Lord came and stood*, and called as at other times, Samuel: Samuel. . . . And Samuel lay until morning. . . . Then Eli called Samuel, and said; Samuel, my son. . . . And he said, What is the thing that *the Lord* hath said unto thee. . . . And Samuel told him

every whit, and hid nothing from him. And he said, *It is the Lord* : let him do what seemeth him good. And Samuel grew ; and the Lord was with him ; and did let none of his words fall to the ground. And all Israel, from Dan even to Beer-sheba knew that *Samuel was established to be a prophet of the Lord*. And the Lord appeared again in Shiloh : for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

In the above narration, we find that Samuel, a child lying in his bed, heard a voice calling him which he mistook for that of the aged Eli, and arose and inquired of the prophet why he called him. Eli replied that he did not call him. Twice again was the voice heard, and upon Samuel the third time applying to Eli it is said ; "And Eli perceived that *the Lord* had called the child." The proof so satisfactory to Eli, consisted entirely of a voice being heard by the child, which Eli was persuaded was supernatural, and consequently must be that of God. In common with many others, I have heard spirit voices many times ; but I should be sorry to be so credulous as to imagine them to be the voice of God.

In the tenth verse of this chapter it is said : "And the Lord came, and stood, and called as at other times," but there is no evidence that Samuel saw the Lord, or any spirit whom he could have mistaken for Him ; for had he done so, the apparition would have impressed him more than the voice did, and he would have stated it. So the whole evidence is reduced to his hearing a spiritual voice—a sudden development of the faculty or gift of clairaudience, although from verse 19 it may be inferred that in addition, he was controlled to speak by spirit power, for there it is said : "And the Lord was with him, and did let none of his words fall to the ground." So that up to this period Samuel was clairaudient, and either an impressional or trance speaker. It is impossible to reasonably claim for him any other gifts, or any other proofs of his divine mission, and yet "all Israel from Dan to Beer-sheba knew that *Samuel was established to be a prophet of the Lord*."

If there were no other passages in the Bible from which to seek an answer to the question ; "What constituted a prophet ?" we would in this find an answer ; and unless thousands of the most intelligent men and women in this country, and in Europe are not egregiously mistaken, there are hundreds of respectable persons amongst us to-day who possess similar gifts ; and some of them seemingly in perfection. But they are not Hebrew prophets—they are American mediums.

Amongst the Cévénal prophets of France, in the seventeenth century ; children, and even infants at the breast, were often controlled to

De Gasparin, in his "Science vs. Modern Spiritualism," vol. ii. p. 37, quotes Pierre Chaman, who says: "I knew at Tyés a man by the name of G——, whose little boy, only five years of age, prophesied several times in my presence, he was through the power of the spirit seized with violent agitation of the head and every part of the body. After that he spoke; he predicted misfortune to Babylon and disturbance in the church. He exhorted loudly to repentance; but the poor little fellow was sometimes so agitated that his words became incoherent. He always spoke in good French. He made use of these expressions: 'I tell thee my child'; 'My child, I assure thee.'" The same author quotes Jean Vernet as saying that there were multitudes of these infant prophets, and that some of them would really have required the care of a nurse. He also quotes from Jacques Dubois. This latter author says "About a year previous to my departure, I went with two of my friends to visit another friend; Pierre Jacques. While we were there, a daughter of the family came to call her mother, who was seated with us, and said to her: 'My mother, come see the infant.' Whereupon the mother also called us telling us that we might see the speaking infant. She added that we had no occasion to be frightened, and that this miracle had already happened. We all immediately followed her. The infant, three or four months old, was lying wrapped up in the cradle, and it had never spoken or walked of itself. When I and my friends entered, the child spoke distinctly in French, in quite a loud voice considering its age, so as to be plainly heard in every part of the chamber. It exhorted to repentance just as I have seen others do when in a state of inspiration." Jacques Dubois adds, that he has seen more than sixty children between three and twelve years of age who were in a similar condition.

In the *Hartford Review*, of May 17, 1833, published fifteen years before the advent of Modern Spiritualism, and therefore not narrated by interested observers, is an account of a case of trance-speaking, illustrating this class of manifestations. We copy it from the *Western Star*, for August, 1872.

"There is a girl in Saybrook, about eleven years of age, who, from the many specimens she has given, is thought to have been recently endowed with some extraordinary gift of speech. At certain irregular times, when the impulse is upon her, she breaks out into powerful connected and finished exhortations, and discourses generally on religious topics.

"The first discourse which she is known to have uttered, and the only one on that subject, was on temperance. It is said to have been remarkable for its clearness, precision, and eloquence of thought,

and the impressive manner in which it was pronounced. Since that time she has delivered herself of nothing on temperance. The premonitory symptoms of her impromptus are usually fits of stupor; as soon as she comes out of that, she rises, closes her eyes, and perfectly abstracted from every thing around her, commences by repeating the hymn, which is sometimes original and of a high order of poetry. She next gives out a text, naming the chapter and verse, and proceeds to deliver a sermon, always conspicuous for its sound argument, logical sequences, and elegant phrasology. What especially astonishes the hearers is the fact, that when the inspiration is gone, she recollects not a word of what she has been saying, and if told the verse and chapter of her text, and the number of her hymn, she knows not how or where to find them. Her parents reside in New Haven, and are poor, miserably ignorant, and intemperate people, whilst her education has been so much neglected that she reads with the greatest difficulty.

"What is more marvellous still, she discovers hardly an ordinary degree of intellectual capacity, except when the spirit of improvisation possesses her. Several physicians have examined her both when in and out of her lunacies, and as yet have found no other marks of disease and insanity.

"We think this case will match the Campbells, of Scotland, who on stated occasions are said to speak in strange and unknown tongues, and by their followers are believed to be inspired by the Holy Spirit."

By the careful reader the "fits of stupor," followed by her rising, with closed eyes, and perfect abstraction, and in this state delivering her discourse, will be recognized as the indications of spirit control, which so constantly attend trance-speaking mediums.

We will here narrate another case of child mediumship, taken, somewhat abridged, from Mrs. Emma Hardinge Brittan's *Modern American Spiritualism*, a work that every investigator of this subject should read. This case occurred in 1851, in the town of Waterford, a village four miles from Troy, N. Y. She says:

"The reports were so startling, and the effect of conviction was becoming so obvious and wide-spread, that a reverend gentleman, one of the officiating pastors of Waterford, waited upon General Bulard, a distinguished lawyer of the place, and begged him, in company with four other of the most prominent men of the district, to institute inquiries into the 'obnoxious thing,' with a view to crushing its infidelic and satanic tendencies.

"Having learned that 'spirit-rapping,' was to be found in its most

startling prominence, in the person of a little daughter of Mr. Anson Atwood, of Troy, and that the parents of the child had generously opened their house, free of charge to investigators, the party, headed by General Bullard, proceeded to fulfil their mission by calling at the house in question.

"They were freely admitted by Mrs. Atwood, who, without requesting even the formality of their names, introduced them to her little girl, who at the time was amusing herself with the toys proper to her age.

"This total unconcern, together with the childish appearance and occupation of the young priestess, somewhat disconcerted the grave magisterial party who had come prepared to detect well-laid plans of imposture, or confront the impious craft of satanic agency, but 'not to play doll games with children, or learn metaphysics from babes and sucklings.'

"The little medium was 'out of sorts,' the mother said, and she had to be coaxed by a liberal supply of candy, when she consented to sit for the gentlemen. At this crisis there was not one of the party but would have gladly retreated from a scene where they felt their dignity as sensible men, and magistrates, ridiculously compromised by the initiatory steps of their mission. . . . A single quarter of an hour's experience of the marvels outwrought through this most undignified means, however, soon changed their views, riveted their profoundest interest, and made them forget the agency of the unconcerned little one altogether.

"Seated on a high chair, with her tiny feet resting on a footboard, the medium all unconsciously munched away at her sweetmeats, whilst the spirits lifted her about, and moved her from place to place with the ease of a feather blown by the winds. Meantime the heavy table around which the party were gathered, rocked and rolled like a ship at sea; the chairs of the gentlemen, with their occupants, were moved bodily; whilst loud raps sounding from various parts of the room, spelled out names, dates, and messages. . . .

"This deeply interesting séance was prolonged to an unusual length, and just as it was about to terminate, a spirit identifying himself with a deceased brother of General Bullard's, expressed a desire to communicate. . . . He (General Bullard) mentally framed this sentence: 'If this be indeed the spirit of my brother, let him move that child in the chair towards me.'

"General Bullard was sitting at the side of the table opposite the medium, and as it was a very large one, there was room between any of the party for the movement of a chair. His wish was that the

child's chair should be moved a little towards the end of the table which was nearest to himself ; but before he could conclude the sentence in his own mind which he was endeavoring to frame, the child, chair and all, was lifted, carried, or moved, none present could divine how, completely round the table, and set lightly down by the side of General Bullard, who started up with an irresistible impulse, exclaiming, ' By Heaven ! it is all true.'

" When the investigating party at length returned, with their very unexpected report, the reverend gentleman in whose behalf they had undertaken it, was so struck with consternation at the result, that he concluded to continue the inquiry in his own person ; and as the spirits had promised mediumistic gifts to some of the party if they would sit for development, the worthy minister joined them, and actually became a fine writing medium, and ultimately a confirmed believer in the truths of Spiritualism."

If spirit intercourse by means of the delicate immature organisms of children were a rare occurrence, a single instance like the above, well supported, would be sufficient to establish it as a fact ; but there have been many hundreds of cases, well authenticated, which establish it beyond question, and it is not more wonderful that children, and even infants, should be endowed with mediumship, than that adults should be, as we know ; and theologically it is proved, by the cases of Samuel and Samson, that the peculiarities of organization which constitute this condition are congenital.

Divine though Jesus is claimed to have been ; who can suppose that in his earthly childhood his spirit, through his childish organism, manifested otherwise than as a child. Yet, as we before remarked, should the spirit of Webster attempt to manifest through the delicate organism of a child, the world would expect nothing less than Daniel Webster, in all his former power and force of intellect ; forgetting, or failing to understand that the spirit of the deceased statesman could not control and manifest through a childish organism beyond its natural capacity.

Why are many mediums, persons so unlike what we would expect the chosen instruments of wise and good spirits to be ? Our answer is : There are comparatively few good mediums—not by any means as many as the spirits and we could desire—and as all spirits who are desirous of communicating, cannot do so through the few who are generally reliable, they use those they can approach, and do the best they can with these. It is with spirits as it is with the pioneers of a new country—the field is more extensive than the appliances to cultivate it are numerous—and spirits, with regard to mediums, do

precisely as those pioneers do who have not the proper implements. One pioneer may have a plough but only one animal to draw it ; he cannot plough as deeply as he could desire. Another has no harrow, and is compelled to resort to the use of an imperfect substitute ; so his seed is not properly covered, and much of it does not come to maturity. The results are not entirely satisfactory, but they are as nearly so as can be expected with the imperfect means used, and in the position these pioneers are placed, are not to be despised. They live with the assurance, that sooner or later better instruments will be provided, and that more abundant harvests will result.

No mechanic expects to build a house with a single tool. He has implements adapted to the varied purposes ; but if he were erecting a log cabin in the wilderness, he perhaps would be compelled to accomplish his purpose with only an axe ; and if any person were to expect the cabin to be a palace, because the builder attempted to erect a structure, he would be unreasonable, and disappointment would follow. Mediums are imperfect instruments. The inhabitants of the spiritual-world, not being able to find any other means of communicating with the inhabitants of this, like sensible persons, like the farmer, or the builder of the cabin, labor to accomplish their purposes with the means they can command, with the full knowledge that they will be unable to realize them perfectly, but knowing that by striving to do the best possible they will accomplish something useful, and perhaps more than the means at first view would seem to justify.

Science was once without instruments ; and those it has now are imperfect, while the instruments that theology wields are as imperfect as the implements of the pioneer tiller of the soil ; and if ages have not perfected the instruments of science and theology ; what reason is there in objecting to the imperfection of the instrumentalities which spirits use, as an argument against the existence of both spirits and mediums.

The perfection of the means of communication between individuals, communities, and nations in our day is something marvellous. The mails transmit our messages with all the certainty and rapidity which steam can accomplish ; while the magnetic telegraph conveys them with the speed of lightning. But this rapidity and certainty of transmission has not always existed. There was a time—and not long since—when the only known means of sending a message was by a personal messenger. Then the mail system was introduced, and the speed was limited to that of horses and lumbering coaches ; then came steam to our aid, and, last of all, lightning was rendered subser-

vient to the necessities of men for swifter means of communication. Intercourse between the inhabitants of the spiritual and material worlds is yet imperfect. The means of improving this intercourse are yet to be applied; and with our knowledge and experience of the means of conveying earthly messages—of its original and long-continued imperfect character—we should view with patience and hopefulness the imperfect means now known at this early stage, by which we are able to communicate with spiritual beings.

It would have been as reasonable for any person, one hundred years ago, to object to the means of communication then in vogue, and to refuse to avail himself of it on the ground of its imperfection, as it is for a person in our day to object to the known means of communication between spirits and mortals, and to refuse to use it or believe in it for a similar reason. We know it is imperfect; but we also know that no important discovery—no newly acquired knowledge—in physical science, or in political or social economy, bursts upon the minds of men in perfected form; but the light of this knowledge first enters the human mind in scattered rays, and it is only in time that it flows in copious streams; and it is an unreasonable objection to spirit communication, that it is not now, with the little knowledge, and experience we have of it, a perfected means of intercourse with the inhabitants of the other world. The means will improve with the growing intelligence and spiritual advancement of mankind.

The gifts of mediumship are perfectly exercised by none. There can no more be a perfect medium for spiritual manifestations, than there can be a perfect man spiritually and physically. Imperfection is stamped upon every human organism. God has so determined it, and even direct inspiration from God Himself, through any human organism, would be liable to imperfect expression and subject to the test of every man's reason; and it is not more surprising that we should differ in our reading and interpretation of an expression of the Divine mind, through the imperfect mind of a human medium, than that we should differ in our views of the expression of His mind, through all His other works in nature, and through which He is ever speaking to our consciousness. The only rule is, to test all communications purporting to come from spirits: receive them when our reason approves, and reject them when it rejects. If we do this in an honest, liberal spirit, we act up to the highest light God has given us; and even if we err, we err honestly; and have fulfilled our whole duty, and sin cannot be imputed to us.

Remember that mediums are mortals; that to the professional

ones their gifts are the means of their support ; and that they are often as anxious for satisfactory answers to questions, as the questioners themselves ; and being of passive, impressionable natures, this anxiety on their part leads *some* of them to assist the manifestations where these are backward ; or even to supply the absence of communications by substituting inventions of their own. We have never seen any disposition to do this with any of the mediums whom we have mentioned in this work, and to whom we have had access, but we have witnessed such proceedings with others.

Had we consciously existed in a previous state—and were this a second and advanced state of existence—and were it possible for us to hold imperfect intercourse with those yet in the first state ; how natural would it be for these to ask us questions upon every conceivable subject, expecting correct and satisfactory answers ; and yet how unreasonable to us would their expectations often appear, we knowing so well that no living man could answer many of the questions, while some to whom they would be addressed would not be competent to answer correctly a tithe of them.

Yet so difficult is it for us to view things from the stand-points of others, that we constantly hear the complaint, or rather accusation, made, that spirits often answer incorrectly. Of course they do, when they answer at all such absurd and selfish questions as many ask ; but nearly always, persons who ask sensible, earnest questions, in a becoming manner, will receive sensible, honest answers, even though they may not always be suited to their comprehension. Intelligent questioners, with proper motives, will nearly always attract spirits with like motives, and if the medium is not at fault, honest and generally intelligent answers will be received.

Spiritual intercourse, like all other provisions of the Divine Father for the benefit of His children, can be made available for promoting our highest good, and it can be perverted to purposes which, directly or indirectly, tend to our injury. To the judicious and the upright, it becomes what, in its highest sense, it is intended to be—a means of instruction—of satisfying our desires for spiritual enlightenment and of moral elevation ; while to the ignorant or depraved, who perceive in it only the means of temporary amusement—of gratifying their curiosity, or of obtaining information, by which they can advance their own material interests at the expense of others, and who necessarily attract to themselves spirits, who, from their undeveloped moral condition, will confirm them in their worst errors and vices—to these it becomes a curse instead of a blessing. It is a feast to which all are invited ; and while some partake of it with moderation

and judgment, selecting that which will nourish and strengthen both physically and mentally, others gorge themselves to repletion with indigestible matter, that only increases their mental and moral grossness, and tends to their degradation.

CHAPTER IV.

FAITH.

"To another, faith by the same Spirit."—I. Cor. xii—9.

ST. PAUL says, "Faith is the evidence of things hoped for—the evidence of things not seen." It is the assent of the mind to those truths which are revealed through the inner consciousness. It is that state of mind which recognizes invisible realities.

In another sense, true and enlightened faith is entire belief and confidence in that which unbiassed reason, guided by intelligence, and often by inspiration, affirms.

Between the blind submission to authority on the one hand, and the absolute unbelief of materialists on the other, there is a middle ground, where through faith, sealed mysteries are disclosed, and views obtained of the true spiritual character and glorious destiny of the race. But it is too often the case, that men occupy these extreme grounds of belief and unbelief, and whilst one accepts all that is taught him unhesitatingly, another, like Pyrrho, the ancient sceptic, doubts everything. The spirit of credulity, and the spirit of unbelief, should equally be excluded. A rational faith will quicken our perceptions of the truth, and impart efficiency to the operations of the mind.

Jesus was fully aware of the necessity in those to be healed, of faith in his power to expel disease, and by every means endeavored to inspire it as the preliminary step in the process of healing ; as is evident from many passages in the New Testament ; for example :

"Then touched he their eyes, saying, According to your faith let it be unto you."—Matt. ix—29.

"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe."—Mark, v—36.

Every physician knows how important it is in serious cases of illness that his patient should have full confidence in his skill, and that a state of hopelessness on the part of the patient is of itself dangerous ; and it is equally well understood by magnetizers, that when unbelief thoroughly pervades the mind of a subject they always have difficulty in bringing him under control, and very often fail to do so ; and the experience of both physicians and magnetizers inclines them to agree with Jesus, when he said, "If thou canst believe, all things are possi-

ble to him that believeth."—Mark ix—23. That is, we know no limits to what is possible to him that believeth.

"But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the sea driven with the wind and tossed."—James, i—6.

Faith assists and strengthens the exercise of the will, and gives fixedness of purpose, without which a man accomplishes nothing for himself or for others. It is through the operation of will-force that the power of man is exerted, and the conceptions of his mind realized in actual life.

The great stumbling-block in the way of the Jews accepting the teachings of Jesus, was their spirit of unbelief, and nothing interfered with his efforts to heal the sick so much as this same unbelief in his power to heal, and in particular localities its repelling influence was so strong, that he retired unable to accomplish anything for their good ; and as Matthew says, "He did not many mighty works there, because of their unbelief."—Matt. xiii—58.

And not only did this lack of faith exist among the Jews generally, but it existed even with his own disciples, and caused them sometimes to fail in exercising the gifts which he had imparted to, or developed in them. Thus we find the father of the lad possessed by an evil spirit, complaining : "And I besought thy disciples to cast him out ; and they could not. And Jesus answering said : O faithless and perverse generation, how long shall I be with you ; and suffer you ?"—Luke, ix—40, 41. Probably their mediumistic and healing powers were not yet fully developed ; and they lacked the faith in themselves which was necessary to strengthen their will-power ; upon the effective exercise of which depended the desired results.

This want of faith was equally apparent in the disciples after the death of their master ; for we find, from Mark, xvi—9 to 13, that Jesus having appeared to Mary Magdalen, she went and told the others, and they believed not ; and after that he appeared in another form unto two of them ; and they "told it unto the residue : neither believed they them."

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark xvi—14.

It would indeed seem strange that the eleven disciples, who had been witnesses of the exercise of his amazing powers, and upon whom similar powers had been conferred, and who knew so well the reliable character of the witnesses who testified to his appearance after death,

should refuse to believe their testimony ; were it not paralleled every day with more intelligent men than the disciples, who turn with disdain from truths equally well attested as the resurrection and appearance of Jesus. As it was with the disciples, so it is now with modern unbelievers in similar manifestations. "And their words seemed to them as idle tales, and they believed them not."—Luke xxiv—11.

And Jesus fared as badly with his own kindred as some do now with their immediate friends, in reference to their faith in modern Spiritualism. "For neither did his brethren believe in him."—John vii—5.

If credulity has wrought debasement of mind ; incredulity has blighted many of the fairest promises to mankind : and it is a perversion of faith, where a generation dwells upon the deeds and opinions of by-gone ages, and ignores the superior claims of its own age.

Nothing is more true, than that we cannot determine our opinions by an effort of the will ; but one can accomplish much in favorably influencing their general character, by encouraging a liberal spirit towards the diverse opinions of others. It is a very common thing to hear people say in reference to Spiritualism : "I would believe in it if such or such a thing were to happen or such and such evidence were offered me." It is exceedingly doubtful, if such a thing were to happen, or such evidence were furnished according to their wishes, whether they would then believe. Rev. Mr. Townshend, in his work on "Animal Magnetism," relates an incident which illustrates this error in supposing that we can dictate as to what will determine our belief. He says : "A doctor of Antwerp was allowed at a séance to impose his own tests, the object of the séance being to demonstrate vision by abnormal means. He said beforehand : 'If the somnambulist tells me what is in my pocket, I will believe.' The patient, having entered into somnambulism, was asked by him the question, 'What is in my pocket ?' She immediately replied, 'A case of lancets.' 'It is true,' said the doctor, somewhat startled, 'but the young lady may know that I am of the medical profession, and that I am likely to carry lancets, and this may be a guess ; but if she will tell me the number of the lancets in the case I will believe.' The number of lancets was told. The sceptic still said, 'I cannot yet believe ; but if the form of the case be accurately described I must yield to conviction.' The form of the case was accurately described. 'This certainly is very singular,' said the doctor, 'very indeed, but still I cannot believe ; but if the young lady can tell me the color of the velvet that lines the case that contains the lancets I really must believe.' The question being put, the young lady directly said, 'The color is dark blue.' The doctor allowed

that she was right, yet he went away, repeating, "Very curious ; yet still I cannot believe."

No doubt this physician often complimented himself upon his possession of firmness of mind, but really he lacked that faith which would have saved him from the "credulity of incredulity."

When we think of it, there is little credit in any man's asserting that he never changes his opinions, or even that he holds the same opinions he did ten years ago. A man should progress in knowledge as he advances in years, and if he improves his opportunities he inevitably will ; and really it is a humiliating confession for any man to make when he acknowledges that he knew as much, and was as capable of forming correct opinions, ten years ago as now. He confesses to an utter stagnation of mind, for progression is always attended by modifications and often with an entire change of opinions.

As individuals who progress, thus change ; the world of mankind which progresses ; also must change. The world is availing itself of its advanced position to judge of its former opinions, and those who do not exercise their reason in this respect are simply behind the times, and are blind to the superior light of the age. I mean by this—not that we should vainly condemn the opinions of any because they were held centuries since, but that we should yield due importance to the fact that we are quite as capable of judging of facts and principles, as those who lived before us ; and while giving no place to contempt on the one hand, we should not yield to senseless reverence for, and even idolatry of, the past on the other.

We will suppose two persons, intellectually and morally equal ; who have in intimacy existed upon the same plane for twenty years ; viewing everything from thence with nearly the same eyes ; and being generally agreed in their views. One of them now ventures to change his position ; and from the fresh stand-point many things wear a different appearance ; and after extended observation, he, in his desire to have his friend share in the new view of things, informs him that by changing his ground many things that previously were dimly preceived are now plainly seen ; and many things which before had appeared of doubtful form and hue are now clearly defined. His friend evinces unmistakable signs of doubt, and in answer to further solicitations replies, that all his friend has seen is hallucination ; his vision is as perfect as his friend's ; and as his eyes are generally open, if these things were so, he would know it ; and in fact they cannot be so, and he has the experience of his life to prove it.

"But," says his friend, "I occupied your position for twenty years ;

and from thence we saw alike. Now if you will take a position with me, probably we will again view things alike. Remember, I have had all the experience you have, and the additional experience gained from observation from my present position ; so, provided my senses and judgment are unimpaired, my additional experience should weigh with you so as at least to induce you to view things from my standpoint, and from thence decide according to the evidence."

In a majority of instances, where intelligent, educated persons are appealed to upon as strong grounds as these, to witness the spiritual phenomena, by others whom they know to be their equals in acquirements and natural ability, they assume this attitude. A learned professor of chemistry in New York, without hesitation declined my invitation to join me in a private séance with one of the best mediums in this country, after I had assured him that I had repeatedly witnessed and carefully investigated these things, and would bear him company at any time and defray the expense. His only reply was, "I have no faith in these things,"—as if his measure of faith and knowledge—or rather, lack of knowledge—from his standpoint ; was the standard by which this question was to be settled.

We expect these things from the material minds that reject all faith, and believe in nothing that cannot be demonstrated to and through the physical senses, but it comes with ill grace from the Orthodox to charge Spiritualists with credulity, as they sometimes do, when they produce conclusive evidence justifying their faith—while faith alone without such evidence, is at the very basis of all orthodox belief.

Paul said, "Add to your faith knowledge ;" modern Christians say, "All religious truth is known by faith ;" Spiritualists say the same as Paul, only in different words : "Found your faith upon knowledge." Faith is only an instrument, but an important instrument, by which we dimly preceive the truth. Knowledge with Spiritualists is derived from the use, not of the imagination alone, but of all the faculties and means God has given us ; including the external senses. It is well known that dependence upon the impressions received exclusively through one sense is often unreliable. Those who rely upon faith alone cannot be assured of correct knowledge, like those who derive theirs from the exercise of various associated, but correcting faculties.

From the frequent injunctions laid upon all believers to cultivate their faith, and from the prominence given to these injunctions by the Church, it would appear as if faith alone were sufficient. The Rev. F. F. Burr, D.D., in his able work, "*Pater Mundi*," p. 23, says : "According to the Christian system of religion, everything depends on pos-

sessing faith. . . . A plentiful use of it is the great want of the times ; and we may be sure that quite too little account is made of it, even among most of those who have been most indebted to it, for such measures of faith as they have." And again, p. 44, he says : " No Christian, however brawny his faith, can say that it is as strong as it is desirable it should be, and as it might be." And yet no doubt Dr. Burr would repulse our offer of confirmatory proofs of revelation through the phenomena of Spiritualism, by which this faith could be augmented ; with the reply, that the Holy Scriptures in themselves are an ample source of faith, and that extraneous support is needless ; and although the proofs offered were the only tangible evidence of their truth in existence.

If the Scriptures can supply the demand for faith, why is it that Dr. Burr laments its absence among Christians ? We all know he is correct in his statement as to the want of faith in the Church, and is not this lack of faith proof that the Scriptures do not carry the evidence of their own inspiration with them to the minds of most men ? The cold, reasoning mind requires something more—additional proofs ; for as he says on page 39, " It is found in experience that religion is seldom proved to the satisfaction of men by any merely logical argument whatever." And these proofs Dr. Burr ignores the very existence of, and plods on in apparent unconsciousness of the contradictions involved in his claim for the self-evident inspiration of the Bible, while he at the same time deplores the insufficiency of the faith built upon it.

Of all theological misconceptions, one of the most striking is the false estimate and interpretation of that true faith which is enjoined upon all believers. Faith in a comprehensive sense as understood by Jesus, so far as we can gather from the general tenor of his teachings and practice, is full and absolute belief and trust in the power, mercy, love, and goodness of God, and in our own high destiny as sons and daughters of God. It is reliance upon His guidance and protection, and upon His readiness to assist in extricating us from the defilements of sin, and in elevating us to an equality with the purified in heaven. It further means trust and confidence in our brother-man, and a conviction that God cares equally for all His creatures. In a word, it is full belief and trust in God, in our fellow-men, and in ourselves.

This we believe to be the faith that Jesus insisted upon, as necessary for happiness ; but in the place of this, the Church has perverted its original meaning, and defined it to be a blind, unreasoning assent to certain prescribed dogmas that Christ would have

spurned if presented to him in the garb that priestly ignorance and misconception have arrayed them. Faith, as understood by the Great Teacher, elevates the soul to communion with the Fountain of Love and Wisdom, while as understood and proclaimed by the Church, it is a substitution of the husk for the nourishing element which God has provided for our spiritual sustenance.

The want of faith is the great bar to progression, not only in this life, but in the next. Men carry with them into that life every faculty, their habits of thought, and all their opinions in full force. Faith is there equally necessary as here. A spirit whom I have always found reliable in his statement of facts, however I may have differed with him as to the deductions from them, said to me: "There are more inhabitants of the spirit-world with whom I am acquainted, who do not believe in spirit communication with mortals, than there are those who do; and when they are told by other spirits that there are means of communication, they receive the declaration precisely as most persons in your earth-life do when told the same. They laugh at it, ridicule it, and when attempts are made to induce them to come and see for themselves, they reply that they cannot believe it; do not desire to ascertain the truth regarding it; and, in fact, do not mean to be fooled in any such way."

Surely credulity is better than this blind unbelief, which enwraps so many here, and which hangs like a pall over them in the next life, until the attainment of greater wisdom brings to them faith and knowledge.

"Faith is as real as life; as actual as force; as effectual as volition." Thus spake a wise spirit through Coleridge; and as our knowledge of what faith is—its true character—increases, we are the more ready to assent to his claims for it. Credulity and superstition are not faith. They are simply misty emanations from ignorant minds.

CHAPTER V.

HEALING BY SPIRIT AND MESMERIC POWER.

“To another, the gifts of healing by the same Spirit.”—I. Cor. xii—9.

AS the mesmeric power and processes are largely concerned in the exercise of the gift of healing, it is necessary that I should here briefly notice the subject of Animal Magnetism; and it is one that demands more general attention than it has received. I only regret that the limits of this work render it necessary that my remarks should be brief, and of a general character.

Animal Magnetism, or as it is frequently termed, Mesmerism, was known and resorted to by the ancient Egyptians, Greeks, Romans, Hebrews, the East Indians, and Chinese; and in India and China, it is as generally known to-day as in ancient times; while during the past century, it has occupied the attention of many of the most discerning and penetrating minds in Europe; and in America at the present time, it has many warm and influential advocates.

In the records of antiquity it can be clearly recognized under the various disguises by which ignorance or design partially concealed it, and to-day as then there are two principal forms under which its power is manifested: First, that under which cures are effected; and Second, that under which appear the phenomena of somnambulism, or ecstasy. It is with Magnetism under the first form that we are here chiefly concerned, and the principal means used have always been similar to those which are now found to be most efficacious in directing this force. They are; the imposition of hands; passes made with the hands; frictions; breathing upon affected parts; the exercise of will-power; and prayer.

With the ancient heathen nations the phenomena of Magnetism, being to them inexplicable, were ascribed to the direct agency of the gods, as with the Israelites they were attributed to the especial agency of Jehovah. Afterwards, in the Catholic Church the saints were supposed to produce them when its votaries were the subjects; and the devil when others were.

These superstitious erroneous views of the nature of Animal Magnetism, although its phenomena were constantly occurring,

prevailed until the time of Antony Mesmer, in the latter part of the last century. He was a German by birth, and had studied physics with the celebrated Van Swieten and Dehaën. Possessing an active mind and earnest spirit of investigation, he was led to apply himself to the study of this branch of knowledge, and his writings and experiments attracted so much attention, that about the time when our fathers were engaged in their efforts to effect a separation from the Mother-Country, Mesmerism was interesting the minds of thousands in France and Germany, and the French Academy of Science appointed a commission to examine into the claims then made for it, and it is not strange that with the little then known even of the phenomena, that some of these claims, if not groundless, should have been exaggerated and impossible of proof to critical and hostile minds.

The commissioners examined the subject as then imperfectly understood, and their report was made in 1784, and their conclusions were generally unfavorable to Mesmerism, but enough was conceded to establish the fact that certain persons do exercise a powerful influence over the physical and mental organisms of certain others; and Bailly, one of the commissioners, in his private report to the King, said of the effects of magnetization as he observed them; "All are under the control of the magnetizer; no matter how profound seemingly is their slumber, a word, a sign, a glance from him awakens them. We cannot help recognizing from these constant effects a great power which agitates the sick, overcomes them, and of which the magnetizer seems to be the depository." And Laurent de Jussieu, another commissioner, refused to sign the report on the ground that "several well-verified facts, independent of the imagination, and established to his mind beyond a doubt, sufficed to make him admit the existence or the possibility of a fluid or agent which passes from one being to another . . . sometimes even without contact, and at a distance."

Notwithstanding the unfavorable character of the report, there was too much known of, and too much well established in Mesmerism, to permit the knowledge and recognition of it to perish, and in 1825 the subject was still of sufficient importance to engage the attention, this time of the French Academy of Medicine. A commission was appointed from its members, who labored five years in their investigations of the subject, by means of a regular course of experiments with magnetic subjects of every grade, and their reputation, and the length of time they were engaged, warrant the presumption that every means was made use of to determine its truth or falsity.

In 1831 they made their report, which was read before the Academy. It was signed by all the eleven commissioners, and in the

main was favorable to Magnetism, though not to all the claims made. To their report is appended a summary of their conclusions, which, omitting some unimportant passages, are as follows :

"The contact with the thumbs or hands, frictions, or certain other gestures made at a little distance from the body, and called passes—such are the means used to place one's self in communication, or in other words, to transmit the action from the magnetizer to the magnetized person.

"External and visible means are *not always necessary*, since in many instances *the steadiness of the look will have been sufficient* to produce the magnetical phenomena, even the magnetized individual being not aware of it.

"The time necessary to transmit the magnetical influence, and make it felt, varied from half an hour to one minute.

"A certain number of the observed phenomena appeared to us as having been produced by Magnetism alone, *and could not be produced without it. These are physiological and therapeutical phenomena well established.*

"When a person has been once put to the magnetic sleep, there is no need of recurring to contact and the passes to magnetize him again. *The magnetizer's look—his will alone—have upon him the same influence.* In such a case, the magnetized person can be not only acted upon, but also completely thrown into somnambulism ; the magnetizer can bring him out of that state ; he being not aware of it ; *out of his sight ; at a certain distance ; and even through closed doors.*

"Some in the middle of the noise of confused conversation, hear no other voice than the magnetizer's. . . . Most of the time they remain completely strangers to external and unexpected noises made at their ear ; such as the resounding of copper vases violently struck before them, the falling of furniture, etc.

"Most of the somnambules we have seen were completely destitute of the sense of feeling. . . . Finally, one of them has been seen who remained insensible to a most painful surgical operation (extirpation of a cancerous breast) and in whom neither the face, nor pulse, nor the breathing, denoted the least emotion.

"We saw two somnambules who distinguished, their eyes being closed, the objects placed before them ; they have designated, without touching them, the color and value of cards ; they read words written with the hand, also several lines of books, opened without adhering to any particular page. *This phenomenon took place even when the opening of the eyelids was kept exactly closed by the fingers.*

* "We met in two somnambules the faculty of foreseeing acts of the

organization more or less distant and complicated. One of them announced *several days, even several months in advance, the day, the hour, and minute of the invasion and return of epileptic fits.* The other indicated the time of his cure. Their previsions were realized with a remarkable precision and exactitude. They seemed to us applied only to acts or lesions of their own organism.

"Considered as an agent of physiological phenomena, or as a therapeutic means, magnetism should be ranked within the frame of medical knowledge. The commission could not verify, because it had no opportunity to do so, other faculties that magnetizers had announced as existing in somnambules. But it has collected facts important enough to allow it to believe that the Academy should encourage and favor researches on magnetism, as being a very curious branch of psychology and natural history."

Here were eleven persons, who from their education and pursuits as medical men, were peculiarly fitted for an examination of this subject, selected for the especial task, who spent five years in their investigations, and who at the end of that time unanimously testified to its most surprising phenomena; and who, with full knowledge of the unpopularity of the subject, especially with their fellow-members of the Academy, felt constrained to bear witness to its importance and its truth; and yet how easy is it to find persons who contemptuously regard the whole matter, and who have no patience with those who do perceive and recognize its claims to our earnest attention.

The report of the commission was not such as the majority of the Academy had anticipated, as in voting for the appointment of the commission the members had expected a report that would have sealed the fate of Mesmerism; and in their vexation they did precisely what the Dialectical Society of London did, three years since, with the report of its committee which investigated Spiritualism—they refused to print it. Had it been adverse to Mesmerism, there is no doubt that the members who voted against printing it would have cheerfully approved it, and the academy would have plumed itself on its ability in exposing false philosophy, and claimed to be the champion of truth; but as the truth in this instance appeared to lie outside its beaten path, it ignored it entirely. But Mesmerism could not be crushed by the French Academy of Medicine, and to-day its principal facts, and its claims to notice, are acknowledged by thousands of scientific men in Europe and America.

In the last edition of Rev. Chauncey Hare Townshend's work, "Facts in Mesmerism," he has appended an account which Professor Agassiz, when a young man, wrote of his own magnetization by Mr.

Townshend. It occurred at Neufchatel, Switzerland. In his account he says :

"Desirous to know what to think of Mesmerism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by mesmerized persons. M. Desor yesterday, in a visit which he made to Berne, invited Mr. Townshend—who had previously mesmerized him—to accompany him to Neufchatel, and try to mesmerize me.

"These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half past nine o'clock, and about ten, Mr. Townshend commenced operating on me. While we sat opposite to each other, he in the first place only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be, and therefore the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching Him *to give me power to resist the influence*, and to be conscientious in regard to the facts.

"I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances, the hour being early, and one at which I was in the habit of studying. I was far from being disposed to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination even had I been less calm. Accordingly it was a long time before I felt any effect of the presence of Mr. Townshend opposite to me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes as though he were about to plunge his fingers into them, and then make different circular movements around my eyes, which caused my eyelids to become still heavier.

"I had the idea that he was endeavoring to make me close my eyes, and yet it was not as if some one had threatened my eyes, and in the waking state I had closed them to prevent him. It was an irresistible heaviness of the lids which compelled me to shut them, and by degrees I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me, so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and when I succeeded, I

perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful.

"In this state I heard the watchman cry ten o'clock; then I heard it strike a quarter past; but after that I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep—; my movements seemed under his control, for I wished several times to change the position of my arms, but I had not sufficient power to do it, or even really to will it, while I felt my head carried to the right or left shoulder, and backward and forward, without wishing it, and indeed, in spite of the resistance which I endeavored to oppose; and this happened several times.

"I experienced at the same time a feeling of great pleasure in giving way to the attraction, which dragged me sometimes to one side, sometimes to the other, then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction.

"To his inquiry if I were well and what I felt, I found I could not answer, but I smiled; I felt that my features expanded in spite of my resistance. I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease; and yet on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions, which increased my sleep, yet I was always conscious of what was passing around me.

"He then asked me if I wished to become lucid, at the same time continuing as I felt, the friction from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light which instantly disappeared; *I was then inwardly sorrowful at this state being prolonged.* It appeared to me that enough had been done with me. I wished to awake, but could not; yet when Mr. Townshend and M. Desor spoke I heard them. I also heard the clock, and the watchmen cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked me if I could see the time and if I saw him, but I could distinguish nothing. I heard the clock strike the quarter, but could not get out of my sleepy state.

"Mr. Townshend then woke me with some quick transverse movements from the middle of the face outwards, which instantly caused my eyes to open, and at the same time I got up, saying to him, "I thank you." It was a quarter past eleven. He then told me, and M.

Desor repeated the same thing, that the only fact which had satisfied them that I was in a state of mesmeric sleep, was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment, when, after several repetitions of frictions (*passes*), he thus moved my head at pleasure in all directions. [*Signed*] Agassiz."

It is amusingly characteristic of the suspicion with which scientists so often view new truths, when they present an aspect which threatens to conflict with their own cherished opinions, to here read the confession of Agassiz, that "the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching Him to give me power *to resist the influence*." His nature prompted him to seek the truth, but he was willing to accept only so much of it as would not endanger his established opinions; and so he prayed for protection against too much light, and we find that, notwithstanding the conclusive proofs he received of the truth and power of Mesmerism, he from that time deserted it, and left it to struggle without his assistance. But we have to thank him for honestly and courageously testifying to the facts, so far as he was willing to test them.

Cromwell F. Varley, F. R.S. the eminent electrician of London, who, from his researches in electricity and magnetism, is an authority equal to any in these departments of science, says of Mesmerism, which he has also carefully investigated: "If the reading portion of London residents could be polled, I don't think you would find five per cent. of them acquainted with the ordinary phenomena of somnambulism, the odic force, and Mesmerism; and until one is somewhat familiar with these, it is impossible to comprehend the much more intricate phenomena comprised under the names of clairvoyance and Spiritualism.

"The Indian government, some years since, caused an official inquiry to be made into the reality of certain mesmeric phenomena among the natives, and the result of the inquiry confirmed the truth of the facts of Mesmerism. Notwithstanding all these, and many other existing records of unusually well authenticated cases, it is surprising how few people in this country have attempted to inquire into, or know anything about the subject. I know many medical men, who, when the study door is locked, freely and earnestly discuss these matters, and tell their own experiences; but at the same time confess that they dare not open their mouths to others, fearing the fate of Dr. Elliottson, who lost a practice of thousands a year for telling the truth."

A staunch opponent of Spiritualism says: "We take certain phenomena in the world for granted. Animal Magnetism does exist. Its influence is a fact, to deny which would be a matter, not of faith, but of obstinate ignorance." These are the words of Professor Zerffi, Doctor of Philosophy, and Lecturer on the History of Art, at the government school of science and art, South Kensington, London.

Epes Sargent in his "Planchette ; or, the Despair of Science," p. 154, truly says: "Moreover, many of the most surprising phenomena of Animal Magnetism, though ridiculed and denied for a long time by the scientific world, are now admitted by the leading physiologists of the day. Science is just beginning to change its attitude of angry contempt, for the less unbecoming position of inquiry and attention. One has only to read the medical and physiological writings of Dr. Carpenter, his admissions on the subject of somnambulism, of brain action without consciousness, and other unexplained mysteries, to be satisfied on this point, for Dr. Carpenter now represents the most advanced school of England in his department of physiology, and few equally high contemporary authorities can be named."

It is not claimed for Magnetism that its phenomena can be produced in all persons, or even that all are sensible to its influence. It is as Deleuze in his "Practical Instructions," says: "All men are not sensible to the magnetic action, and the same persons are more or less so according to the temporary dispositions in which they are found."

So with spiritual influences ; all men are not sensible to them, and the same persons are more or less so according to the temporary dispositions or conditions in which they are found, and the only difference I can perceive between the mesmeric sleep and many cases of spiritual trance, is that the one is produced by the will of an embodied spirit, and the other by the will of a disembodied spirit. The force and the means of its exercise in both cases being identical, and probably distinct from either magnetism or electricity, as these forces are understood in science.

M. Dupotet, one of the most accomplished mesmerizers in France, and not at all inclined to a belief in the supernatural, felt compelled to say: "In the performance of my labors, I confess that I experienced a degree of fear. I saw extraordinary things, strange spectacles ; and I felt within me the approach and contact, as it were, of invisible beings. I was in the full possession of my reason, my incredulity even had not left me. I cannot tell what it was that deprived me of my courage and filled me with terror."

In the light of Modern Spiritualism, M. Dupotet, whom I believe to be still living, should find no difficulty in discovering an explanation of these mysterious manifestations. His subjects were mediums, and his magnetism was availed of by spirits to manifest their presence.

M. de Mirville testified to similar occurrences in his own experience, as also have others in theirs.

The treatment that Spiritualism has received from the hands of scientists, was previously awarded to that John the Baptist of Spiritualism—Animal Magnetism. In the introduction to the invaluable work above quoted, "*Deleuze's Practical Instructions in Animal Magnetism*," the author appeals to other men of Science and learning, to bestow their attention on the subject: "I invite them," he says, "to take from my '*Instructions*' all that appears to them worthy of being preserved, and not to quote me except to rectify the errors which may have escaped my diligence; our wish is to do good. This wish unites us, it identifies us so to speak, one with another. . . . A physician who has already become celebrated, would perhaps increase his reputation, by publishing a good work on Magnetism. He would call attention to an order of phenomena which belongs to animated nature; he would found a school; he would find disciples among his brethren in the profession. This kind of success is impossible for us; our adversaries condemn us without examination, and they exercise a great influence upon public opinion. We have no partisans except among those to whom we have rendered service, and the greater part of these dare not raise their voice."

This honest, manly appeal, was accompanied with the most irrefragable proofs of his claims upon the attention of men of science, yet the response it met from them was either scoffings or cold indifference; and excepting a comparatively few noble minds, the great body of scientific men entirely ignored the subject. It remained for the succeeding generation of less biassed and younger men to investigate and proclaim their convictions of its truth, and now there are few intelligent and liberal minds who do not accredit, at least many of the wonderful facts which Deleuze and his contemporaries so laboriously established.

The facts and phenomena of Spiritualism in like manner have been laboriously investigated by persons of intelligence and capability, who have sought to interest the attention of men of science; but with comparatively few exceptions, frank, honest responses have not been accorded. But while the majority of scientists have turned a deaf ear, the work has progressed, until now, through—as I verily

believe—God's assistance, even science itself is being compelled to give it attention, and will soon recognize its truths.

Spiritualists believe Mesmerism to be a great truth, and many of them can testify, as can the writer, that a previous knowledge of this science prepared the way for the reception of the truths of Spiritualism, and there is little in Spiritualism that is more wonderful than the proofs furnished by somnambulism of the existence and capabilities of the human soul. It is incomprehensible to the writer how any intelligent man can faithfully pursue the investigation of Magnetism without becoming convinced, at least of the existence of the soul, through the overwhelming evidence furnished.

Rev. Father Lacordaire spoke truly, when, in March, 1847, he proclaimed from the pulpit that "Magnetism was a divine preparation to humble the pride of materialists." For thirty years the writer was sceptical as to the existence of the soul and a future life. His investigations, first of animal magnetism, and subsequently of Spiritualism, swept away every vestige of doubt, and established in its place positive knowledge. These are strong terms, but no other can express the exact truth. Magnetism is the vestibule of the temple of Spiritualism, and it was in this latter that the additional evidence was furnished, which consolidated the new and expanded faith of the writer, into what is to him, and many thousands of others, a beautiful and harmonious system. Of this I will again speak.

M. Georget was a distinguished physician of Paris. He wrote a work on Insanity, in which he thus noticed Magnetism: "So long as these magnetizers perform their experiments in the dark, with the aid of their abettors, so long as they do not work their miracles before the Academy of Sciences, or the Faculty of Medicine, they will permit us to omit the trouble of refuting their reveries, or their faith." Afterwards some experiments he witnessed induced him to give the subject his attention, and the result was that he became convinced of the existence of the facts he had previously discredited; and dying some few years thereafter, he bore testimony to their truth in the following words, recorded in an addenda to his will: "I will not finish this document without adding to it an important declaration. In 1821, in my work on the 'Physiology of the Nervous System,' I proudly professed materialism. The preceding year I had published a treatise on Madness, in which are laid down principles contrary to, or at least different from the ideas in agreement with the general belief; and hardly had I published the 'Physiology of the Nervous System,' when new meditations upon a very extraordinary phenomenon—somnambulism—would permit me no longer to doubt of the existence,

in us and out of us, of an intelligent principle altogether different from material existences. It is if you please, the soul and God. In regard to this matter I have a profound conviction, founded upon facts which are not to be controverted. This declaration will not see the light until no one can doubt its sincerity or suspect my intentions. If I cannot publish it myself, I urgently entreat the persons who may take notice of it at the opening of the present testament,—that is to say, after my death,—to give it all the publicity possible.

"MARCH 1, 1826."

Want of space precludes any further remarks here upon this subject, but I cannot too strongly urge upon the attention of the investigator of Spiritualism the great advantages—even necessity—of a thorough understanding, not only of the phenomena but of the philosophy of Magnetism, as this knowledge will cast much light upon the kindred phenomena and philosophy of Spiritualism, and save him from many useless speculations upon questions arising in the course of his investigation.

"They shall lay their hands upon the sick, and they shall recover."—Mark, xvi—18.

HEALING BY THE IMPOSITION OF HANDS.

There is no reason to believe, that by the phrase, "laying on of hands," is generally meant the passive resting of the hands upon the parts affected, although this simple act is often productive of surprising effects, but that they were often actively used in producing friction, and in making passes at a certain distance from the patient, as these processes are found, and always have been found, most efficacious in healing by Animal Magnetism.

In healing the leper, as related in Matt. viii—3, "Jesus put forth his hand and touched him," and at the same time exercised his will-power, "and immediately his leprosy was cleansed."

When Jesus cured Peter's wife's mother, he touched (or held) her hand, "and the fever left her." And when he saw the two blind men, "Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."—Matt. xx—34. That simple touching, as the term is generally understood, was not ordinarily considered sufficient, even by Jesus, is evident from Luke iv—40, where it is said: "And he laid his hands on every one of them, and healed them." And in promising the gifts to others, the words of the promise are as above quoted: "They shall lay their hands on the sick, and they shall recover."

Paul recovered his sight through the laying on of the hands of Ananias : Acts, ix—17 ; and Peter cured the lame man : Acts, iii—1 to 8, by first "fastening his eyes upon him, with John," and bidding him "look on them." The very process used in psychologizing to-day—and after he had obeyed, "expecting to receive something of them," Peter ordered him, "In the name of Jesus Christ of Nazareth, Rise up and walk." This is precisely what should have been done to intensify the action of the magnetic force, and no doubt was said in an authoritative tone, so as to strongly impress the mind of the patient, as Dr. Newton is now in the habit of doing. But it is evident that in this case something further was requisite, for it is said, "And he took him by the right hand and lifted him up, and immediately his feet and ankles-bones received strength." The power had not been sufficient until Peter had taken him by the hand thus by personal contact adding to the power previously exercised.

When Paul attempted to restore to consciousness the young man who had fallen from the third loft, he "fell on him, and embracing him," imparted the light-giving principle through his own system, and "they brought the young man alive." So when, centuries before, Elisha restored to life (probably from a swoon or trance) the child of the Shunammite woman he "prayed unto the Lord . . . and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands ; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro ; and went up, and [again] stretched himself upon him : and the child sneezed seven times, and the child opened his eyes."—II. Kings, iv—33 to 35.

This is said to have been a miracle, a direct exercise of the power of God ; but every word in the narrative witnesses that the spiritual intelligence engaged in the work operated through means and by processes, the very employment of which proves them to have been necessary, and which in all ages have been, and at the present time are used with success in similar cases.

Doubtless both Paul and Elisha, in their respective cases, acted under spirit direction or control in all they did, and the means that each used was the very best and the only treatment that promised successful results—not in restoring the dead to life, for that would indeed have been a miracle, but in restoring the unconscious to consciousness. With Elisha the first step he took,—praying for divine assistance,—was not only the proper one at that time, but what should never be omitted in all cases of magnetic treatment—not a formal invocation in formal, set words, but the elevation of the soul to

X a higher spiritual plane, where it can inhale the heavenly atmosphere of those superior intelligences, that often can only descend to assist us ; when we ascend to meet them. These are the ministering angels of God, through whom He is constantly manifesting His love and relieving the necessities of man.

Thus fortified with the divine influence, Elisha stretched himself on the child, and breathed in his mouth, and held his hands ; and after a trial of this means, feeling that his magnetic force was diminishing, he walked to and fro to gather additional power, and he "went up, and stretched himself" again, and restored the resuscitated child to its mother.

In 1848, L. A. Cahagnet, an observing, conscientious, and indefatigable mesmerizer of Paris, gave to the world an account of his wonderful experiences in Animal Magnetism, in a work bearing the title of "The Celestial Telegraph." He was fortunate in being able to pursue his researches with the aid of a number of exceptionally lucid subjects, amongst them one by the name of Adèle Magnot.

She had often when in the ecstatic state expressed a desire to leave the form, and M. Cahagnet had the curiosity to see whether she would attempt to accomplish this wish, and for this purpose at one time, when she was in this state, he ventured too far, and it was with the greatest difficulty he succeeded through prayer and magnetism, in drawing her back to life. I will let him relate his own story. He says : "I perceive that Adèle purposes entering the ecstatic state. I make up my mind to try a decisive experiment, and leave her to her will. I forthwith send Bruno (another lucid subject) to sleep, put him *en-rapport* with her, and beg him to follow her as far possible, recommending him not to be alarmed, and to warn me only if he should see danger. I wished to be assured by myself of the pretended danger of ecstasy.

"Frequently had Adèle told me that she had been on the point of not coming back to re-enter her body ; and as I thought that she only wanted to alarm me, I wished to know what opinion to come to. At the lapse of a quarter of an hour, Bruno exclaims, in great alarm, 'I have lost sight of her.' I had relied upon him, and paid little attention to Adèle, whose body in the meanwhile had grown icy cold ; there was no longer any pulse or respiration ; her face was of a sallow green, her lips blue, her heart gave no sign of life. I placed before her lips a mirror, but it was by no means tarnished by them. I magnetized her powerfully in order to bring back her soul into her body, but for five minutes my labor was in vain.

"Bruno, alarmed at my want of success, as well as the persons pres-

ent at the sitting, tended greatly to disturb me. I thought for a moment the work was consummated, and that I had an indubitable proof that the soul had departed from her body. I was obliged to request the persons present to pass into another room, in order that I might recover by myself a little energy. At the lapse of a few moments, I entertained the hope that I should not have such a misfortune to deplore; but physically speaking, I was utterly powerless. Falling on my knees, *I asked back of God in my prayer the soul that I had in my doubts suffered to depart. I seemed by an effect of intuition to know that my prayer was heard.* After a minute's further anguish I obtained these words: 'Why have you called me back? It was all over with me; but God, moved at your prayer, sent me back to you. . . . I shall no longer be able to ascend to heaven; but had it not been for you, I should have been there now and forever.' "

This person's condition presented all the usual indications of death. She was icy cold; no pulse, no respiration; the hue of the skin was cadaverous, the lips blue, and upon holding a mirror to her mouth, no moisture collected from the breath. She undoubtedly was in a condition similar to the young man whom Paul restored, and to the child of the Shunammite woman; and it required the united powers of prayer and magnetism to restore her, as it did to restore the child; and as with Elisha, so these means were effectual with Cahagnet. And as they were with Paul at another time, when the father of Publius, as related in Acts, xxviii—8, lay sick, and when he "entered in, and prayed, and laid his hands on him—and healed him."

Referring again to Elisha, we find that when Naaman coming from Syria to be healed of the leprosy by him, he sent word to him to "go and wash in Jordan seven times. . . . But Naaman was wroth, and went away, and said, Behold, I thought he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."—II. Kings, v—10, 11.

These same agencies—prayer and magnetism, with faith—have been successful in all ages, and are yet. The power resides to a certain extent in the organism of the operator, but through prayer superior intelligences are enabled to vastly increase the intensity of this power, and through him to transmit it with seemingly miraculous effect upon the recipient.

The disciples during the life of their Master were very imperfectly developed, if we may judge from Matt. xvii—15 to 21. They were quite ignorant of the nature of spiritual gifts, and did not know how to control and direct the spiritual and magnetic forces with which they

were endowed, and as a consequence, had little confidence in themselves or in their powers, and failure was often the result.

The gift of healing was only one of the spiritual gifts, and none of these was *exclusively* possessed and exercised by Christians, as is evident from ancient and modern history, and from the New Testament itself, where we find various passages that confirm this fact. That the early Christians possessed these gifts in a pre-eminent degree there can be no question; but that they alone possessed them, no careful unprejudiced investigator can admit. These gifts were possessed by certain persons in all nations before Christianity was known; they were exercised by the heathen contemporaries of the primitive Christians; and have ever since then been exercised by both believers and unbelievers.

Plutarch says that Pyrrhus cured persons with diseased spleens by passing his hand over the seat of the malady. Appolonius brought a girl to life by touching her, and leaning over her, and Vespasian, the Roman Emperor, restored sight to the blind by rubbing their eyes and cheeks with saliva, and cured a paralytic by his touch. Here the application of saliva will remind the reader of the cures effected by Jesus, in which similar means were used.

The successors of the first Christians possessed these gifts. Irenæus, the disciple of Polycarp, and a Christian bishop of the second century, says that "all who were truly disciples of Jesus, receiving grace from Him, wrought miracles in his name for the good of mankind, according to the gift which each had received. Some cast out demons, so that those from whom they were ejected often turned believers and continued in the Church; others had the knowledge of future events, visions, and prophetic sayings; others healed the sick by the imposition of hands." And in the third century Origen affirms "that the Christians of his days performed many cures. . . . Some, in proof of a miraculous power received through faith in Christ, heal the sick by invoking the name of God over them. . . . I myself have seen many so healed in different cases, loss of senses, madness, and innumerable other evils which neither men nor demons can cure."

That Luther was a medium is well known by Spiritualists; and he proved his possession of healing power in the restoration of Melancthon from the verge of the grave. It is related by Leckendoye that "Luther arrived and found Philip (Melancthon) about to give up the ghost. His eyes were set, his understanding was almost gone, his speech had failed, and also his hearing; his face had fallen, he knew no one, and had ceased to take either solids or liquids. At this spectacle Luther is filled with the utmost consternation. Turning

away towards the window *he called most devoutly upon God*. After this, *taking the hand* of Philip and well knowing what was the anxiety of his heart and conscience, he said, 'Be of good courage, Philip ; thou shalt not die.' While he utters these things Philip begins, as it were, to revive and to breathe, and gradually recovering his strength, is at last restored to health."

There were four means here used by Luther by which healing power was transmitted to Melancthon. They were : prayer ; laying on of hands (or taking his hand) ; faith ; and exercise of the will ; and there should be no doubt that Luther by the use of these means preserved the life of his friend.

If Luther had lived in England two or three centuries later, his means of curing his friend would have been considered very unorthodox, if we can judge by the way in which some magnetic healers were there lectured by an official a few years since. There is a sect in London, called by its followers "The Peculiar People," who treat their sick by the apostolic method of laying on of hands and prayer. William White, writing to the London "Spiritual Magazine," says :

"Some time ago a girl died under this peculiar treatment, just as it is likely she would have died under the doctors ; and the elders were summoned before Mr. Payne, the city coroner, to answer for their temerity in obeying the apostle. The coroner, with the usual sapience of office remarked, that 'the elders might leave their own lives to the care of the Lord, but the lives of children must not be played with. He must say he liked their notion of trusting to the Lord, but they ought not to carry it too far.'"

If there are some mediums who are not trustworthy, there are others whose characters will favorably compare with the best of their fellow-men. D. D. Home is one of this latter class, and no shadow of fraud or deception rests upon him. In his "Incidents of My Life," vol. 1. p. 146, he gives an account of one of the few instances in which he has been employed by higher powers, in restoring to health those who were suffering from the effects of disease. He there says :

"On the 19th of March, 1857, when I was residing at 13 Rue des Champs Elysées, I received a letter from a stranger to me, Madame A. Mavoisin de Cardonne, of 233 Rue St. Dominique, St. Germain, stating that she had had a dream, in which she had seen her own mother and mine ; and that the latter had told her to seek me at once in order that her son, who had been deaf for four years from the effects of typhoid fever, might be cured. This was so strongly impressed upon her mind, that she wrote to me to say that she would call upon me with her son the following morning at ten.

"Accordingly the next morning she presented herself with her son at my rooms, there being present the Princess de B—, and Miss E—, who were with me previous to my leaving Paris that very day, to proceed on my voyage to America. I had been so overwhelmed by persons wishing to see me, that I had uniformly refused such visits; but on this occasion I had been so much preoccupied by my engagements in preparing for my voyage, that I had not been able to acknowledge her letter, or to write to her either in the affirmative or negative. I therefore received her with considerable embarrassment, which was fully reciprocated on her part. It was indeed an embarrassing meeting for both of us; the mother yearning for her son's recovery, and I not knowing how I was expected to be instrumental in healing this long total deafness; the more so that operations had been performed on the boy, as I afterwards found, by eminent surgeons of Paris, who had said that it was impossible he should ever be restored to hearing.

"She sat down on a chair near a sofa, I taking a seat on the sofa, and beckoning the son to be seated on my left. The son was in his fifteenth year, tall for his age, of a delicate complexion, with large, dreamy blue eyes that looked as if they would supply the place of hearing, with their deep, thoughtful, inquiring gaze. The mother began her description of the boy's illness, commencing with the attack of fever and ending with the entire loss of hearing.

"During the recital, told with all the warmth and tenderness of a mother's heart, and describing the various surgical operations to which he had been subjected, my sympathies were deeply moved, and I had unwittingly thrown my left arm about the boy and drawn him towards me, so that the boy's head rested on my shoulder. Whilst in this position, and Madame de Cardonne was telling some of the most painful particulars, I passed my hand caressingly over the boy's head, upon which he, partly lifting his head, suddenly exclaimed in a voice trembling with emotion, 'Mamma, I hear you.' The mother fixed on him a look of astonishment and said, 'Emile,' the boy's name, and he at once replied, 'What?' She then, seeing that the child had heard her question, fainted with emotion; and on her recovery, the scene was a most thrilling one, the poor mother asking continually questions for the mere pleasure of hearing her son reply. The boy was able to resume his studies, and has continued to hear perfectly up to the present time."

In this case it is clear to me that a spiritual intelligence impressed the dream upon the mother's mind, and directed all the proceedings

to the happy termination ; Mr. Home being only the passive instrument in the accomplishment of the cure.

The Howling Dervishes of the East have attracted the attention of all visitors to those countries. In November, 1872, the *Springfield Republican* published a letter from a correspondent in Constantinople, in which he gives an account of a visit he made to Scutari, on the opposite side of the Bosphorus, where he witnessed the proceedings of a band of these fanatics, as they have often been witnessed and described by others. I will here quote from his account :

"Once more the singing commences, the howlers bend and howl though less energetically than before. Garments are thrown off, and the last, and in some respects most interesting scene takes place. The sheik is a worker of miracles. After embracing and kissing his followers, he attends to the healing of the sick. A baby about a year and a half old is brought to him. After *looking intently at the child*, he gave it to an attendant, who stretched the pale little thing face downward upon the floor. To our horror, the great lubber of a sheik stood for some time with his whole weight on the sick baby, first on its shoulders, then on its hips, and then on its legs, at the same time *repeating a prayer*.

"What seemed most marvellous to us was, that the infant did not utter a sound, nor did any of the other ladies and small children who were afterwards treated in the same way. Next a number of sick of more advanced years were stretched out side by side, and the sheik walked back and forth upon them, ending by *breathing over them* with his holy breath, which after the preceding exercises was believed to have *remarkable healing properties*.

"By working upon the imagination, they have made some wonderful cures, especially of nervous diseases. Some Englishmen even—while of course not believing in their possessing any miraculous power, have been successfully treated by them."

The violent bending and howling here noticed, with the equally energetic embracing, develops a large amount of magnetism, which is subsequently used in the treatment by spirits who control the movements for this purpose, while at the same time through its instrumentality they are enabled to resist the severe, and what would otherwise be fatal pressure, upon the bodies of children and other delicate persons. They "*looked intently at the child*," as Peter and John looked at the lame man when they cured him. Treading on their patients is only another form of personal contact, like laying on of hands, and the last act, that of breathing over them, was doubtless a necessary part of the means used, as the experience of all magnetizers

teaches that there are wonderful magnetic properties in the human breath.

England, Ireland, Scotland, France, Germany, and Italy, have each in modern times produced men of amazing magnetic healing powers. The names of Mesmer, St. Philip Neri, Prince Hohenlohe, Greatrakes, and others are prominent in the list. America until recently has had none so noted as these ; but Dr. J. R. Newton, of Rhode Island, now bids fair to leave behind a reputation equal to any of the above.

Of this celebrated healer many accounts have been published, and he numbers his cures, especially in stubborn chronic cases, by thousands. One of the best notices I have seen of his levees was published in the San Francisco Daily Evening Post, of February 14th, 1873, upon the occasion of a visit of Dr. Newton to that city ; and coming from an unbiassed source, it may be regarded as a fair statement. That it is not too strongly in his favor, I feel confident from my own observation, both of his mode of operating, and of the results attending his practice. The article reads as follows :

" A reporter of the *Post* visited Dr. Newton's rooms for a few hours the other morning. If the doctor is a humbug, he does not look or act as though he were conscious of it, but is evidently a firm believer in his own ability to cure diseases. In person he is a medium-sized, compactly built man, of some fifty-eight or sixty years of age, with a fine white beard, large forehead, and bright, open, though strongly marked face, with a prevailing look of geniality and kindness. His eyes are large, dark, and intense.

" Dr. Newton has three rooms on the first floor of the Cosmopolitan Hotel ; one a general reception-room, a private room for ladies, and an operating room with folding doors, which in a majority of cases are left open. Our reporter had a seat in a corner, and watched with interest the continued throng of patients who passed in and out. During the time he was there, a count showed their number to have been eighty of both sexes, and of all ages and conditions of life, who were afflicted with pretty much all the ills the flesh is heir to.

" Dr. Newton does not pretend to cure all who come to him, and a number are turned away with the declaration that it is impossible to help them. This occurred several times during our visit. Others he tells he can cure, and proceeds to operate upon them. The process is about this : patients wait in the general room until they are called to the operating-room, where they are placed in a chair. The doctor then commences talking to them, telling them that he has love and sympathy for them, and himself feels their ailments. Then he makes

a few passes with his hands, and taking the patient's head between his hands declares a cure, and bids the disease depart. In cases of paralysis, he generally rubs the afflicted portions smartly, and if it is a joint that is stiff, he pulls the limb out straight, bends it two or three times, and telling the patient he is cured, bids him use the limb.

"All this seems very ridiculous, yet it is undoubtedly successful in many cases. While we were in the doctor's rooms, one gentleman came in on crutches, limping along with great difficulty. The doctor said he could cure him, and put him through a course of passes, and rubbings; and in ten minutes the man had thrown away his crutches, and was dancing and gyrating in the most laughable manner. Some of the lookers-on laughed at his ridiculous motions; but he told them to laugh away—he had the use of his legs again, and could afford to let them laugh.

"Another remarkable case was of a woman who seemed to have a film over her eyes, and who said she was blind. The doctor talked to her awhile, made some passes, pressed his thumbs upon her eyelids, and told her she could see. She winked slowly like a bat brought into the sunshine; then declared she could see; and taking up a newspaper, she commenced to read it—the first reading, according to her own declaration, that she had done for six years. Her joy was affecting.

"A little child was brought in on a pillow. It seemed perfectly helpless, unable to move any portion of its body except its eyes; yet in half an hour it was sitting up playing and laughing. Among the visitors were a number who had been treated before, one of them a young man who had been entirely cured of a large abdominal tumor. He said that at the time of his first treatment he had not left his bed for six weeks, and now he is doing well. Another visitor had been cured of hip-disease in three treatments, and left his crutches with the doctor as a trophy of his skill. Another of Dr. Newton's mementos is the crutch of a lady from Nevada, now stopping at the Cosmopolitan Hotel. She was suffering severely from a white swelling in the knee, and could not walk without a crutch. Under Dr. Newton's treatment she has quite recovered, and seems as though she never had been lame. Since her cure she has attended and danced at a ball.

"Another patient whom we saw in Dr. Newton's rooms was a young man who said he had been insane, but had been cured in six treatments. He is now well and rational; he says that his only trouble now is an occasional pain in his temples.

"Another striking case was that of a Mr. Simmons, who was cured

instantaneously of deafness, with which he had been afflicted nearly thirty years, and who was almost wild with joy and excitement at recovering his hearing. Mrs. Martha Webster, of 28 Stanly Place, was also cured of deafness almost immediately. Capt. Farnsworth, stopping at the Russ House, was cured of Bright's disease, and asthma, and F. Hoffman was cured of a cancerous tumor. The doctor has a number of books filled with testimonials of marvellous cures, but we have noticed none of these.

"That Dr. Newton is no common charlatan may be known from the fact that he demands no pay, and in ninety per cent. of the cases does not get any. Whether he merely works upon the imagination of people whose only trouble is that they think they are sick, or whether he does exert some electrical or magnetic influence upon certain persons, we do not know; but the fact remains that to all appearance he does effect some marvellous cures. His own explanation is, that all he does is in accordance with natural law; that he has by nature an enormous amount of vital force, which he can at his will impart to receptive persons, and enable them to throw off disease. He pretends to no supernatural power or connection, but declares that he works according to natural laws which have not yet been clearly defined.

"One thing is perceptible—that in all the cases in which he effects a cure, he seemed first to come into perfect sympathy with the patients, and to impress them with a feeling of his regard for their ailments, and desire for their relief. His treatment reminds one of the tenderness with which a pitying mother passes her soothing hands up and down over the body of her suffering infant. That Dr. Newton is a man of remarkable magnetic power there can be no doubt: his touch is electrical, like that of a shock from a battery. Whether this sort of treatment really effects permanent cures we cannot tell; but there is one thing about it—it cannot do much harm."

The writer of the foregoing evidently believes that Dr. Newton himself is not conscious of spiritual assistance. Therein he is mistaken, for the doctor is a firm Spiritualist, and really attributes his wonderful success to the agency of the spiritual world. But when in the society of unbelievers, he prudently avoids all discussion by not alluding to this agency, and simply declares that "it is all done in accordance with natural law"—as it certainly is. The Davenport brothers, of physical manifestations celebrity, during the first year or two of their exhibitions openly declared that their manifestations were accomplished by spiritual power; but successive personal attacks upon them taught them to be more prudent, so that for some years

past they have offered no explanation of the means used, and they have since enjoyed freedom from like attacks.

Among the healing mediums of the present day, one possessing the power in a pre-eminent degree is Charles B. Kenney, of Brooklyn N. Y.

In his treatment of patients, he is controlled in a state of absolute unconsciousness, by the spirit of a Winnebago Indian, who styles himself "Old John." I have, perhaps two hundred times tested his condition when under control, as well as the verity of personal spirit presence, and I have not the least doubt of the perfect honesty of both the spirit and his medium; and I believe I can truly say, that whatever any of his patients may think as to the fact of spirit agency, none of them doubt the entire honesty and integrity of Dr. Kenney himself, nor his ability to heal disease.

He is now about twenty-nine years of age. He was born at a place called Booth Bay, State of Maine, from whence, at the age of four years he was removed to Cape Elizabeth, opposite Portland, where his youth was mostly spent up to about four years since, when he moved to his present abode in Brooklyn.

His father, mother, and grandfather were strongly mediumistic; thus his peculiar gift is inherited. When about fifteen years of age, while skating on the ice, being fatigued he seated himself and immediately became insensible. Upon being raised from his position he appeared to be slightly deranged in mind, with comatose symptoms. He was removed to his home, where he remained in this semi-conscious state for fourteen hours, and upon recovery had no remembrance of what had transpired.

From this time there occurred similar attacks, at irregular intervals for a period of seven years. When seized he would grope his way, his eyes being closed, while he would often appear to be talking, or rather muttering in some strange language. Although there never were any indications during these paroxysms, of a disposition to injure any one, yet as is customary in attacks of spasmodic affections, friends always were disposed to restrain the free action of his limbs, and at such times he would resist with the strength of three or four men. Of course it was supposed that he was affected with "fits"; so his doctors decided; and for the four first years he was treated with purgatives, blisters, and leeches, and with the other remedies usually resorted to in the treatment of convulsions, without the least benefit. The aid of homœopathy was also invoked with no better success, until at last, loss of confidence in all medical treatment induced his friends to discontinue it.

When in his supposed fits, he would often see and converse with the spirits of deceased friends, but little attention was given to his accounts of these interviews by his friends, they supposing them to be hallucinations.

At the age of twenty he married. Three months thereafter, his wife perceiving that he was about to have an attack, and being sensitive about others witnessing his strange movements, hurried him away to a private room, where the attack was apparently a slight one, and during which he saw and conversed with his deceased brother. He related this to his wife, who naturally supposing him to be temporarily deranged paid little attention to what he said.

Walking on the street one day with a friend who was ill, he was seized with an attack, and exhibited a desire to there manipulate his friend's head, which of course the latter objected to, regarding it as a freak of lunacy.

On the steamer *Franconia*, Capt. Sherwood, he was seized, and laid in an unconscious state for thirty hours, when he again saw his deceased brother Wentworth, who told him that he would not have any more fits of that kind; and that proved to be the last, as all that affected him after that time were of a lighter and different character.

After his removal to Brooklyn he made the acquaintance of a Mr. Merrill and his family. This gentleman was a Spiritualist, and his belief became the subject of conversation, during which he proposed that they should form a circle at the table, which, after some objections made by Mr. and Mrs. Kenney, was done. After sitting a few minutes Mr. Kenney was seized with the usual symptoms of an attack, which Mr. Merrill, after closely observing for a time, said proceeded from the efforts of some spirit to control him. Instantly Mr. Kenney sprang from his chair and embraced Mr. Merrill, and showed by unmistakable signs that he—or rather the spirit controlling—was grateful for and pleased with this first recognition of his agency in the production of the symptoms. For the first time—undoubtedly from the influence gathered by means of the circle—the spirit was enabled to express his ideas in language that could be understood; for while embracing Mr. Merrill he said: "Me Indian; me come out woods;"—nothing more; and it really appeared as if he had learned and committed to memory these sentences, using them as the means to make known his presence.

Mrs. Merrill at this time was suffering from an internal disease pronounced by several physicians to be cancer, and none of them gave her any encouragement. Mr. Kenney was controlled to ap

proach Mrs. Merrill, who was not inclined to await his approach, but upon the assurance by her husband that he would not harm her, she allowed him to place his hands upon her, while he at the same time indicated by signs that he desired to cure her. Here "Old John," the spirit control of Dr. Kenney, commenced his first treatment of disease by laying on of hands. The cure in this case was effected in two months, and to-day the lady is living, in good health, and cheerfully testifies to the effects of the treatment.

His next patient was a Mr. D—— who happened to call upon Mr. Merrill while Dr. Kenney was present. Upon Mr. D—— entering the front door Dr. Kenney was controlled by "Old John," and upon entering the room, the medium approached him and began to make magnetic passes over him. It will readily be supposed that his surprise was great; but upon Mr. Merrill's assurance of safety, and request for Mr. D—— to suffer the treatment, the latter submitted to the process. Mr. D—— had been in a declining state of health for some time, and was then under medical treatment; but he received so much benefit from the efforts of "Old John," that he discharged his physicians, and submitted to a course of his treatment, and recovered his health.

When upon release from control Dr. Kenney was told what he had been used for, and the mode of use, he stoutly rebelled; and not being overstocked with self-conceit, and considering it absurd that such cures could be effected through him, and also being apprehensive that he might cause fatal results in some instances, he positively refused to treat any more cases, and endeavored to strengthen his will so as to be able to resist the influence of "Old John" over him.

The controlling spirit on the other hand, who was gradually acquiring the power to express his ideas through the vocal organs of the medium, with other spirits who had been his friends when in earth-life, came through him to his wife and others, and told them that he possessed extraordinary powers for healing; that through him certain spirits could effect wonderful cures; and that he must consent to dedicate himself to such uses; and that if he refused to do so they would be compelled to force him into compliance, by causing misfortune to attend him in his business, and disappointment generally in his efforts in other directions.

Still he resisted, but the spirits evidently were equal to the demands of the occasion. Being of a sensitive, retiring disposition, they attacked him in this quarter. One day while riding in a street-car, he was controlled, and seized the hat from the head of a gentleman next him, and commenced treating his head. The gentleman

was both astonished and indignant, but soon in his better judgment viewed the act as that of a lunatic. Great was the humiliation of Dr. Kenney when told of the occurrence.

Shortly after this, while one day walking with his wife, he suddenly faced a gentleman in his doorway, and inquired if he knew of any person ill in that neighborhood. In relating this, he says he knew what he was saying, and felt the impropriety and awkwardness of the act, but was without power to resist the impulse.

During this time he met with pecuniary losses, and at last he and his wife both became satisfied that the power of the spirits to accomplish their purposes was ample, and that they were determined to compel him to place himself at their disposal as an instrument for healing by spirit-power, and he reluctantly consented; and it is now nearly five years that he has been thus employed. The efficacy of his treatment, in many cases of neuralgia, rheumatism, paralysis, tumors, both internal and external, lung, liver, and kidney affections, with others, even including cancers, is indisputable. Of a number of cures effected through him I am personally cognizant, while hundreds of respectable persons in Brooklyn and vicinity attest to other cures, mostly of diseases which had baffled medical skill.

In March, 1872, a member of my family had a violent attack of acute neuralgia, accompanied with fever and inflammation. It involved the entire head, and the eyes were seriously inflamed. The attack was so sudden, the suffering so great, and the progress of the disease so rapid, that after the failure of all my remedies I became alarmed at its violence, and more especially at the appearance the eyes presented, the inflammation here threatening immediately serious consequences. For two nights the patient had been unable to sleep, even partially.

I had a few weeks previously heard of Dr. Kenney, and having little confidence in further attempts to relieve her by medicine, and having once, many years since, observed some remarkable effects to follow the application of magnetism by means of laying on of the hands, I proposed to the patient that I should call on Dr. Kenney, and see and converse with him; and if I were favorably impressed with him, to engage his services.

Upon her assenting, I at once called upon him, and had some conversation with him upon the nature of his powers and mode of treatment, when, others demanding his attention, he introduced me to his wife in another apartment. To her I addressed the same questions which I had addressed to him, and I found their answers to perfectly accord as to questions of fact, and from this, together with a general

impression of his honesty produced by the frank open manners of both, I engaged him to at once call and see the patient.

Upon entering the sick-room, he removed his coat and neck-tie, and became seated, and in a few moments was controlled by the Indian spirit, "Old John;" and after an earnest, simple invocation to the Great Spirit, and then to all good spirits for assistance, he at once approached the bedside and applied his hands to the affected parts, making passes, frictions, and pressure. This was continued for about an hour, when he left the patient much relieved. She expressed great satisfaction at the improvement, and that night had refreshing slumber. The two succeeding days, at the same hour, he repeated his visits and treatment and at the termination of the third visit he left her free from fever, inflammation, and pain, and quite restored to health.

What rendered the efficacy of this treatment apparent to all, was that at the first visit, the relief then obtained was very decided, but no further improvement took place until he had treated her at his second visit, when she further improved; but no progress was made in the interval between the second and third visits, but the treatment at the third and last visit completed the cure.

So much for the treatment. During the first visit, while operating, "Old John" suddenly ceased, and with a tone and manner which indicated considerable surprise said, "How many of your spirit-friends there are in the room! Why, you must have more friends here than you have in earth-life. Why," said he, "you have papooses too in spirit-life." I inquired how many he saw. He appeared to be looking around; the eyes of the medium were closed—as they always are when he is controlled—and replied, "One, two, three, four, five—why you have six papooses here, and one squaw papoose." This was correct. We have seven children in spirit-life, six sons and one daughter.

I then further inquired what the age of my daughter would have been had she remained in earth-life, and his answer was: "She says she would have been twenty-three." This answer also was correct.

Upon his second visit he said all our friends were there again; and on the third visit, which was made an hour earlier than the others, I inquired whether our friends were again present, and his reply was, "No, 'Old John' got ahead of them this time," and he evidently was amused to think he had forestalled them. He then labored quietly for about fifteen minutes, when he suddenly ceased, and in a wondering tone exclaimed, "Oh, see them come; see them just like a flock

of birds ; they are all here again," at the same time turning the closed eyes, and pointing upwards and to one side.

He then resumed his work but in a few moments said, "Why cannot you see them? Don't you hear them speaking? Shut that blind and then you will see them." I proceeded to close the inner blinds and to draw the curtain, then turning, could plainly perceive the luminous, cloudy forms, when one of the family called our attention to slight raps on the headboard of the bedstead, while the medium was still upon his knees on the floor at the bedside, with both hands steadily engaged in manipulating, and entirely out of reach of that part of the bedstead from whence the raps proceeded. These increased in force until soon they were quite loud, as if made with a small hammer, and now came from various parts of the room.

I asked questions, all of which were promptly answered by raps, when "Old John's" hands suddenly dropped to his side, seemingly powerless, and at the same moment he exclaimed in a piteous tone, "Oh, they are taking all of 'Old John's' power from him." He appeared to be really distressed, while the raps continued and increased in force, when I said, "Kind friends, you know how pleased we are with these proofs of your presence and love, but we must request you not to steal 'Old John's' thunder, but allow him to go on." The raps, which had been incessant, instantly ceased, and in a minute more "Old John" briskly remarked, "Now 'Old John' is all right again," and resumed his operations without further interruption.

There is no probability of Dr. Kenney having ever heard of me before my visit to him, as I had then recently come to Brooklyn ; and as I was not known outside my own family as a Spiritualist, he could not have derived any material knowledge of me through others of like faith ; and as I was not practising medicine, he could not have heard of me as a practitioner. Then again, no person outside my family had knowledge of the number of my children who had passed away, nor of their sex ; and yet this modest, retiring, unsophisticated young man enters my dwelling for the first time, and while apparently insensible to everything but the business in hand, suddenly declares that he sees the room full of spirits, and informs me six of my deceased sons and one daughter are present. It is preposterous to suppose that this could be a guess, as the rappings that so distressed him, and which responded so accurately to our questions, of themselves proved that invisible intelligences of some kind were present ; and besides, who would have "guessed" that six infant sons and one daughter of mine had passed from this life. What chance would there be of correctly guessing it of any one in a thousand

families? My loss—to speak in the ordinary manner—is a remarkable one, and I have not known of any father's experience exactly parallel to my own in this respect.

Neither was his knowledge gained from us. I had for some three years previously been engaged in rigidly investigating spiritual manifestations, and had met too many false mediums not to mistrust all new-comers, and the utmost care and watchfulness were exercised against saying anything that could suggest a leading idea.

Since writing the above, a case of his treatment has come under my observation, which in its success quite equals the one above related. For eight years a sister of mine had been subject to a cough, with consumptive indications, when about a year since she was suddenly stricken with paralysis of the entire left side. At my suggestion she was removed to Brooklyn, where Dr. Kenney treated her for five weeks when her cough entirely left her and the paralytic symptoms so nearly disappeared that she returned to her home in Westchester County, feeling that she was so far restored that further treatment was unnecessary. At this date, one year having elapsed, she still retains her improved health.

The records of Spiritualism abound with narrations of cures effected by the aid of spirits; many of them as well authenticated as any facts known to science; and similar cases are occurring daily. A very interesting case is related by Robert Dale Owen, in his valuable work, "The Debatable Land," p. 513, to which I would particularly refer the reader. X

To those who admit that "millions of spirits walk the earth unseen" there is no difficulty in realizing the truth, that the dark ones tempt to evil, and that good ones assist all who strive to do well; and no doubt every healer by spirit power, receives the assistance not only of his own spirit-band, but of the friends of the sufferer. That Peter was conscious of receiving spiritual aid in the cures he effected, is evident from Acts iii—12, where the record says:

"And when Peter saw it, he answered unto the people: Ye men of Israel why marvel ye at this, or why look ye so earnestly on us, as though by our own power, or holiness, we had made this man to walk?"

Like other earnest, honest magnetizers, Peter attracted those powerful intelligences who could best aid him in his work, and "Old John" Dr. Kenney's Indian control, has often spoken to me of the elevated spirits of whom he occasionally obtains glimpses; who are on a higher plane than those immediately around him; and who supervise, and assist him; and he does not pretend any more than his medium, to effect cures by his own unaided power. He has but to call upon God, and His ministering angels are ever ready to respond to the prayer.

CHAPTER VI.

HEALING BY SPIRIT AND MESMERIC POWER—*continued.*

"But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying; and he took the damsel by the hand, and said unto her; Damsel, I say unto thee arise.—Mark v—40, 41.

THE apostles, from their largely developed spiritual natures, were under spirit direction in all their efforts for the cure of disease; and Jesus in restoring to consciousness the damsel, as above related, availed himself of all the proper and necessary means to accomplish his purpose. Jesus here excluded from the room all, excepting Peter, James, and John, and the father and mother of the girl. The three former being mediums, assisted the exercise of spirit-power, as probably did the parents, by their magnetic relations with their daughter; their intense desire for the restoration of their child assisting the recovery; as it is now well known, that life is often prolonged through the powerful desires of relatives; they thus unconsciously, exerting a strong attractive force upon the spirit of the invalid, which in a greater or less degree, assists to continue its relations with the body. To all intents and purposes this company was a spiritual circle, and the elements and forces necessary for the purpose, were here gathered and used by the invisible intelligences, to restore the girl to consciousness.

The medium in such cases, is only the channel through which the power is transmitted. He is the instrument upon which the forces concentrate, as to a focus, and which through him are directed upon the person affected.

In the year 1848, a highly respectable lady in New York—Mrs. D——, whose family physician I had been for some years, called my attention to a tumor which had made its appearance on the side of her neck. I at once recognized it as cancerous, and suggested calling in Dr. Willard Parker for consultation. He was accordingly sent for, and upon examination confirmed my opinion, and recommended the removal of the tumor without delay. The operation was performed, but when concluded we perceived that some portions of the diseased parts had not been removed, owing to the impossibility of

dissecting them from the network of important nerves and vessels, into which the disease had penetrated.

As may be supposed, the ravages of the disease continued, and in a short time sleeplessness supervened, and we resorted in succession to all the anodynes and narcotics in the *materia medica*, which afforded any promise of relief. In time all failed, and it was evident that the patient would die from want of sleep.

For two nights, Mrs. D—— had obtained no rest whatever, and in the evening of the third day we met, hopeless of being able to render any further assistance. While sympathizing with the sufferer, I happened to think of a magnetic healer, whom a friend of mine had spoken of to me, and who had related some surprising cures he had seen effected through him—in fact so very surprising that I had little faith in them, and I asked Dr. Parker whether he had heard of this man. He replied that he had, but knew nothing of him, nor had any confidence in him. I remarked that it was the same with me, but inquired “What do you think of our calling him in, and testing his power with Mrs. D——; he cannot do harm, and there is a bare possibility that the man may have some power, magnetic or otherwise, that we are not acquainted with.”

Dr. Parker met my suggestion favorably, and we at once sent for the magnetizer, who soon came, and upon having Mrs. D——'s condition explained to him, we had her removed from her bed, and he placed himself opposite to, and near her, and commenced making passes from her head downwards, in the usual manner. At the expiration of half an hour the patient was in a deep sleep; so deep that we removed her to her bed without waking her; and upon my early visit the next morning, I was gratified to learn that she had slept soundly all night.

Mrs. D—— lived some four months after this when the disease proved fatal; but the mesmerizer attended her every evening during that time, and never failed to induce refreshing slumber.

That magnetism can be successfully employed as a curative agent, in many of the most serious and refractory diseases, has also been conclusively proved by Deleuze, Dupotet, Dr. Ashburner, Dr. Elliotson, and a host of others; and no thoroughly well-informed medical man now disputes their testimony. In 1825, when Deleuze published his “Instructions” a member of the Magnetic Society of Paris, had collected the testimonials of more than two hundred and fifty French physicians, who certified to having effected cures through magnetism. See “Deleuze's Practical Instructions” p. 169.

"The same heard Paul speak ; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice ; Stand upright on thy feet ; and he leaped and walked."—Acts, xiv—9, 10.

HEALING BY WILL-POWER.

The means here used by Paul, were precisely those now used by Dr. Newton, and Zouave Jacob. Dr. Newton especially, often exercises his healing-power in this authoritative manner, and with "a loud voice." Zouave Jacob, a simple musician in the French army, who cured thousands by the exercise of his will-power, rarely touched his patients, but arranging them on the sides of the room he simply walked in front of them, and in an authoritative voice bade the disease depart : and in very many instances he was obeyed, as his numerous cures attest.

It may be said "This is the effect of imagination !" but is it not probable that we would have said the same, had we been witnesses to Paul's healing the cripple.

It is by will-power that we move our material bodies ; and through its members as instruments ; that we apply force to animate, and inanimate matter. It is will-power that constitutes man the ruler of the material world, and in the moral world, the strength and force of ideas through the operation of the will, mould and shape the destinies of mankind. Can this Godlike power be a myth, the shadow of an attribute, or is it a living force with which man is endowed, and through the exercise of which he is related to Deity ?

What force is, can only be known by its effects. Judged by this rule, will-power is a force ; and when we regard the various ways in which this power is exercised by man, what difficulty should there be in acknowledging the possibility of his using it in the manner claimed ; in directly modifying the mental and physical conditions of his fellow-beings, when conditions are favorable to such use, and where one person possesses a superabundance of it, and another is deficient in it, or where from other causes, one is so constituted as to wield it with more efficiency than another.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."—Mark vi—5, 6.

The explanation of this is, that their unbelief produced such a positive repelling-force, directed by their will, that the will-power of Jesus was unable to overcome it. The text says "He could there do no mighty work." Could not do it—it does not say that he would not : and "he marvelled because of their unbelief." Here he plainly recognized the cause of his failure, and submitted to necessity.

Peter's cure of the lame man, as before mentioned, was effected through will-power.

"And Peter fastening his eyes upon him, with John, said; Look on us! and he gave heed unto them."—Acts iii—4, 5.

Peter and John fastened their eyes upon him, thus concentrating their combined will-force, and at the same time directing the man to look on them. The observance of these rules, is often all that is required to magnetize by will-power at the present time. "To practise magnetism you have need only of will, confidence, and charity, and all the books which have been written since men have been treating it as a discovery, would add nothing essential to the principles proclaimed by M. de Puységur; namely, "An active will to do good; a firm belief in our power; and an entire confidence in employing it."—*Deleuze, Prac. Inst.*, p. 262.

Again the same writer says:

"By an impulsion of my will, I convey the fluid (magnetic) to the extremity of my hands: by the same act of volition, I impress it with a determinate direction, which communicates the motion of my fluid to that of the diseased person. Nothing prevents me from emitting it, but there may be in the individual upon whom I act, some obstacle which prevents the effects I intend to produce, and then I experience a greater or less resistance, in the same manner as when I employ my strength to lift a burden that is too heavy—this resistance may even be invincible.

"The magnetic fluid is continually escaping from us, and it forms an atmosphere round our bodies, which having no determinate direction does not perceptibly act upon the individuals who are about us, but it is impelled and guided by our will: it moves forward with the whole of that force which we have imparted to it, like the luminous rays which issue from ignited substances. The principle which sets it in action exists in our souls, in the same way as that which communicates strength to our arm, and its nature is similar."—*Deleuze, Hist. Crit du Magnet.*, Vol. 1—p. 93.

It was by the power of the will, that Peter cured Eneas as related in Acts ix—33, 34: and that Paul recovered his sight through the mediumship of Ananias, as stated in Acts xxii—13: and that Paul psychologized Elymas as related in Acts xiii—9 to 11. It was also by the will-power of Wesley—with spiritual assistance—that he so often cured himself.

In Southey's "Life of Wesley," Vol 2, p. 13, we read:

"He related cures, wrought by his faith and his prayers, which he considered and represented as positively miraculous. By thinking

strongly on a text of Scripture, which promised that these signs should follow those that believe, and by calling on Christ to increase his faith and confirm the word of his grace, he shook off instantaneously he says, a fever which had hung upon him for some days, and was in a moment freed from all pain, and restored to his former strength."

Cotton Mather, who himself was largely endowed with will-power, declares that "nothing was so common for the old set of Quakers, as to proselyte people by merely *stroking, or breathing upon them.*"

In the journal of George Fox, the founder of Quakerism, he remarks, "After some time I went to a meeting at Arnside, where Richard Meyer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him amongst all the people, "Stand upon thy legs!" And he stood up and stretched out his arm, that had been lame a long time, and said, "Be it known unto you all people that this day I am healed."

• "Who hath bewitched you."—Gal. iii—1.

Fascination is but another phase of will-power. It is by this power, that some persons are able to exert such a controlling influence over others, and over animals. An instance in which this psychologizing power was exercised with remarkable results, is recorded in the *Lowell Courier*, of Feb 19, 1874. In the times of witches, this would have been considered as undeniably a case of witchcraft. We quote from that journal:

"A somewhat remarkable case of mesmeric influence, occurred yesterday, as the result of an experiment made by Prof. Cadwell the evening previous. He selected two female subjects at his performance on Tuesday evening, whom he obtained permission to influence in any reasonable and proper manner, and to keep one of them who worked in the mill, out half a day for a mesmeric demonstration not specified to them. While under his influence that evening, he made them believe that they were picking grapes, and after they had picked an imaginary large quantity he handed each a slip of paper, one of which, he said was a check for thirty dollars, and the other for twenty-five. He told them to go to the First National Bank, at ten and a half o'clock yesterday forenoon, and get the money on the checks, but that if the cashier refused to honor the checks, to present them to Mayor Jewitt, and he would pay the amount named on them. After these instructions were given them, their minds were immediately afterward diverted to another subject, and the mesmeric influence was then thrown off.

"And now to the sequel of the affair. The two subjects according to their husbands, were apparently as much influenced as ever up to about ten o'clock yesterday forenoon, when a change was perceptible. One of them then called at the residence of the other, and the two passed out. The husband of one followed them, and they went to the First National Bank. Mr. Allen, the cashier, had previously been informed by Prof. Cadwell of the prospective visit, and the former was prepared to receive them. They presented their bits of paper, and demanded the money on them. Mr. Allen said that he had no money to answer the checks, when they responded substantially that it must be a poor bank that couldn't pay checks to the amount of fifty-five dollars. They then passed out and up to the mayor's office, going immediately in and presenting the checks to the mayor, who was not in the secret, and who at first was quite indignant at the imperative manner in which they demanded fifty-five dollars on the bits of paper in their hands. They were anything but complimentary to the mayor in their remarks, when he said that he could not see that the bits of paper were checks, and one of them put her spectacles over his nose, then asking him if he could see.

"Prof. Cadwell put his head in at the mayor's office door, as that official was ordering them out to avoid an arrest, and the fact that the two women were under mesmeric influence was then made apparent to his Honor. By this time Dr. J. C. Ayer, and several city officials had entered the room, and several experiments were made, showing that the subjects were completely under mesmeric influence. They could not see Prof. Cadwell, or feel his pulling of their ears, but when Dr. Ayer pulled these organs they were immediately cognizant of the fact, and scolded him emphatically for the liberties taken. In a few minutes afterward, Prof. Cadwell snapped his forefinger and thumb, at the same time saying: 'All right,' and the influence passed off. They instantly sank down upon the sofa in the room, one of them crying bitterly at first, and both evidently being much ashamed. They were both perfectly unconscious of what had taken place since they left their homes."

It is well known, that in certain regions infested with venomous serpents, there are persons endowed with the faculty of disarming the reptile of its power to harm. According to Bruce, the moment the serpent is laid hold of by the African serpent charmers, "they sicken and are as exhausted by this invincible power, as though they had been struck by lightning, or an electric battery, shutting their eyes the moment they are seized, and never attempting to turn their mouths towards the person that holds them." Lindecrantz asserts, that

"the Laplanders can instantly disarm the most furious dog, and oblige it to fly from them with every expression of terror." Rarey possessed the power of rendering docile the wildest horse; and long before his time, the O'Sullivans in the south of Ireland possessed a secret power of rendering quiet as a lamb, the most stubborn and unmanageable horse. This family were known as the Whisperers; from their custom of whispering, or more probably—breathing—in the animal's ears.

The power of the human eye in subduing the violence of insane action, has been known from ancient times, and Dr. Willis of London, affirmed that by his eye alone, he could often control his most refractory patients. The eye was the channel, through which his will-power was directed upon the magnetic processes of the patient.

The observation of this magnetic quality of the eye, in certain persons, no doubt gave rise to the belief in the "evil eye." Ignorant, but observing people, perceiving its power, attributed it to a malignant influence, and it has been viewed with superstitious dread in all ages, as it more particularly is in Egypt to-day, yet the vulgar opinion is in part correct, for some persons who possess this power, use it for selfish and even vile purposes.

Of terrestrial magnetism, Newton remarks: "The effluvia of a magnet, can be so rare and subtile as to pass through a plate of glass, without any resistance or diminution of their force, and yet so potent, as to turn a magnetic needle beyond the glass." This fluid can thus penetrate and act, through and beyond solid substances, and it is not more wonderful, that perhaps some still more subtile element, controlled by the will, should act with even greater energy at a distance.

Will-power governs the universe. If angels exist, they must possess the power of moving through space, and how can their movements in the—to us—impalpable ether, be accomplished, unless through the exercise of the power of the will, upon certain, perhaps magnetic elements.

Most persons have heard of Jacob, the French Zouave, already referred to, but comparatively few have any specific knowledge of him or his endowments. I will here insert some remarks concerning him, mostly gleaned from an article in the "Spiritual Magazine" of London, of October, 1870, and from the "Banner of Light" of Boston, of December 12, 1868. Much of the information in the "Spiritual Magazine" was derived from a little work entitled, "*Pensées du Zouave Jacob*,"

"Henry Jacob, musician in the Regiment of Zouaves, of the Imperial Guard, was born on the 6th of March, 1828, at Saint Martin (Saone and Loire), in France. His education consisted of one

year at the common school, in which time he learned to read and write. After twenty years' faithful service in the army, having been in the Crimean war, and in Africa, he was honorably discharged.

His book is written in reply to numerous letters asking for information, and instruction, in the art of healing. He says "You demand of me, to know how I became a healing medium. All that I can say is, that I have a conviction that this power is given me for the relief of my fellow-men, and that I have brought it to its present perfection by practising virtue, fraternity, charity, and the love of God; and by instructing all who come to me, in the doctrines of Spiritualism." X

"Before my initiation into Spiritualism, I was living in darkness. My heart had never felt the sweet flowings of peace: my soul had never known true joy. I lived attached to the world, with all the excitements and turmoils of materiality, without realizing that there was a better world, which God the Father of All, had made for the ineffable enjoyment of those who practise goodness here below. . . .

"My intercourse with the spirits, and their good counsels, have filled me with a living faith, and confirmed me in the truths of Spiritualism, which have strengthened my faith, and by that faith the faculty of healing has been given to me.

"My first conscious healing, was to make rise from his bed, a comrade suffering with the severe pains of cholera. I laid my hands upon him by impression, and he was soon relieved. . . .

"Love ye one another, and ye will all find that ye possess more or less of the faculty of relieving each other's pains; and many of you will become skilful healers. Be ye always charitable, and generous, and you will always be aided by good spirits. . . . This is my prayer; 'My God give me power, and permit good and benevolent spirits to come and assist me, in my holy intention to do this work of charity which I desire to accomplish, that this suffering one may be relieved, and unto Thy name be the praise, and may Thy blessing rest upon us all.

"Believe; have faith; and when you would relieve pain, after your prayer, put your hand upon the heart and ask for the living fire of God to be given to you, and I have the conviction that a Divine afflatus will fill you, and you will be enabled to relieve and heal your brethren who are suffering."

"At the camp at Chalons, in 1866, the fame of Jacob, as a healer, created as great an excitement as it has more recently done in Paris. The crowds that assembled daily round his tent, obliged the officer in command, to put an end to his healing practice. His fame at

Versailles became a trouble, almost a nuisance, to the fine corps to which he belonged. They were beset by inquiries from the curious, from Paris, and all parts of France; being stopped continually, and interrogated about the wonderful power of their celebrated comrade, so that they were inclined to hide themselves when they saw any one, especially a countryman approach.

"At Versailles, after attending to his duties as a soldier in the morning, he came to the city (Paris) in the afternoon, to perform 'miraculous cures.' The blind; the deaf; the palsied; the sick; and the dying; were restored at once to health. Crowds of crippled, and diseased humanity, pressed into the court-yard of No. 80 Rue de la Raquette, where he worked his cures, and came away it was asserted, whole and well without taking any medicine, or submitting to any surgical operation.

"He received no pay for the boon conferred, but rich and poor were freely healed. Daily there was to be seen in the neighborhood, a great crowd of carriages and pedestrians, attracted by his fame; and two hours before the arrival of the Zouave, the court was thronged with invalids, sitting, standing, and lying, who beguiled the time spent in waiting, by relating stories of his cures. A score of policemen were always on hand to keep order. As the cured came out, they were greeted with frantic cheers by the spectators; many of whom, would climb to the tops of the houses, to get a nearer view. . . .

"Persons were transported on litters, or carried in men's arms to his presence: many being so utterly helpless as to be unable to sit upright, and only able to support themselves, by leaning against each other. As soon as the room was full, Jacob entered and said; "Let no one speak until I question him, or I shall go away." Perfect silence ensued. He then went from one sick person to another, telling each exactly the disease from which he or she was suffering. Then to the paralytic he simply said; 'Rise.' In about twenty minutes, Jacob dismissed the crowd.

"M. de Chateau Villard, who had been paralyzed for years, was present on one of these occasions, and after Jacob had willed the disease to depart, he 'walked to his carriage without the slightest difficulty; and when his wife wished to express her gratitude to Jacob, he immediately imposed silence, and said; 'Other sufferers await me; you are cured; let that suffice: Begone!'"

The manner, in which his cures were effected, is thus described by a correspondent of the *Birmingham Gazette*; and as the story of an eye-witness, it is worthy of perusal. He says:

"The Zouave admits no one to his presence who is not really

afflicted with disease or infirmity : those who are led to the Rue de la Raquette by curiosity, being compelled to remain in the waiting-room. Fortunately, I was furnished with a letter from his best friend, and became privileged at once. I entered the room with twenty of the most ragged, and dirty, of the whole mob, and am thus enabled to describe the scene.

"The Zouave was standing as if in a reverie, when we entered pell-mell, into the long low apartment where the cures were performed. He was leaning against the wall, with his eyes half open after the fashion of somnambulists before entering completely into trance, the only difference being, in the intense light shot out from the living orbs, beneath the drooping eyelids. He neither spoke nor moved, while his father busied himself in arranging the visitors on the low wooden benches before him. Every crutch and stick was taken from the infirm patients, and placed in the corners behind the door, amid the timid whines of the poor frightened creatures, accustomed to look upon the help afforded by these objects, as absolutely necessary to their safety.

"When all were seated, thus leaning the one against the other, the father going close up to the son, whispered in his ear. He was aroused in a moment ; and coming forward with a movement, brusque and hurried, savoring of the military camp, and not in the least of the solemnity of the magician's sanctuary, he walked up and down for a few minutes before the eager line of sufferers. To each he told the disease under which he or she was suffering, and the original cause of the malady, and as no objection was made in any one case, I am led to suppose him to have been right in all.

"Presently however, I observed him to stop suddenly, and fix his eye upon one of the patients who sat at the extreme end of the second bench, and after examining him for a moment, turn aside with a slight shudder which I observed was neither of disgust, nor dread, but a kind of involuntary recoil. He said abruptly, pointing with his forefinger straight into the face of the individual he addressed, 'I can do nothing for your disease : it is beyond my power—Go, and remember it is useless to return' . . . The Zouave again passed before the line, uttering simply the words : 'Rise and walk.'

"The sound which simultaneously burst from the assembly, could find no fitting description in any language. It was a sort of moaning whine. A kind of infantine wailing ; evidently produced by fear and doubt.

"One feeble old beggar-woman, whose head had stopped its palsied

shaking, from the moment Jacob had fixed his glittering eye upon her, was the one who gave expression to the feeling which had evidently taken possession of them all. 'Oh how can I move without my crutches?' and having turned a yearning look toward the corner where those old friends and supporters were standing, with a host of others, she began to mumble and moan most piteously.

"But the Zouave looked for an instant down the line, with an ominous frown upon his brow, as he found that not one of the patients had obeyed his orders. No pretension to the sacred character of a prophet or inspired seer, was there, for he stamped with such rude violence on the floor, that the casement shook again. He almost uttered an oath; but it was unfinished, as he once more uttered the command to rise and walk, so that others might be admitted in their place.

"Then came the most strange and mysterious movement of the whole ceremony. One by one, did every individual seated upon these low wooden benches, rise and stand erect. No words can describe the singular spectacle offered by this fearing; hoping; doubting, crowd; as each found himself standing firm upon the legs which for years had ceased to do their office. Some laughed like foolish children; some remained wrapped in stolid wonder; while many burst into the most heart-rending paroxysms of weeping. It was then that the Zouave stretched forth his arm, and bade them pause. All was hushed and silent for a moment. The pause lasted for some time. I have been told that it is always so, but have not been able to account for its necessity, and then the door was thrown open and the crippled, and the paralyzed, the halt, and the lame of the hour before, walked from that long, low, half darkened chamber, with somewhat timid gait it may be, but with straightened limbs and measured steps, as though no ailment had ever reached them. . . .

"I subsequently inquired of the Zouave, by what impression he was made aware of his inability to cure. He answered, simply that in cases of this kind, a veil seemed to fall before his eyes and impede his view of the patient. . . . His own statement is, "I see the diseases, and sometimes from twenty to thirty spirits acting on the invalids, while I am standing in the room looking on. . . . His character and conduct, are excellent; and he is altogether, a fit subject for a mission of the highest order."

A letter written at the request of Jacob, who does not understand English—by a friend of his to Mr. J. B. Lister of London, contains the following statements:

"In regard to his healing powers, he wishes me to tell you that he

has cured all sorts of diseases, but not all the cases of any sort. Sometimes he is successful, sometimes not. He has no idea why he succeeds better in some cases than in others, and supposes that it must be a result of the divine appointment, which permits some to be healed, while in the cases of others a continuance of suffering is appointed for their ultimate good. He also wishes you to know, that he can do nothing for patients at a distance. Sometimes his looking at a sick person produces a cure; at others he is obliged to touch the patient, making a succession of slight pressures on the parts affected. In some cases the cure is immediate, in others he is obliged to see the patient four or five times.

"He never accepts a fee, or gift of any kind, saying that he dare not sell what God has given him; but if he leaves the army as his friends wish him to do, it will be necessary for him to live, and it is probable that in such a case, persons benefited by him, and desirous of showing their gratitude, would be allowed to send anonymous offerings according to their means and wish, as was permitted by the Great Teacher and Healer, whom M. Jacob tries to imitate in the work which he believes God has appointed to him, but will certainly never take a fee, nor allow the question of gain in any way, to enter into his plans of action."

"And the whole multitude sought to touch him; for there went virtue out of him, and healed them all."—Luke, vi—19.

HEALING BY CONTACT.

The meaning of the passage here quoted, is perhaps as little understood as any passages which record the varied phases of the power, that were manifested through the mediumship of Jesus. To most men, it is an incomprehensible mystery, how virtue or power to heal, should emanate from him, without even an effort of his will; and unbelievers have mostly regarded the various passages in which this fact is asserted, as so absolutely incredible, as to be unworthy of any attempt at refutation.

But that this, like all the other manifestations of his power, had a reliable basis, is not doubted by well-informed Spiritualists and magnetizers, who alone of modern believers, have a clear conception of the existence and character of this power. The proofs that substantiate this process of magnetic action, are abundant in analogous facts in both Mesmerism, and Spiritualism.

Deleuze remarks: "There is in most somnambulists, a development of sensibility, of which we can have no conception. They are

susceptible of receiving influence from everything that surrounds them, and principally from living beings. They are not only affected by physical emanations, or the effluvia of living bodies, but also to a great degree much more surprising, by the thoughts and sentiments of those who surround them, or who are busy with them. . . . If many witnesses surround the somnambulist and are occupied about him, the fluid of each one of them acts upon his organization, and as these various fluids are not in harmony, he experiences discordant effects from them."—*Deleuze, "Prac. Inst.,"* p. 67.

A young lady, whom Rev. Mr. Townshend occasionally mesmerized, remarked to him; "I am afraid it is a great fatigue to you to mesmerize me, because I feel so much strengthened."

Deleuze in the work just quoted, says: "I know magnetizers, who when they hold their hand upon the seat of an internal disease, perceive a pain which extends to the elbow: their hand is benumbed; and even becomes swollen." And the same writer mentions a case, where an operator contracted the disease from a young lady whom he mesmerized. Mr. Quain, of London says; that a person who had for some time witnessed the sufferings of a friend, from stricture of the œsophagus, took the disease and died.

De Gasparin, says of the convulsionaries of St. Medard: "The convulsionaries occasionally discovered diseases, and indicated remedies. Still further, some of them appeared to submit to a sort of morbid contagion: they became deaf; dumb; crippled; epileptic; by the mere contact with persons affected by these different infirmities."

Dr. Kerner says of the Seeress of Prevorst: "On approaching diseased persons, even though she did not touch them, and still more if she did, Mrs. Hauffe became conscious of their disease, and felt their sensations before they described them, and often much to their amazement."

Adèle—Cahagnet's most lucid somnambulist, was equally sympathetic. He says of her: "I noticed in Adèle, a fact of this nature which I find it impossible to account for. She was seized with sympathetic fits of asthma, and in a few seconds expectorated great quantities of thick mucus, of a yellowish green, with the same effort, and as often as the patient."

Luke in chap. viii--46, says:

"And Jesus said; Somebody hath touched me; for I perceive that virtue is gone out of me."

And we read in Mark, Chap. v--30;

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said; Who touched my clothes."

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Jesus was so abundantly supplied with healing-power or force, and parted with it so readily, that mere contact with him by the diseased in their starved magnetic condition, drew inevitably from him the elements they required for their restoration. Many must have been cured in this manner, to account for the faith prevailing in this mode of healing, for they

"Besought him, that they might touch if it were but the border of his garment; and as many as touched him were made whole."—Mark, vi—56.

We also find instances in the Bible where spirits have touched mortals, and strengthened or healed them; like that of Daniel, in Chap. x—18.

"Then there came again and touched me, one like the appearance of a man, and he strengthened me."

As spirits now touch, and strengthen, and heal persons every day, even when unknown to the persons themselves.

It is sometimes the case, that when another touches a seer or person endowed with "second-sight," during a vision, the former also perceives the same vision. And not only is this mysterious sensitiveness, and sympathy, witnessed in relation to persons with persons, but in the relations of persons with animals, and even inanimate objects. Thus the Seeress of Prevorst "was very sensible of the effects of glass and crystal: they awakened her from her somnambulic state, and if allowed to lay long on the pit of her stomach produced catalepsy. She was affected in the same manner by sand, or even by standing for some time near a glass window. . . . A few small diamonds placed in the hands of Mrs. Hauße, caused an extraordinary dilation of the eyes, and an immobility of the pupils, together with a stiffness of the left hand, and right foot. The effects of all substances were much greater when placed on her hand, than when swallowed, either as food or medicine."

Van Helmont knew of a paralytic woman, who was always seized with fits of palsy when she sat on a stool on which her brother who had died five years before, had been in the habit of sitting.

"And he came, and touched the bier; and they that bare him stood still, and he said; Young man, I say unto thee arise."—Luke, vii—14.

In this case, the bier was the medium of communication for the magnetism of Jesus, and he also exerted his will-power to assist its operation.

We have seen that certain persons are affected by contact with, or the proximity of certain material objects. Of this class of influences was apparently that which rendered the tomb of the Abbé Paris, in

the early part of the last century so noted. De Gasparin in his work previously quoted *Science vs. Spiritualism*, vol. 2. p. 49, observes : "The death of Deacon Paris took place in 1727, in consequence of having practised incredible austerities, and in the midst of the opposition to the bull *Unigenitus*. His tomb continued to be visited with respect by the Jansenists, until at length in 1731, a person afflicted with infirmities having been placed on the venerated marble, experienced convulsive attacks. The fame of the pretended miracle was immediately spread abroad, and invalids flocked to the cemetery of St. Medard, where [Deacon] Paris was interred.

"Scarcely had they touched his tomb, than the greater number of them were seized with violent agitation, and uttered loud cries. The paroxysms that commenced there, sometimes lasted several hours. The grounds of the cemetery, and the streets leading to it, were continually filled with the infirm, and the curious. It should be added, for that is the marvellous side of the event, that in certain instances the violent crises with which the invalids were seized, were accompanied sometimes by a relief, sometimes even by a real cure."

I have here quoted from a writer who had no faith in any agency here operating, beyond the imagination, or at the most magnetism ; but he admits that they were sometimes relieved, and sometimes cured. And he could do no less, for that many astonishing cures were there wrought, is a fact attested by hundreds.

And not only this, but many while at the tomb came under spiritual influence, and spoke under inspiration, and various other manifestations took place, which cannot here even be enumerated.

I am well aware that I shall by some be charged with credulity, in assigning a spiritual cause for all this—but such I believe to have been the agency concerned in the production of the phenomena there witnessed. The Abbé, probably was naturally strongly mediumistic, and the tendency in this direction was powerfully assisted by his ascetic habits of living, so that his mediumship was developed in a high degree, and as mediums in passing into spirit life, take with them those qualities, or properties which constitute their mediumship, he found himself able, perhaps through his magnetic relationship with his cast-off physical body, to work these seeming miracles. And in his efforts, he undoubtedly was assisted by other spirits, who perhaps could avail themselves of the same means, or similar elements. In addition to this, is the probability—almost certainty—of some of the diseased persons who visited his tomb being strongly mediumistic themselves, whose elements the spirits could also use, so considering these different probabilities, we should have little diffi-

culty in understanding how these phenomena may have occurred. The place really became for the time, a spiritual infirmary.

As to any theological objection, I will answer that by referring to II. Kings, xiii—20, 21, where we find that the virtues lingering in one dead body, were potent and active enough through contact of the two, to restore another to life. This story is thus related :

“ And Elisha died, and they buried him. . . . And it came to pass as they were burying a man, that behold they spied a band of men, and they cast the man into the sepulchre of Elisha ; and when the man was let down, and touched the bones of Elijah, he revived, and stood up on his feet.”

Most persons are incapable of recognizing the varied impressions made upon them by surrounding persons, and objects ; but all nevertheless are thus affected, and some in a remarkable manner. Every individual possesses a personal magnetic atmosphere, differing in some respects from the atmospheres of all others, and influencing, and being influenced by them. Sometimes this influence is salutary, sometimes prejudicial, depending upon the physical and moral state of the individual.

Not only are persons influenced by others' atmospheres, but the houses in which we live ; the rooms in which we sleep ; the clothes we wear ; and even the utensils we use ; and the objects we handle ; are permeated with the elements of our magnetic life. In our ignorance of these things, we are constantly exposing ourselves to physically and morally injurious influences, but with a better understanding of their character, and their relations to us, which will in the future prevail, we will often be able to avail ourselves of their beneficial, as well as to avoid their injurious effects.

The whole system of cure by magnetism, is based upon the imparting of the healthy or healing influence of one who possesses it in abundance, to another who suffers from a deficiency of it, and even animals when perfectly healthy, can be made useful through their affection for their master or mistress, in yielding the elements of their own lives, to save those of their human friends. Many instances of this kind are on record, which are well attested.

There was a case of this kind recorded in the *Indianapolis Evening Journal*, in December, 1871. Under the heading of “ A novel cure for consumption,” it is said : “ A young lady of this city, sick with disease of the lungs, was told that if she would get a young puppy and raise it, the dog would take the consumption off her hands and she would get well. She did so, and as the dog grew it was noticed that the animal acquired a hacking cough, while the young lady grew rapidly better. In the meantime however she had become very

much attached to her canine benefactor, and did everything that could be done for him. It was of no use however : consumption the fell, destroyer had fastened upon poor Jack's vitals, and a few days since he passed in his checks. The young lady is in robust health, and firmly believes that the dog saved her life."

The most important point here is overlooked, though it should be naturally inferred, which is, that it was through the fondling of her pet, and perhaps its sleeping upon her bed, that she was enabled to draw magnetic life from the animal.

Mr. J. O. Barrett, in a communication to the *Banner of Light* of Nov. 25, 1871, says : "Mr. Hazeltine related to me the following incident, that occurred in Rockbridge about ten years ago. A family by the name of Handy, living here in retired simplicity of association, owned a beautiful fawn, caught in these woods. It was the pet of Eva, a daughter then sixteen years old. They played together, chasing each other in the yard like two children. Eva and fawn. Eva was taken sick with a severe fever. She sank lower and lower, the physician gave her up to die. She could not turn herself in bed, nor even lift a hand. Several times the fawn attempted to enter the room where its mistress was, but was as often turned out. One afternoon, the window being open to its full height, the fawn jumped into Eva's bedroom, and remained there unknown to the rest of the family, all the while lapping and kissing her face, with undue devotion and caresses. From that hour Eva began to mend, and finally recovered, and is now living. The fawn immediately sickened and died. Was there not here an exchange of magnetic conditions?"

There are innumerable proofs that animals sometimes are capable of powerfully influencing human beings in other ways, and not always beneficially.

In common with the majority of persons, I was incredulous as to this power, until an incident occurred that forever set the question at rest in my mind. At the time, I was about nineteen years of age. One afternoon in summer I returned home, and divesting myself of my coat and shoes, threw myself upon the bed, which was placed opposite an open window. I soon fell asleep, and had slept perhaps half an hour, when I was suddenly awakened with a feeling of terror, and at once assumed a sitting posture, my hands clenched, teeth set, and distinctly sensible that an enemy was near. I looked at my side, and there was a cat, which had placed itself close to my person, with its limbs extended, and where I had been lying it had been in close contact with my right side, while my arm had been extended at a right angle with my body. Instinctively, and even convulsively I seized

the animal, and with unusual strength threw it through the open window. It was some time before I became sufficiently composed to leave the bed, and the agitation of my nervous system continued for the remainder of the day.

It has always been a popular belief, that cats have the power to injure infants, by what is termed "sucking their breath." Learned men on the contrary have generally derided the opinion; but for myself I fully concur in the popular belief in their power to injure, as in my own person, when grown to adult age, I experienced the influence of one of these animals, and it would be folly to admit the existence of this power when applied to myself, and deny it as applied to delicate infants. And besides this, in the family of a near relative, an infant child at two separate times nearly lost its life by a cat, which was driven from its breast, where it was seen by the mother to have its mouth applied to that of the child, while pawing with its fore feet upon the breast. Both times upon driving the animal away, the child was found convulsed, while froth exuded from its mouth.

During the past summer, while visiting a highly respectable family with whom I am on intimate terms, I was incidentally told of a circumstance that had happened a few days previous to my visit, to a young gentleman, a member of the family. A favorite cat was taken with a fit, and the young man whose compassion was excited, stroked the back of the animal, and while so employed he was suddenly attacked with nausea and a violent pain in his head, and in consequence of his indisposition was confined to his bed nearly three days. No one in the family knew anything of Animal Magnetism, and the incident came to my knowledge, from his mother jestingly alluding to it in my presence.

It has also always been a popular belief, and it is a correct one, that it is injurious to the health of children to sleep with elderly persons, and the practice should never be tolerated, and no person should ever sleep with another who is at all diseased. There is scarcely a disease which cannot be communicated in this way; and in all cases it is injurious.

Nor should a young man of a highly susceptible temperament, and delicate organization, study and follow the practice of medicine and surgery, as association and contact with diseased persons, and especially inhaling their breath, will inevitably affect his health unfavorably, as such organisms as his, always attract the morbid emanations of those around them, and he will have no possible chance of building up his own constitution. During the twelve years that I was engaged in the practice of medicine, my health steadily declined, until from

this cause I was compelled to relinquish it, and from that time I gained so rapidly, that within twelve months I was in the enjoyment of perfect health. I have noticed similar results in others.

On the other hand, those who associate with the young and robust, derive benefit from the practice ; and Hufeland—the distinguished physiologist, notices the longevity of schoolmasters, and attributes it to their association with young persons whose emanations contribute to their vitality. Butchers are noted for their robust animal health, derived undoubtedly from their association and contact with healthy animals, whose expiring emanations must be copiously absorbed by them ; but this remark only applies to butchers who slaughter animals, not to those who simply sell their meat in the stalls. The contrast in appearance between these two classes is very remarkable; as may readily be verified by the observation of any person.

CHAPTER VII.

HEALING BY SPIRIT AND MESMERIC POWER—*continued.*

"The spirit of man is the candle of the Lord, searching all the inward parts:"—Prov. xx—27.

THE passage here quoted, expresses in a highly poetical manner the surprising truth which is now so well established, that many magnetic somnambulists can perceive the internal organs of their own bodies, and many times even those of others, and can diagnose and prescribe for disease; and even more—in many well attested instances they have predicted with absolute accuracy, the accession, progress, crises, and termination of their own diseases; to the astonishment of their friends and medical attendants.

Deleuze—"Prac. Inst." p. 56, observes: "Of all the discoveries which have excited attention from the remotest antiquity, that of somnambulism certainly gives us the most insight into the nature and the faculties of man. The phenomena to which it has drawn our attention, demonstrate the distinction of two things—the two-fold existence of the internal and the external man in a single individual. They offer a direct proof of the spirituality of the soul. They make evident the truth known to ancient sages, and so well expressed by M. de Bonald that 'man is an intelligence served by organs.'"

Count de Gasparin quotes M. Bertrand—"Traité du Somnambulisme," chap. iii—where he says, "he was with a somnambulist whom he had magnetized, when one of his friends entered the apartment accompanied by a young man, who had been recently wounded in a duel. This was told him in a low tone, without speaking of the sort of wound. He put the somnambulist *en rapport* with the young man, whereupon, apparently talking to herself, she said; 'No; no; it is not possible. If a man had received a ball in the head he would have been killed. He must be mistaken. He tells me that the gentleman has a ball in his head.' They answered that such was the fact. Then opening her mouth, she indicated with her finger that the ball had entered there, and had penetrated to the back of the neck, which was very true."

In Townshend's "Facts in Animal Magnetism," p. 197, he relates a case of a somnambulist who perceived his own disease, and suc-

cessfully prescribed for it. "Mr. W—— had long been in what is called an ailing state. Without being precisely ill, he felt generally incommoded. He had no idea whatever of the cause of his indisposition, and he had consulted no one respecting it, having as he said a particular dislike to medicines of all kinds.

"While he was sleeping mesmerically, it occurred to me to ask him whether he was more cognizant of his malady than when in his natural state. He replied directly; 'Yes I see more exactly what is the matter with me, and I am happy to say that there is no organic complaint. My disorder is a weakness of the lower intestine which proceeds from sedentary habits, and which can only be cured by alterative measures.' He then prescribed for himself a course of the waters and baths of Aix la Chapelle, and a certain regimen (which I carefully noted) and finally pronounced with decision, that in strictly following these rules he should be radically cured before the end of the year.

"When the patient was awake I told him all that he had been saying in sleep-waking, at which he was much astonished, and assured me that the idea of taking baths or drinking the waters of Aix, had never entered his head while in his natural state." Mr. Townshend adds, that in six months after this by following these directions, he was nearly restored to health.

The "Seeress of Prevorst" (p. 31) "could clearly distinguish the internal organs of the body, especially when diseased. She saw, distinctly the course of the nerves, and could describe them anatomically." So says Dr. Kerner.

This faculty of magnetic somnambulists, of perceiving the state of the internal organs, has been tested and proved in hundreds of instances, and its existence was established by the extended experiments of the commission of the French Academy of Medicine, and there are persons living amongst us who daily exercise it in the diagnosis, prognosis, and treatment of disease.

"And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirit went out of them."—Acts, xix—11, 12.

HEALING MAGNETISM TRANSMITTED BY MEANS OF MATERIAL SUBSTANCES.

A grain of musk will diffuse its odor for years, without sensible diminution of its substance. Dr. Haine of Berlin was celebrated for his faculty of diagnosing the various eruptions of the skin, by their

odor alone ; and Casper Hauser could detect the presence of a needle though other objects were interposed, and he would point to the exact spot, saying ; " It draws me here."

This last would appear incredible ; but we should remember that though a phenomenon be mysterious, its mysterious character is no argument against its verity, and where the evidence is sufficient, any fact may be established, whatever our previous conceptions of its essential character may have been.

Of Paul's power to impart healing magnetism to certain articles, so that persons receiving and wearing, or handling them, may have been healed of certain diseases, where all the conditions were favorable for such a result, no one should doubt after examining and weighing without prejudice, the abundant testimony which establishes the existence of this power at the present time. The works on Mesmerism abound with these proofs, and to them I must refer the reader for full information upon this subject. I shall only touch it lightly here.

The passage from Acts above quoted, is not by any means the only one in the Bible where the fact is recognized, that certain inanimate substances may possess powerfully alterative properties. If the reader will refer to Ex. xv—24, 25, he will find that when the waters of Marah were found to be bitter, the Lord directed Moses to cast a certain tree into them, when the waters were made sweet. And we are told in Mark vi—56, that the mere touch of the garment of Jesus, was effective in curing disease.

When Elijah, as related in I. Kings, xix—19, 20, cast his mantle upon Elisha, the latter "left the oxen and ran after Elijah." It is the evident intention here, to convey the idea that Elijah's mantle possessed some of the magnetic properties pertaining to the person of the prophet, and that their influence excited the disposition in Elisha, who also was a medium—to follow Elijah. Any intention short of this, would render the act meaningless.

In II. Kings, iv—29, 31, we have the relation of an occurrence, that involves the same principle as that operating in Paul's magnetized handkerchiefs. It reads thus ;

"Then he (Elisha) said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meet any man salute him not, and if any salute thee answer him not again, *and lay my staff upon the face of the child.* . . . And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice nor hearing."

Elisha expected the virtues in his staff, which he was accustomed to use, and which was imbued with his personal magnetism, would suffice to restore the child to life, and it was only after the failure had

been reported to him, that he went himself and resorted to other and more active measures.

I once inquired of a spirit through Mr. Foster ; "Do talismans exist?" The reply was ; "Talismans do exist, but they exist only in this way, for instance this ring which I see upon the medium's finger, from being worn by him, possesses magnetic power in a certain degree, and if worn upon the finger of another person, imparts some degree of his influence to the wearer. 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."

Two or three years since, a story circulated through the public prints, of a woman in Massachusetts who purchased a "hair-switch," and after wearing it a few days she began to feel an unpleasant sensation about the throat, which recurred whenever she put it on—a sensation of choking, and a difficulty in breathing which disappeared as soon as it was removed. She was recommended by a friend to apply to a medium, whom she visited, and a spirit communicated with her, and told her that the "switch" was formerly her own (the spirit's) natural hair, that had been cut from her head after death, which had been caused by hanging, and she assured the lady that these disagreeable symptoms would always attend the wearing the "switch."

Whether this story is true or not, it illustrates this class of phenomena, and to this extent is worthy of notice, and is quite as reasonable as what the Manyemas in Africa say of the effects of eating human flesh. These cannibals were visited by Dr. Livingstone, and in one of his letters he writes ; "They say that human flesh is not equal to that of goats, or pigs. It is saltish, and *makes them dream of the dead.*"

As applicable to this subject, we here copy a paragraph from one of the public journals in reference to Mr. Sothern. "Sothern plays *Lord Dundreary*, in the same wig and whiskers that he wore during the first run of the *American Cousin*. He says ; "I have had dozens of Dundreary whiskers and wigs made ; I am not a superstitious man by any means, but I am convinced that I never play the part as well as when I have the original wig and whiskers on. I have the original wig and whiskers, and I use them invariably until they require repairing."

Not with the expectation that the great majority of my readers will believe as I do, I nevertheless venture to say, that I find no difficulty in believing there is sound philosophy in this idea and practice of Mr. Sothern's. The wig and whiskers which he has worn so long, have become imbued with his personal magnetism, and this favors the

approach and influence of certain spirits, who perhaps always assist him in this character, by impressing his mind and energizing his action. We have no doubt that Mr. Sothern is strongly mediumistic, at least in an impressional sense, like all other remarkable actors; poets; and musicians; and that he never performs his parts without the direct assistance of spirit-friends.

All experienced magnetizers have witnessed the effects of magnetized articles, when applied to diseased parts. Deleuze in his "Instructions," p. 241, says; "We now come to discourse of magnetized objects, of the mode of using them, and of the effects they produce. Tissues, wrought in silk or cotton thread, the leaf of a tree, plates of glass, gold, or steel, and other magnetized objects placed upon the seat of the pain, are often sufficient to ease it: but they produce no effect until the magnetic action has been established. I have very often seen magnetized socks produce a warmth of the feet, which could not have been obtained by any other means. These socks preserve their virtue during four or five days. It then grows feeble and is lost.

"A magnetized handkerchief carried upon the stomach, sustains the action during the intervals of the sittings, and often calms spasms and nervous movements."

"I ought to speak here of the use which is made of plates of glass, magnetized, both because I have often succeeded by means of them, in calming with surprising ease, local pains in the viscera, and because their application is usually accompanied with a very remarkable phenomenon,"

Townshend remarks of one of his somnambulistic subjects; "Whatever I had touched, she distinguished with equal certainty, and would only accept such articles of diet as were transmitted through my hand. . . . Is this by the way more extraordinary, than the acuteness of sense by which the dog recognizes its master's property, or do we only deem it so because less within the scope of our daily experience?"

The same author remarks as to the influence of precious stones upon his subjects:

"The diamond, when presented to the forehead of a sleep-waker, seemed invariably to excite agreeable feelings. The opal had a soothing effect; the emerald gave a slightly displeasing sensation; and the sapphire, one that was positively painful. . . . In general however, I did not touch the patient with the gems, but held them concealed in my hands at a few inches distant from the forehead, and I changed their order sufficiently often, to prove that the sleep-waker's judgment of them was not accidental."

The Seeress of Prevorst became so "sensible to magnetic influences, that the nails in the walls annoyed her, and they were obliged to remove them."

Everybody has heard of persons who could not inhale the perfume of the rose, without being distressed. Montaigne remarked, that there were men who dreaded an apple more than a musket-ball, and I personally knew a gentleman—a Methodist minister—in robust health, who had never attempted to eat an apple without being thrown into convulsions.

Townshend in his work just quoted p. 466., remarks, "Again substances touched, or breathed upon by the mesmerizer, will when tested by such patients as are extremely sensitive, be found to retain something of a mesmeric virtue for a considerable period, as if a material emanation clung round them and at length became dissipated in the surrounding atmosphere. Nay; I must avow a circumstance that more than any other, seems to shake my hypothesis of undulations. I have mesmerized Anna M——, by sending to her a note which I had previously carried about me for some time."

Dr. Kerner says of the "Seeress of Prevorst," p. 38, "On the evening of the 5th of September, 1827, I placed in the hands of Mrs. Hauße, a ribbon, on which was written the name of a sick lady whose illness as well as herself were quite unknown to me: this ribbon she had doubtless worn or touched. Mrs. H——, had only held it a few minutes in her hand, when she was seized with giddiness, choking, and violent vomiting, together with pain, especially in the ankle of the left foot—anxieties and irritation of the uvula. The hand was washed, and various means tried of removing these symptoms, but she became worse and fell into a cataleptic state that resembled death: her body became quite cold. A blister I applied did not rise, and she only recovered after some days, and very slowly. On the sixth of the month I read the death of this lady in the newspaper, and it thus appeared that she was already dead and buried, when I gave the ribbon to Mrs. H——, which accounts for the effect it produced."

Again, Deleuze on p. 195 says; "A young lady who had for a long time had a very serious nervous disease, was magnetized by a friend of her family, who rendered her a somnambulist the first day.

"She very soon had favorable crises, and her health appeared to be sensibly improved. She flattered herself with the prospect of obtaining a complete cure, when her magnetizer was attacked with an inflammation of the larynx. As he could no longer go out of his own house, he sent every evening to the patient a magnetized handkerchief, which renewed somnambulism for two hours. The young lady was

very soon attacked with the same disease, accompanied by the most alarming symptoms. Happily, another magnetizer came to her aid, a circumstance which did not prevent her from being in the greatest danger when the former one died."

It is thought incredible, that substances should be charged with the magnetic qualities of the operator, or wearer, and being sent to another at a distance should produce such important results, yet this is really no more surprising than that infectious diseases should be communicated at as great a distance, and after longer intervals of time, by a piece of cloth, or other material, or even by a letter.

Of magnetized water, so rendered by making a few passes of the hand over it, or breathing on it, Deleuze observes; "Magnetized water is one of the most powerful and salutary agents that can be employed. The patients are made to drink of it when the communication is established, either at, or between their meals. It carries the magnetic fluid directly into the stomach, and thence into all the organs. It facilitates the crises to which nature is disposed, and therefore sometimes excites the perspiration; sometimes the evacuations; and sometimes the circulation of the blood. It strengthens the stomach, appeases pains, and often supplies the place of several medicaments."

Magnetic lucid subjects can invariably distinguish magnetized, from plain water, and Dr. Kerner says of the Seeress of Prevorst; "In her sleep-waking state she could distinguish the magnetic passes that I had made over a glass of water, they appearing darker than the water itself, and when she was very clairvoyant, she could by this means tell me how many passes I had made, and did so always correctly."

The fact that water can be magnetically charged with healing properties, is clearly recognized in the account given by St. John of the pool of Bethesda.

"Now there is at Jerusalem, by the sheep-market, a pool which is called in the Hebrew tongue, Bethesda, having five porches. "In these lay a great multitude of impotent folk, of blind; halt; withered; waiting for the moving of the water.

"For an angel went down at a certain season, [*probably of the day*] into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."—John v—2, 3, 4.

The writer of the above does not say, that there was a superstition as to the virtues of this pool; and that many credulously believed in it, but he says there *was* such a pool, and that an angel went down and troubled the waters, and that whosoever then first stepped in, *was made whole*.

I cannot perceive that Jesus viewed the reputed virtues of the waters of this pool, as mythical, for he by no word or sign, indicated a lack of faith in them, and unlike many Christians, I find no difficulty in receiving the apostle's account as literally true, for I can declare, that I have seen a vial of plain water which I had placed upon a table in the presence of Henry Slade, abstracted by spirit agency in broad daylight, and returned by the same power changed in its properties, and slightly in appearance, and which being afterwards used as directed by a spirit, did effect cures in two cases of weak and inflamed eyes, one of which was my own, and I fully believe that if one spirit can charge a vial or bottle of water with magnetic healing properties, that a circle or half a dozen circles of spirits, adapted to the work, could in the time of Jesus, and can now, charge a spring of water favorably situated and conditioned, with medicinal qualities, so that it shall act with great curative effect upon many diseases. And further, I perceive nothing absurd in the opinion, that at some future time, not very remote, when spirits acquire greater facility in exercising power over matter, that pools and baths of water, magnetized by spirit-power, may be used for the removal of disease.

"The curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just."

Dogmatic theology has received severe blows from science, and it is well that it has, for they have weakened the hold of these dogmas upon the minds of men, and have liberated many from their thralldom. The Bible has suffered also, or rather theological interpretations of it have suffered, and many of its true friends are living in fear that its authority will pass entirely away.

The true reason why theology has suffered in this conflict, is because of its being at the present day a system of materialism, built upon a basis of spiritual ideas. Its elements are discordant, utterly incompatible, while science is material and homogeneous from base to summit, and of necessity must in a material warfare like this be invulnerable.

But science is material because it has limited itself to material boundaries, and has confined its observations strictly to these limits, but Spiritualism is even now beckoning it on to new fields of exploration, and a few men of science with larger intuitions and more liberal minds than others of their brethren, are cautiously feeling their way into the realm of spiritual science, and this will soon be annexed to the vast fields which science has heretofore cultivated. It is then,

that science will demonstrate to theology, that the foundation of the latter is based upon immutable truth, and that it is because of the present wide divergence from this truth, that to-day it is apparently drifting without guide or compass.

It is then that the inspiration of the greater portion of the Bible will be made apparent, and demonstrated as it never yet has been, and its facts, sentiments, and teachings, which have been so generally misunderstood, will be interpreted in all their breadth and depth of meaning and will be accredited as tokens of heavenly wisdom.

In the passage of Scripture last quoted, perhaps few discover any meaning beyond what is apparent on its face—that God blesseth the just, and punisheth the wicked; but there is a meaning in this passage far more comprehensive than that—one that a mind enlightened with the truths of Spiritualism readily understands, and that philosophy is even now demonstrating. It is, that every man impresses his qualities and his influence, whether moral or physical, upon every object, animate or inanimate around him. Not only upon those with whom he associates, but upon the very walls of his habitation, so that houses receive and retain the influence of their tenants, and radiate their influence upon all who then or afterwards inhabit or enter them, so that it is literally true, that "The curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just."

The established facts and philosophy of Mesmerism, throw a flood of light upon the meaning of this passage, and Professor Denton in his able work; "*The Soul of Things*," also elucidates this subject from a psychometrical point of view, and fully supports all that Mesmerism affirms in relation to it. To Professor Denton's work, and works on Mesmerism, the reader is referred for full information. I will here refer to two instances, in which the baleful influence of temporary habitations appear to have produced effects fatal to life.

Some ten or twelve years ago there was a sentry-box in Paris, in which the sentry there on duty committed suicide, by hanging. Another soldier being assigned to the same duty, within three weeks thereafter took his life by similar means. Still another succeeded to the post, being the third, and he in a short time met a similar fate. These events being reported to the Emperor Louis Napoleon, he ordered the box to be removed and destroyed; sensibly concluding that there must have been a common, and that a local cause for these self-inflicted tragedies, and that he would not permit any more lives to be sacrificed on that spot.

Another instance of extraordinary mortality, came under my notice while travelling on the Union Pacific Railway in June, 1872. There

was a passenger on the train in the last stages of consumption, and his condition suggested the question, whether many persons had died while travelling over this road, and I proposed it to Mr. Brock, an intelligent official on that road, and his answer was, that no death had occurred upon any of the Pullman cars running upon that road, excepting upon the car "Michigan," and upon that car twenty-three deaths had occurred. It was known by all the conductors as the "coffin," or "hearse." They rarely spoke of it by any other name. There were then, either fourteen or sixteen of these cars on that road, and they had been running nearly three years.

I shall have more to say upon this subject when treating of haunted localities.

"And when the multitudes saw it they marvelled, and glorified God, which had given such power unto men."—Matt. ix—8.

That God still continues to give this power unto men, is the object of this work to prove, and the only difficulty I find is not in the paucity of proofs but in their superabundance; so that I am compelled from lack of space, and against my inclination, to exclude more than I have presented, and even in presenting these I have from necessity often abbreviated quotations and the remarks necessary to their elucidation, and have thus given to my work a sententious tone which I would gladly have avoided.

I have elsewhere answered the question; If some possess these gifts why do not all possess them? Paul asks; "Have all the gifts of healing? Do all speak with tongues? Do all interpret?" and in another place he answers this question, in these words; "But now hath God set the members, every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body."—I. Cor. xii—18, 19, 20.

God in His wisdom, has distributed His gifts variously to His children: He foreseeing that if all were so constituted as to be mediums for the exercise of these gifts, mankind would fail in the accomplishment of the full and varied purposes of their earthly existence. Even to human understanding it must be evident that it is well that it should be even as it is, and we should rest satisfied in the knowledge that, "A man can receive nothing except it be given him from heaven."—John iii—27.

Then again it may be asked; "Why if spirits can heal certain diseases in certain persons, cannot they heal all diseases in all persons?" The answer is; Their power is limited, and unless in cases where

spirits direct the use of certain other means, they depend upon the use of magnetism, either through the medium, or directly applied by themselves in the same manner that the medium applies it. This fact has been verified by hundreds of clairvoyants who have seen spirits making use of similar processes, as well as by the united testimony of spirits themselves whenever an explanation has been given by them, and as it is with us, the conditions in many cases are not favorable to success.

Deleuze, in his "Instructions" p. 13. says; "Nature has established a communion, or a physical sympathy between certain individuals. It is for this reason that many magnetisers act much more promptly, and more efficaciously, upon certain patients than upon others, and that the same magnetiser does not agree equally well with all his patients. There are even some of them who are better calculated to heal certain diseases."

These remarks apply equally to spiritual magnetisers, and if fairly considered will satisfactorily answer the question.

"And Asa in the thirty and ninth year of his reign, was diseased in his feet until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians. . . . And Asa slept with his fathers."—II. Chron. xvi—12, 13.

In my readings of the Bible, I have discovered no other passage, in which a sly intent and humor is plainly discernible, but the writer here evidently did not hold the Allopathic or regular school of that period in high estimation, and took this opportunity of giving the fraternity a sly thrust. If we can credit various reports, some of our modern physicians, perhaps from reading of and profiting by the fatal results in Asa's case, are opening their eyes to the advantages they can receive from consultations with clairvoyant healers, more especially in cases of patients with deep-seated and doubtful diseases. The following indignant remarks relating to such practices, are taken from the *Australian Medical Gazette* of March, 1872. The Gazette is published in Melbourne, and is good authority.

It says; "We believe it is nothing unusual to see the equipages of a number of medical men, drawn up of a morning before the place of business of a well-known and popular 'medium,' while the owners are inside consulting the great 'spiritist,' respecting the treatment and fate of their unfortunate patients. Seriously we ask; What is the profession coming to in this colony. Where is this demoralizing humbug to end. Melbourne presents the strange spectacle, of hospital physicians, filling the responsible positions of examiners and lecturers

in the local University, who are doing their utmost to degrade medical science to the level of 'Spiritism.' . . . Had a few obscure medical men given in their adhesion to the contemptible delusion of medical 'mediumship,' it would be sufficiently discreditable. What language is strong enough adequately to stigmatize such conduct on the part of learned physicians, holding high office in the Melbourne University, and in the Metropolitan hospitals."

In his disgust at such proceedings the editor of the *Medical Gazette* does not attempt to conceal them; so we are indebted to his righteous indignation for a knowledge of them in Melbourne, and if the degree of holy indignation that gives zest and tone to certain remarks of the editor of the *Catholic Freeman's Journal*, of date November 3, 1872, can be relied on as the measure of their truth, the same practice of physicians consulting clairvoyants prevails elsewhere. The *Journal* says; 'Not in New York City—that we can certify to—but certainly in other cities not far away, homœopathic physicians of names the most celebrated, have given themselves up to consulting witches, otherwise called 'Spiritual Mediums.' . . . But who will consult a physician, who in his turn will consult a witch, or as nowadays called, a woman that is a spiritual medium—to know what is the matter with a patient.'"

And yet the Rev. Father McNamee, of the same city, claims for the Catholic Church the apostolic power to heal diseases, for in one of his sermons, in speaking of this power he said: "He (Jesus) established his Church, and gave the same wonderful power as a legacy of love and gratefulness to his successors. Hence it is that the priests of the church, when occasion requires, exercise a similar power and with telling effect, both upon the souls and bodies of their children."

We doubt the ability of the writer of the above article in the *Freeman's Journal*, to truthfully certify that no physicians in New York City consult clairvoyants on their patients' account, for we know to the contrary, but can here only record our declaration that some of them do so. With what contempt would the editor of this *Journal*, have regarded Jesus the humble Nazarene—the carpenter's son, going about among the unwashed democracy of Palestine curing their diseases, and openly professing to be "a spiritual medium;" with no diploma, and not knowing, nor caring to know, how to write even a prescription in Latin; and then to think of Peter the fisherman, and Paul the sail-maker, following the example of their master and wearily wending their way through the dusty streets and lanes, curing diseases like quacks by laying on of their hands, and invoking divine assistance

through themselves as mediums. Just imagine a regular Hebrew M. D. bringing a patient to Jesus for him to examine clairvoyantly. Why such an act if recorded, would be one of the most interesting incidents in the New Testament ; chiefly from its incredible character ; and it is fortunate for the editor of the *Journal* that it never occurred, for a decent regard for consistency would compel him to reject the story. There are too many who think and act the sentiment, whether they speak it or not—Our truth or none : truth can only be our friend, when it confirms our opinions : when it conflicts with them, it is our enemy.

"My father," said his servant to Naaman "if the prophet had bid thee do some great thing wouldst thou not have done it ; how much rather then when he saith to thee ; 'Wash and be clean !' "—II. Kings, v.—13.

How very differently, Wesley from his more spiritual plane, viewed these things. In his *Life* by Tyerman, vol. 2. p. 361, an extract is given from a letter of Wesley to his brother Charles, in which he says : "Dear brother I care not a rush for ordinary means, only that it is our duty to try them. All our lives, and all's God's dealings with us, have been extraordinary from the beginning. We have reason therefore to expect that what has been, will be again. I have been preternaturally restored more than ten times."

His faith in curative means by spiritual agency, was as firm as in any other point of Christian doctrine ; and it grieved him that the materialism of the church in his day, should cause the exclusion of spiritual gifts, and he gave vent to his feelings upon this subject, in the following words ; "The real cause, why the gifts of the Holy Ghost are no longer to be found in the Christian church, is because the Christians are turned heathen again, and have only a form left."

With these sentiments, what would he think if now living, of the persecution of the Rev. Samuel Watson by his brethren of the Methodist Church, for daring to honestly relate providences and occurrences, either happening to himself or under his observation, which are not a whit more strange, or wonderful, or unorthodox, than many similar occurrences which are attested by Wesley himself.

No doubt the Christians of the third and fourth centuries attributed their changed condition to their superior light and knowledge, and to-day the persecuting brethren of Mr. Watson flatter themselves with the idea of their progressed Christian state, being so far superior to the benighted condition of their founder, Wesley.

If there is one thing more conspicuous than another in the life of Jesus, it is his labors in healing the sick. He taught the sublime principles of love and brotherhood—of purity of life, and faith in God ;

but he devoted even more attention to alleviating the afflictions of his fellow-men.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people."—Matt. ix—35.

The same powers were conferred, and the same duties were imposed upon his disciples :

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits ; to cast them out ; and to heal all manner of sickness ; and all manner of disease."—Matt. x—i.

They were directed to preach the gospel ; to heal the sick ; and to cast out unclean spirits ; and Jesus professed to be able to impart or develop within them, the power to do these things ; and the results proved that his claims were valid.

"After these things the Lord appointed other Seventy also, and sent them two and two before his face into every city, and place, whither he himself would come, and heal the sick that are therein. . . . And the Seventy returned again with joy, saying ; ' Lord even the devils are subject unto us through thy name.' "—Luke x—1, 9, 17.

Here we find that the duties practised by Jesus, and imposed upon him upon his disciples, were also made imperative upon the Seventy. The exercise of one gift, or the performance of one duty, so far as we can perceive, was made as binding as the other, and the results in spreading the truths of the gospel were as great from the exercise of the other gifts as from preaching, and the fruits of their exercise were, that "They glorified the God of Israel."

Thus we see that Jesus exercised these gifts, and practised these duties ; that his disciples did the same, as did also the seventy ministers whom he ordained. Were these powers and duties intended to be confined to, and end with them. Not by any means, for we find Jesus after this saying :

"Verily, verily, I say unto you ; He that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father."—John, xiv—12.

Jesus here promised, that these gifts or powers, should come upon (or among) all who believe. Is there any uncertain meaning in this promise ? How can we accept the other passages here quoted as of literal signification, and yet ignore or attempt to distort the meaning of this. Can there be any question whatever, that if Jesus ever spoke these words he meant what he said ; that these gifts should continue. Theology makes no answer, for it cannot, but Spiritualism does answer it, and declares that Jesus not only meant what he said, but that we hold the proofs that he also had authority for saying it, and these proofs are accessible to all, and will substantiate the

credibility of him whose words and promises are brought into dispute, by evasions and denials of their evident meaning.

The mission of the minister of Jesus, is thus plain to any one who will search the Scriptures, and if further proof than that already adduced is required, it can be found upon reference to the eighteenth verse of the fourth chapter of Luke, where Jesus himself explains the object of his mission in these words :

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted ; to preach deliverance to the captives ; and recovering of sight to the blind ; to set at liberty them that are bruised."

If this was the mission of Jesus, can his ministers have a nobler one.

Why is it that the modern successors of the seventy ministers ordained by him, ignore these gifts, and these duties. The gifts of healing, and of casting out unclean spirits, are most profitable as means of propagating the gospel of truth, which is the gospel of Jesus, as his works and those of the apostles attest ; but the clergy of the present day not only neglect these gifts themselves, but they denounce them when exercised by others. Are they not here amenable to the charge, that, "They profess that they know God, but in works they deny Him."

The Church insists upon strict obedience to the letter of the law, when it accords with its doctrinal belief, but it does not give a present, literal application, to the instructions of the apostle James to elders and ministers, as to their duties toward the sick. He very plainly says ;

"Is any sick among you ; let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up."—James, v—14, 15.

The clergy would long hesitate before they would test their possession of the gifts of healing in this manner, and they are very impatient of others who having greater faith in the promises of Jesus, literally and successfully obey his instructions. Spiritualism claims the possession of the gifts which Jesus bequeathed to those who believed in him, and who do his Father's will. They are daily exercised in our midst, and can be witnessed by all who desire this evidence, and we believe without doubting, that all these gifts including that of healing, are exercised through the power of God and the good angels. This is what all the spirits who control reliable mediums declare, and as prayer is always either resorted to or approved—not to demons, but to God—I can see no reason to doubt that the power and influence are heavenly.

Does Jesus in our day sometimes descend from his high estate—drawn by his boundless compassion—to exercise his power in relieving the sufferings of mortals? Was the following an instance of the manifestation of this power?

The circumstances of the case, which occurred in August, 1873, have recently created much excitement in New Hampshire, and the adjacent States. The high religious and moral character of both Mr. Sherman and his wife, preclude the supposition of fraud and deception, and in fact no possible motive for either can be assigned; and I have no hesitation in crediting the perfect honesty of the parties concerned, and the facts themselves. Whether the spiritual agency that effected the cure, was as they supposed, Jesus Christ, we have no means of determining, but that he is able now to work so-called miracles under favorable circumstances, as when on earth, we regard as possible, while on the other hand it is quite as probable that the intelligence was another spirit, whom Mrs. Sherman mistook for him.

The subject of this reputed miracle is a highly respectable lady, the wife of the Rev. Moses Sherman, pastor of the Methodist Episcopal Church in Piermont, New Hampshire. We here give the account of her wonderful cure, as related by herself. She says;

"I have been a great sufferer for fifteen years; my sufferings increasing with the years. For years I have been a confirmed invalid, not wholly though mostly confined to my bed for a great part of the time for several years, till September 10, 1872. From that time up to August 28, 1873, I was wholly confined, not able to stand on my feet, or be raised to a standing posture, or get on or off the bed alone, or help myself much in any way. I was growing more helpless, and was especially so for a few weeks previous to my great change. Much of the time it required two persons to move me.

"I had become discouraged about ever getting up again, and on that night, being in unusual pain and suffering, the prospect looked dark and dreary. I looked forward to years of suffering in a bedridden state, and I felt that I must have more help from God to enable me to bear this life-burden with perfect submission and patience. I therefore tried and was divinely helped, to anew, and fully, and forever, surrender myself and all my being and interests into His hands, to lie there in passive subjection to all God's will.

"When I felt that the consecration was complete, it was easy to grasp Jesus as my Saviour; oh! so easy. My faith reached out to take him as my all, and as I did so I began to be conscious of a presence, his presence; in my room, and a voice whispered in my

inner ear, 'I will come unto you, and will manifest myself unto you.' It seemed as if I might if able to get up, grasp him with my hand and feel his form, so manifest was his presence. I felt I knew him as my Saviour. He seemed to fill the room and my whole being with his loving smile. But I can never tell how much of bliss entered into that hour. I said to myself, 'Truly this is the gate of heaven.' But I was not satisfied. My heart (I did not move or speak with my lips. It was a spiritual manifestation, but as real as though pertaining to the body) cried out; 'Lord if thou wilt, thou canst make me clean.' Immediately that voice replied, so lovingly and sweetly, 'I will; be thou clean,' and with the words came the cleansing power of Christ's most precious blood. I felt, 'It cleanseth me. It cleanseth me.' I was too happy, and too full to speak or move. I was overpowered; struck dumb by such a presence. I felt that I could not lose such a presence, and be left alone. I remembered, 'Ask what ye will,' and I said, 'Lord send me the Comforter, that he may abide with me forever.' I knew he could do it, and it was instantly given going through my whole frame like an electric shock. I felt it, and the words, 'Refining fire go through my heart,' etc., passed through my mind, and were true in my experience. The voice of Jesus whispered, 'And when He is come, he will take of the things of God, and show them unto you.' And for a few moments truly, he did show me wonderful and marvellous things out of God's law. Promise after promise came before my spirit's eye as vividly as if written in letters of light, and since then it has been constantly verified.

"I lay there overpowered by the presence of Jesus, who still remained; though I saw not his form at all—only his presence, and the baptism of the Holy Spirit. While lost in wonder, love, and praise, I said to myself, 'This poor sick worn-out body, is a poor offering to make him for his dwelling, in return for such wonderful love.' The spirit whispered to me—the first intimation I had of the design of the Great Physician—'He is able to restore and fit it up for his own temple.' Instantly Jesus passed near my bed and spake, 'Believest thou that I am able to do this?' and it was repeated many times, while I moaned, 'He is the same yesterday, to-day, and forever.' 'All power is given him,' etc. He did heal the sick, and my judgment was convinced. I knew he was willing. He had come because he was willing, yes and anxious to do it. Power to yield and believe was given. I said, my whole being it seems to me said, 'Lord I believe; help thou my unbelief.'

"He saw me, and knew my whole heart believed. Then He came

still nearer, and I heard the words, 'And he breathed on them and said; Receive ye the Holy Ghost.' And they were accompanied by a breathing; and I felt it on my face. A warming, invigorating influence was breathed upon me. It passed down my body, relieving my pain instantly, and all through my frame I felt returning strength, and life. It was as if a current from a galvanic battery was passing through me. After a time I was told to move; then to turn in bed. I did so without effort. Before, it had taken two persons and caused great suffering. Then, 'Call your husband.' I waked him, and told him the Saviour was present at work on me, and while telling him, there came the command, 'That the people may know the Son of Man hath power on earth still to forgive sins; arise and walk.' And as I finished telling what he was doing, I arose without help and without effort, and walked across the room several times, and gained strength while so doing.

"In a week I went to the Weirs, and gained while there. I have been to church half the day for three Sabbaths, and yesterday to the prayer-meeting besides. I am a new creature in all respects, physically, mentally, and morally. I have awakened to newness of life; I am free from pain, unless I get tired, and though still weak I am gaining rapidly. My diseases, and they were many, and pronounced incurable, are gone. My head is apparently well, and I have faith that the sick-headaches are removed if I obey God in all His laws. I am trying to obey the slightest whispers of His Spirit, and I would rather die than doubt the work He has performed on me.

"I pronounce it a miraculous work, to all believers and unbelievers. Jesus saved me, and made me well. After I had walked about the room and gone back to rest, Jesus again stood and conversed with me. He said I would now have a chance to be called a fool for the sake of Christ. 'Would I confess it to be a miracle, and be called a fool?' I said, 'Yes, anything, I am willing to die if need be for the Lord Jesus.' I feel that I have given all for Christ, and he is my all to-day. He bade me tell the people how great things the Lord had done for me: I am trying to do so, as far as I have opportunity.

"ELLEN C. SHERMAN."

I also here copy a letter from her husband regarding this really marvellous cure, as we find it published in the religious journal in New York, to the editor of which it was addressed:

PIERMONT, N. H. Nov. 6, 1873.

"To the Editor of '*The Christian at Work*' :

"I have great pleasure in sending you the following account of

the wonderful restoration to health of my wife, who had for years been a bedridden suffering invalid. We desire to do this, only for the glory of God, and the good of His cause, in obedience to the word of the Heavenly Healer. 'This thing is not done in a corner. Go tell how great things the Lord hath done for thee.'"

"I will preface the account of the cure, with a few words in regard to her religious experience, hoping it may be for the benefit of precious souls.

"Ellen Clark was born in Landaff, N. H., August 3, 1835. . . . She was never very robust, but retained usually good health till her sixteenth year, when through an injury received by over-exertion she laid the foundation for a spinal disease. The spinal trouble was very much aggravated four years later, by a fall down a flight of stairs, and a few months after that, her constitution received a further shock.

"Immediately after the injury first mentioned, she commenced having exceedingly distressing sick and nervous headache, which continued all through these years, as often on an average, as once in two weeks. In time her whole system became seriously deranged. Her nervous system became nearly a wreck. At times she was somewhat mentally deranged, and more than one physician expressed the fear that the case would result in permanent insanity. Besides all this, the year before, her health began to fail through a fall on the ice; she partially dislocated one of her knees, so injuring the ligaments that she was unable to walk for weeks without the aid of crutches, and ever since it has been in a considerable degree weak and stiff.

"On September 10th, 1872, through a severe cold, she took her bed, where she lay except when lifted from it till the night of August 27th last. She was wholly unable to walk a step, or even to stand, nor could she be raised to a fully upright posture. She could sit up but a few minutes at a time without the most extreme distress. The best medical skill that we could avail ourselves of was employed. Only temporary relief could be obtained. The spine grew worse in spite of every surgical appliance; the nervous prostration and irritation increasing. During the following two or three weeks she was especially helpless, the services of two being required to lift her on and off the bed.

"This was her condition, as accurately as I can describe, on the morning of August 27th, and she was in a more than usual degree of pain. As to the state of her mind, her reason was at this time so far as we could see unclouded. She had until within a few months, usually kept up good courage that she would measurably recover. But the conviction had been growing upon her, and never seemed so clear as that night, that her lot for life was to be that of a bedridden, suffer-

ing invalid. Then she had recently been made the subject of some very uncharitable remarks, which had come to her ears, and which were very cruel, giving her great pain. In this state of body and mind she was left for the night, her husband sleeping in an adjoining room within call. It was the night of Wednesday, August 27th, that my wife retired for her night's rest, feeling that she must have more grace to bear these cruel speeches, and to be perfectly submissive to all God's will. She asked for this grace. She went over the ground of entire consecration: she was enabled to feel to submit entirely to the Divine will: as she felt thus, she felt that Jesus saved even her. It was then that she began to be conscious of a real presence. She knew it was Jesus. He seemed to stand at the foot of her bed, though recognized only by the inner senses, and he appeared surpassingly lovely. While she said within herself, 'Oh! if I could always have such presence with me, it would be joyful to lie here and suffer.' Then Christ's promise to send the comforter to his disciples, to abide with them forever, occurred to her. She asked for the fulfilment of his promise, and cried out, "Lord if thou wilt thou canst make me clean: and instantly her prayer was heard, and there came the response, 'I will, be thou clean,' and instantly she felt a sensation like that of an electric shock. . . .

"Up to this time, the thought of having anything done for her body, had not crossed her mind. But now came the question, 'Should you be willing to be raised up and work for the Lord?' and this thought of being raised up, she conceived to be only as possible by God's blessing; as means used which might result in a gradual recovery. Whenever in the past the thought had been suggested to her by others, of being healed in answer to prayer, she had repelled such an idea. She did not doubt that God was able, or that it had been done for others, but she said, 'It is not for me.' She had not the least faith, that any such thing would ever be done to her.

"But to return. She found this at first hard to assent to. She was willing to be a bedridden invalid, but to get up and face the storms, and trials, and vexations of every-day life, she shrank from it. But she finally thought; 'Yes Lord, by Thy help I would.' And then the presence drew near and whispered, 'Believest thou that I am able to do this?' She reasoned, as the question was repeated many times, 'All power is given Him in heaven and on earth. He is the same, yesterday to-day and forever.' Her intellect was convinced, and her whole heart divinely helped, believed, and she said; 'Lord I do believe, help my unbelief.' At once a sensation as a warm breath was forcibly breathed upon her face, followed by a thrill through her frame like a current from a galvanic battery, removing her

pain—up to this moment very severe—and strengthening and invigorating her whole body.

"All this time she had lain motionless. Now she raised one hand, and then the other, without pain. The previous day she had been unable to get either one to her head without the help of the other. Then she turned in the bed with almost no effort—coming over 'like a cork' as she expressed it. At this point she rang the bell to awaken her husband. I came into the room, when she said; 'Do you not feel that there is a strong influence in the room?' Upon my answering in the negative, she said, 'There is; the Saviour is here at work upon me.' While these utterances were passing her lips the word came from Jesus; 'That the people may know that the Son of Man hath still power on earth to forgive sins; arise and walk!' She at once arose from the bed, and easily and without pain save a little hurt in her feet and ankles, walked alone several times across the room. This was about one o'clock of the morning of August 28th, up to which time she had not closed her eyes since retiring to bed for the night. After a time she lay down and slept till near 7, then arose and dressed herself and walked out to breakfast.

"Two months have since passed away. She remains free from disease, with increasing strength. She finds constant rest of soul in Jesus. Assailed by the adversary, she constantly holds by faith. Meanwhile the Lord is giving her work to do, in public and private labor for souls, and with her pen, in answer to scores of letters of inquiry. They ask; 'Is all this that we hear true?' I answer; the facts are exactly as I have here stated. Some may say that the experience of that night was but the hallucination of a disordered imagination: but the fact of the cure remains, as also that of the spinal transformation. Somehow it has been done—what medical skill and careful nursing utterly failed to accomplish, or indeed ameliorate.

"Many will attempt to account for this on natural principles but we are simple enough, and credulous enough,—if it be credulity,—to believe unwaveringly that our Lord Jesus Christ has even in these days, wrought as real a miracle as any he ever performed when he walked upon earth in his flesh. Not for our sakes has he done this, but for the confirmation of the faith of Christians, and to convince a sceptical age that he is still a living God, and that Christ is still able and willing to forgive sins, and make a clean heart, and save to the uttermost.

"Yours in the faith,

"M. SHERMAN.

"Pastor of the Methodist Episcopal Church."

These frank and honest confessions of their faith in spiritual power, do credit to the sincerity and courage of Mr. Sherman and his wife ; but they will soon discover, what every earnest Spiritualist discovers, that they are addressing minds imbued with theological materialism, and as time wears on they will further find, that by repeating the truthful story of their experience, they will be widening the chasm between themselves and their orthodox friends, and will constantly be asking themselves ; " Who hath believed our report ? " And we can safely predict, that sooner or later they will seek refuge in the more congenial fold of Spiritualism. Their draft upon the faith of the Church is too heavy, and it will be dishonored when the first flush of novelty is past.

I will add that shortly after this occurrence was made public ; at the weekly meeting of Methodist preachers at Wesleyan Hall, Boston, the efficacy of prayer was referred to in connection with this manifestation of spiritual power, when the Rev. G. W. F. Clark, said he was personally acquainted with Mrs. Sherman, and had no doubt that the reports published in the secular papers of the city were true ; and the Rev. Joshua Gill said he was well acquainted with Mr. Sherman and his wife, who were devoted Christians. He fully endorsed the published statements. Rev. Mr. Merrill related two remarkable instances in which the power and efficacy of prayer were shown. In one case, a lady who was affected with a lameness in one limb, was cured, after prayer for a number of hours with friends. In the other, a lady who had been an invalid for a number of years, was entirely cured by the same means, and went about the house singing praises.

CHAPTER VIII.

PHYSICAL MANIFESTATIONS.

"To another, the Working of Miracles."—I. Cor. xii—10.

THE definition of a miracle, as given by Webster, is,
"An event or effect, contrary to the established constitution and course of things, or a deviation from the known laws of nature. A supernatural event."

If no event, or effect, is a miracle, unless it be "contrary to the established constitution and course of things," then I have no faith in miracles, for I believe that every event occurs under the operation of natural law. But if it be simply, "a deviation from the *known* laws of nature," then miracles are not only possible, but in all ages have been established facts, as they are to-day.

"A miracle would be a violation of the laws of nature—therefore, there can be no such thing as a miracle." So it is often affirmed; but how is it possible to know whether any particular occurrence which is called a miracle, is, or is not in violation of the laws of nature, when the most conceited pedant would not venture to assert, that we are acquainted with *the* laws of nature. The most we can say is, that we have some knowledge, of some of these laws.

And what are these laws? Huxley gives us his views of one of them, and one about which there is little diversity of opinion as to its being one of the best exemplars of these laws. He says: "I suppose if there be an iron law, it is that of gravitation; and if there be a physical necessity, it is that a stone unsupported must fall to the ground. But what is all we really know, and can know, about the latter phenomena, is simply that in all human experience, stones have fallen to the ground under these conditions. That we have not the smallest reason for believing, that any stone so circumstanced, will not fall to the ground, and that we have on the contrary every reason to believe that it will so fall."

That ponderable substances, *unsupported*, will fall to the ground, and that undeviating law determines that they shall, is evident, but the support necessary to sustain these bodies, and which does sustain them, is not always visible, nor in any way evident to our senses. That ponderable bodies often have been suspended in the air, although the means of support were not appreciable to the senses, is as capable of conclusive proof as any other fact of common occur-

rence, but it cannot for a moment be supposed that the suspension was effected without support, so that this particular law of nature is not violated in these cases; and so it will be found that in all the other phenomena of Spiritualism, we prove an existing force or power upon which they depend.

Lord Bacon admits that there are difficulties in physics, and still more in metaphysics, that baffle all the (*known*) laws of nature.

Scientifically considered, these laws are simply deductions, drawn from observation and comparison of certain phenomena or facts, and are neither more nor less infallible, than many other deductions upon which theories are based in the various departments of science and philosophy. Many of these so-called laws have been modified and changed, as the opinions of leading scientific minds have changed. In the last century it was supposed to be a violation of the law of gravitation, for an insignificant body like a meteorite to move in an independent orbit of its own, within the planetary orbits. It was held that it would inevitably be drawn to that planet, whose attraction was strongest upon it. Now the law is changed, since scientists have discovered that within the bounds of the solar system, there are myriads of these bodies which must constantly move in attractive and repulsive relations to the planets, and sun, and which yet preserve their own independent movements.

The "laws of nature" have been turned as demolishing engines, against nearly every important discovery made during the last three centuries; and each of these discoveries in turn has been assigned a place by the scientific world, where it has worked in perfect harmony with these laws, as then amended and revised.

I cannot believe that Christ overcame any law of nature in working his miracles. On the contrary, the proof is abundant in the New Testament itself, that he worked only in harmony with natural law, even as God Himself does. By so acting Christ in one sense made law his servant, for by conforming to it he accomplished his purposes, and worked his miracles, even as by regarding the law, spiritual phenomena are wrought to-day, both through and apart from mediums, and when any one asserts that physical manifestations set the laws of nature at defiance, it is only equivalent to acknowledging, that he is ignorant of the laws by which the phenomena are produced.

Bishop Butler must have been of this opinion, for in his "Analogy" he remarks, that "God's miraculous interpositions, may have been all along by general laws of wisdom. * * * There may be beings, to whom the whole Christian dispensation may appear as natural, as the visible known course of things appear to us."

Spiritualism and Science, occupy common ground in maintaining, that all phenomena occur under the operation of natural law.

A reverend gentleman not long since wrote to one of our public journals, that, "These wonderful things cannot really be done in Henry Slade's presence, as they would be miracles, and miracles are impossible now." By "miracles" I presume he meant manifestations of Divine, or spirit power, similar to those which took place in the times of Jesus, and the apostles. They were once possible; why not now? Can a sentence be found in the Bible to warrant this assumption? On the other hand, various passages can be cited in proof, that Jesus expected the power to continue. Why is it admitted that miracles were once performed: is it not because the record so states? Now we quote from this same record, to prove that Jesus promised the power should continue; and if its continuance is denied, then it is implied that he made a mistake, and that he was necessarily fallible, and not Divine. We save from this dilemma, by showing similar miracles to-day, and thence prove that he was not in error in predicting their continuance, and render probable what has heretofore been improbable; namely the actual occurrence of those ascribed to him and his followers.

In maintaining that miracles ceased with the apostles, Protestants assume that we in this age, require less evidence to convince us of the truths of Christianity than did those of old, while every thoughtful mind knows, that the world never required a tithe of the evidence it now does, to induce it to accept new truths, or to endorse old ones. If miracles were necessary to establish Christianity among a credulous ignorant people, nineteen centuries since, they are more necessary to perpetuate it with us to-day, who are so sceptical as to all theological teachings.

Especially to the minds of youth, this assertion by their teachers of belief in the miracles of that period, and of their cessation since, is unsatisfactory, and tends to cast doubt upon their existence at any time. For they reason from the doctrine of their impossibility now, that they never were possible, and to any person who accepts this belief of their cessation, it is a natural and easy step to deny them altogether.

There are also many persons who are afraid to admit the truth of the spiritual phenomena of to-day, lest it diminish their faith in the miraculous character of those related in Scripture, as if God could not, or without reason would not, furnish to the millions of waiting, famishing souls, now existing, the proofs of a future life which He vouchsafed to a comparatively few, in ages long past. It should be evident to every intelligent mind, that even one modern miracle well estab-

lished, will furnish an argument that will outweigh all the argument advanced by modern theologians, in favor of the miracles of the Bible.

But that miracles were not considered by the apostles, as of the highest order of spiritual manifestations, is evident from I. Cor. xii. 28, where Paul enumerates some of the gifts in the order of their relative importance, and miracles are placed fourth in the list; neither are miracles or physical manifestations considered the most important of the gifts by experienced Spiritualists, although they undoubtedly serve a highly important purpose in convincing materialistic minds.

One reason why miracles were not esteemed as highly as some other gifts, by the apostles, probably was that they were not by any means confined to the Christian Church, but were sufficiently common with others, as both sacred and profane history attest.

Thomas Brevior, in an interesting article in the *London Spiritual Magazine* for October, 1872, on this subject says: "Able and learned men have thought it necessary to show (often in spite of evidence to the contrary) that Roman Catholic and Pagan miracles must be spurious, because it has been thought that miracles were evidence of the Divine authority of the worker, or visible agent, and of the truth of all his doctrines and teachings, or at least of the general truth of the system in attestation of which the miracle was considered to be wrought. But we may now see that miracles furnish no such evidence. . . . What proof or confirmation of ethical or religious truth, could we derive from witnessing a miracle except in so far as it proved the reality of spirit existence, or was in some way related to that belief.

"Could any heathen miracle make it right to offer human sacrifices to appease the anger of the gods, or could any miracle make the parable of the good Samaritan more true, or endow it with more persuasive efficacy. The Bible itself exemplifies this. It shows that miracles in themselves are no evidence of divinity, or truth, but only of power: that they may be magical; demoniacal; and even diabolical; as well as Divine. The first miracle it records; that of the talking serpent; was satanic; and one of the latest visions the New Testament records, is that of unclean spirits working miracles. If Moses and Aaron wrought miracles, 'as the Lord commanded' 'Pharaoh also called the wise men and sorcerers, and the magicians of Egypt, and they also did in like manner with their enchantments.' Nor does it affect the point that in this trial of strength the wise men, the magicians, and the sorcerers, were ultimately vanquished.

"If the 'Spirit of the Lord caught away Philip,' it was 'the Devil' who took up Jesus 'into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them.'

The Evangelist who records this, represents Jesus as saying, 'There shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that were it possible, they shall deceive the very elect,' and St. Paul speaks of 'him, whose coming is after the working of Satan, with all power, and signs, and lying wonders.'

"If then, miracles are no certain credentials of a divine authority, no infallible test of truth, what purpose do they serve. . . . Miracles are the sign of a presence, and of power, that is not of earth; of a world beyond nature; of a life beyond the present; they evidence that we are indeed

"Moving about in worlds not realized,"

Miracles are part of the world's history; they are not to be limited by the boundaries of any nation, faith, or creed, and the spirit of scepticism in relation to them, is the same in the Church as out of it. Hume, Renan and others of the same school, who oppose all miracles, find sympathy and support with many material though orthodox minds, who like them consistently reject all evidence in support of modern spiritual phenomena. It is with the Church as with the lover, who will admire and cherish the ringlets of the one he adores, while other ringlets of equal beauty will possess no charm for his imagination. The Church venerates and cherishes the miracles of the Bible, while the equally wonderful and far better substantiated phenomena of Spiritualism have no value in its estimation.

"And behold the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying, 'Arise up quickly.' And his chains fell from his hands. . . . When they were past the first and the second ward they came unto the iron gate that leadeth into the city, which opened to them of his own accord, and they went out."—Acts, xii—7, 10.

In Biblical history we can find no narrative of a physical manifestation of a more wonderful character than this liberation of Peter from prison, and it testifies to his possession of most extraordinary powers of mediumship, through which his spirit friends effected his release. The phenomena were successively; the production of a spirit light; smiting Peter in the side; raising him up; removing his chains; and afterwards opening the outer iron gate. There is no difficulty in a Spiritualist believing this narration to be in every respect worthy of credit, and I think I shall be able to show that a power similar to that, has effected extraordinary things in our times.

Among the mediums of our day who are most celebrated for the

occurrence of physical manifestations in their presence, are the Davenport Brothers. These young men enter a box or cabinet, placed on supports, which raises them some two feet from the floor, when they are tied in the most secure manner by persons selected by the audience, and are untied by spirit power, as Peter was, in an incredibly short time. Or when thus tied, sometimes from one to six hands are protruded through the opening at the same instant, or as many as three or four different musical instruments are played upon at once.

Whilst these manifestations are being made, the doors of the cabinet are often suddenly thrown open, and the mediums are always found securely bound in the manner they were at the moment of closing the doors.

At other times, they being bound to chairs on the open stage, and the lights extinguished, guitars and violins which have been previously lubricated with phosphorated oil, are seen floating ten or fifteen feet above the heads of the audience, while the chords emit musical sounds. The crowning act is generally reserved for the last. Another medium who is associated with them—Mr. Fay—seats himself on a chair in full view of the audience, where he is firmly bound—the lights are extinguished, and in a few seconds, upon the light being again produced, his coat, notwithstanding the many chords binding it to his person, is found removed many feet distant, and upon the light being again extinguished and in another moment again produced, the same coat is discovered on his person as at first, with every cord and knot intact. Repeatedly at the instant of turning on of the light, the coat has been seen to leave his person.

The brothers as before remarked, now publicly advance no theory to explain the phenomena. They only announce that they are agents for the exhibition of certain things, of which the audience must form their own opinions. When they first appeared before the public they stated the truth—that they were merely passive instruments through whom the manifestations were produced by spirit agency; but this aroused turbulent passions in many of the spectators, and in numerous instances in this country, and in England, they were assaulted, their lives endangered, their cabinet and musical instruments demolished, and their séances brought to an abrupt termination. For some years now they have ventured no explanation in public, and thus avoid any pretext for violence, while at the same time on all proper occasions in private they testify to their own passivity, and to spirit agency.

That the Brothers Davenport, and Mr. Fay, are honest and reliable in their conduct as mediums before the public, is thoroughly estab-

lished by the testimony of the late Rev. Dr. Ferguson, of Nashville, Tenn. recorded in a work by T. L. Nichols M.D. entitled; "Supermundane Facts in the Life of Jesse Babcock Ferguson, A.M., LL.D." This testimony is peculiarly valuable, not only from the reputation of the witness as an eminent clergyman and editor of religious journals and magazines, and from the acknowledged high tone of his moral character, but also from his having been associated with the Davenport Brothers for nearly a year, as adviser and agent, both in this country and on their visit to England; this position affording him every facility for forming a correct judgment as to their character, and that of the phenomena produced through them. Mr. Ferguson says of them:

"The Brothers Davenport and Mr. Wm. Fay, have in my presence been relieved without any action of their own, or the aid of any mortal, from every form of fastening which could be devised by hundreds of persons, sailors, riggers, skilled artisans, and others, in the cities of New York, New England, Canada, and England; and I am fully warranted in saying, that there is no method of fastening ever devised, from which they cannot be relieved without the slightest active effort on their part, or by any one present. In hundreds of instances, after being so loosed by a force and intelligence sufficient for the work, they have been again bound without mortal aid, and usually in a more thorough and perfect manner than by the most skilful committees chosen for that purpose.

"While thus bound, hands and feet immovable, without the possibility of any action on their part, and enclosed in a cabinet in full view of the spectators, and without the possibility of deception by confederates or otherwise, I have heard in the cabinet as many as six musical instruments playing together a succession of five tunes, while at the same time two hands were displayed at an opening, and heavy blows were heard upon the sides, back and floor, of the cabinet.

"The doors of the cabinet have all been thrown open while the music was still sounding, the instruments were seen to be thrown out with force upon the floor, while the young men were instantly examined and found to be securely fastened, so as to remove all doubt of the fact that they took no active part in the concert to which all had listened. It would take three or four pairs of hands at the lowest estimate, to play upon the various instruments. The only hands belonging to living human beings in the cabinet, were two pairs bound together too firmly to allow them to participate in the performance.

"In these cases, the time occupied in opening the doors and ex-

aming the young men bound in and to the cabinet, does not exceed two seconds from the full action of the instruments, so that there is not the shadow of a possibility, that if they could have got out of their fastenings they could have returned to them. More than this, it has occurred hundreds of times, that when they had been bound with the utmost care and skill, before the doors had been closed, or a second had elapsed, when only the shadow of the door fell upon one of the Davenports, or Mr. Fay, hands would be shown, or heavy instruments thrown from the cabinet.

"In hundreds of cases when the Brothers Davenport, or one of them and Mr. Fay, were bound in the cabinet in the most thorough and complicated manner, I have witnessed perhaps even a more satisfactory test to the spectators, than the one last described. After the knots and fastenings have been examined, I have placed flour, coins, or other substances in both hands of each. The doors of the cabinet are closed; sounds are made, which denote the presence and action of intelligent forces; ropes are heard rattling; and in a few moments the two are seen completely freed from their bonds. They open their hands, and show that the flour, coin, shot, or whatever had been placed in them still remain, proving that they had been entirely passive in what had taken place.

"In the presence of from two or three persons to two or three hundred, and on hundreds of occasions, when two of the young men—usually Mr. Fay and one of the Davenports, have been bound to their chairs, and all the other persons present so held or secured as to remove the possibility of collusion, I have seen and heard musical instruments moving through the air over areas of from five or six to thirty or forty feet diameter, sometimes with immense velocity, producing strong currents of air, making circular or eccentric movements which have been compared to the flights of bats, or swallows, sometimes passing high above the heads of the company, sometimes playfully gamboling at their feet, often gently tapping, and in a few cases violently striking persons present. Two guitars often fly in this wavy manner, in different parts of the room, both twanging rapidly as they go, while a bell and tambourine are sounding. The flight of the instruments can be clearly seen by placing upon them a little phosphorated oil.

"More inexplicable and astounding than any fact I have yet mentioned in this connection, perhaps is the following, which I have observed hundreds of times, and in which I cannot by any possibility be mistaken. The young men are fairly tied, their wrists being tied together, and also to the chairs in which they are seated. The knot

at the wrist is sealed with sealing wax, to place the slipping or untying of the rope beyond a suspicion of possibility. Then in an instant, in the twinkling of an eye, with the velocity of thought, in no appreciable time, the coat of Mr. Fay is removed from his body, it (the coat) and the knots and seal remaining intact. Here is what natural philosophers will call a physical impossibility; yet I have seen it hundreds of times, and it has been seen by thousands, I may say hundreds of thousands of persons. By the flash of a match in my hand, I have seen the coat flying through the air, and the coat and the knots and seals have been instantly examined.

"To remove any doubt of the marvellous character of this fact, the coat of some person present lent for the purpose has been put on in the same way under the same circumstances, and with a lightning-like rapidity, which of itself would not be humanly possible if there were no ropes or sealing wax. On several occasions, not only have coats been removed or put on in this manner in defiance of all ordinary ideas of possibility, and the laws of matter, but the waistcoat of one of the Brothers Davenport has been instantly removed, while his hands were tied together, and his coat remained upon him. In this case there could be no question of the fact, since the light was struck instantly and his coat seen in its place. . . .

"I have also witnessed the movements and playing of the musical instruments while the faces and persons of those present were manipulated, while the Davenports and Mr. Fay were not tied, but firmly held hand and foot by men chosen from the company, and when the doors were locked and every one so secured as to make deception impossible. This has been done many times in the presence of hundreds, and also of three or four persons trying the experiment — myself in that case making one of them. I have also witnessed similar operations when these so-called mediums were asleep, and no one with them but myself. . . .

"I have heard and considered every doubt and denial that scepticism has urged whenever it has been my duty to present these facts, and I can say that not one of them is founded upon accurate observation, or philosophical deduction, or can weigh the weight of a feather against the thousand times demonstrated reality of the facts above stated.

"For twelve years, these young men now about twenty-five years old, have been before the public, subjected almost daily and often several times a day, to tests the most intelligent and scientific, and also to those of a boorish and barbarous character, and they claim that they have triumphed in all, and have never been detected in any

fraud, and have never been tied by all the appliances of human art, so that the power attending them has not been able to untie them."

In another place Dr. Ferguson says of the Davenport Brothers ; "During this time I resided with them at the same hotels, and we often occupied the same suite of apartments. I travelled with them in the unavoidable intimacy of travelling companionship, over thousands of miles of the wide spread territory referred to, and consequently must have had every opportunity of detecting fraud, if fraud there were to be detected, but it becomes me to say that I never detected any, nor the appearance of any. When they were to all appearance sound asleep, some of the most marked of the manifestations have occurred."

I have here given the testimony of a gentleman to the genuineness of these manifestations, who above all others was best qualified to make an authoritative statement regarding them, and his testimony was given subsequently to the severance of his connection with the Davenport Brothers, when he had no interest in testifying otherwise than truly. Added to this, is the fact that the evidence is furnished by a man, who from his youth to the termination of his life—which took place some three years since—was universally respected : a man of education, intelligence and veracity : one upon whom no taint of deceit or hypocrisy ever rested.

In support of this testimony of Dr. Ferguson, is that of many thousands of intelligent disinterested observers, who do not, because they cannot, account for what they have witnessed upon any other hypothesis than a supermundane one. It would not simply be in, credulity, but absurdity, to doubt Dr. Ferguson's competency to form a correct judgment of these manifestations, in view of the favorable circumstances under which he was placed in relation to them.

There are a number of mediums now through whom manifestations are given, nearly similar to those taking place through the Davenport Brothers, and doubtless soon this phase of spirit power will be witnessed in every part of the country.

This form of mediumship can be traced back to the time when Samson loosed the cords with which the Philistines had bound him. It is said in Judges, xv—14.

"And when he came unto Lehi the Philistines shouted against him, and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."

Another striking physical manifestation is related in—Ex. xiv—24, 25.

"And it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians. *And took off their chariot wheels; that they draw them heavily.*"

The morning watch here spoken of was in the night, so that this feat was performed in darkness; and that it was effected by spirit agency there should be no doubt, for in the 19th verse of the same chapter it is said that

"An angel," went before them in a pillar of fire, also see Numbers—xx—16. and Judges ii—1.

No modern medium that we know of, is capable of performing such a marvellous thing as is related of Jesus, in his feeding five thousand persons with five loaves and two fishes; but then this great power does not of itself prove his divinity, for Elisha performed a miracle similar in character, though not equal in degree, as narrated in II. Kings—iv—42 to 44.

And there came a man from Baalshalisha and brought the man of God bread of the first fruits, twenty loaves of barley and full ears of corn in the husk thereof. And he said, "Give unto the people that they may eat." And his servitor said; What, should I set this before a hundred men? He said again; Give the people that they may eat, for thus saith the Lord: They shall eat and shall leave thereof. So he set it before them and they did eat, and left thereof according to the word of the Lord.

Physical manifestations appear in even greater variety with us, than they did in ancient times, if we suppose that some of every class then known were recorded in the Bible.

At a séance with Henry Slade at his rooms in New York, March 2, 1871, after other manifestations, the medium took a light bamboo cane and placed it on the floor under the table—our four hands being upon the table in contact—and in a few moments the cane was thrust upwards between my knees, and appeared in front of me above the table. I then replaced it upon the floor, when it was again thrust up at my right side—being the furthest from the medium—and tapped me twice smartly upon my hand before I could seize it. Again I placed it on the floor and again it was presented at my side.

"At my suggestion the accordeon was then placed on the floor under the table, the medium previously showing me that the sides had sprung open so that it could not be played upon without these sides being held firmly together. In a moment we heard the instrument moving, and upon placing my hand under the table on a level with my knee it was raised and presented to my hand, but before I could grasp the bottom it fell to the floor. Again it was raised and brought to my hand, and this time I passed my hand over it and seized it by its lower end, holding it firmly. The instrument then sounded the

notes quite loudly, though no tune was played. I was able to feel every movement made to expand and contract the bellows.

At this sitting my chair was drawn in different directions, the table moved and raps were heard. The hands of the medium were constantly on the table with mine, excepting when the use of one of mine was required to place the cane, or hold the accordeon. The room was lighted through two windows by the morning sun.

At another séance with the same medium for the exhibition of materialized forms, on the evening of March 25, 1871, after the spirits had concluded their labors in that direction, Owasso, the Indian spirit control said the influence was still so strong that they would do something different. Turning up the gas-light to its full capacity, and sitting quietly, in a few minutes my chair was turned around so that the back of it was towards the medium, then it was turned as far in the opposite direction, and soon one side of it was elevated so that I was nearly thrown off, and in a moment the opposite side was raised to the same height. The next moment a lock of my hair on the right side of my head was pulled, and upon my requesting Owasso to pull my hair on the opposite side, my request was instantly complied with.

All this time the hands of the medium grasped mine firmly, nor for a moment was the grasp relaxed, while my constant attention was directed to them and to him.

The medium then came under control of Owasso again, who patting me on the breast said: "I lifted you didn't I, and pulled your hair, Ha?" "Yes," I replied "you did it all very neatly, but if you had raised me a little more I should have been thrown off." "Oh no," he replied, "I knew what I was about, you would not have done that." He was evidently as pleased with his success as a child would have been, and his manner, tone of voice, and mode of expression, were exactly like those of a frolicsome boy.

He closed with the remark; "Is it not a pity that everybody will not believe that we live."

April 27, 1871, while conversing with Dr. Slade in his parlor, he related an incident that happened the day previously. A lady and he approached the piano, which was closed, and as they touched it to remove the covering, sounds came from the chords, and after a few repetitions of these the piano itself was raised and then let down again.

I suggested that we should repeat the experiment at that time, to which he assented, and proceeded to the instrument seating himself upon the stool and requesting me to stand at his left side, and another gentleman who was present to place himself at his right. The instrument was covered and we all placed our hands upon it. Immediately

sounds were heard from the instrument, as if the chords had been struck in the usual manner, succeeded by other sounds as if struck at random by a heavy hand. The medium very soon became excited and arose from his seat and retreated across the room, the sounds then ceasing. We persuaded him to again approach the piano, and this time all three standing, we placed our hands upon the top of it, the woolen cover intervening, when in a moment the front of the instrument was raised at least four inches, and then slowly let down. This excited him again and he retreated, nor could we persuade him to again approach it.

The statement of Dr. Slade being startled and even frightened at phenomena produced through his own mediumship, will excite a smile of incredulity in most of my readers, as the fact certainly did in me, and it was only after a watchful experience that I became satisfied his excitement was not assumed, and that the demand upon his nervous or vital force and elements, was the cause, as it was exhibited under nearly all circumstances, even when it seriously interfered with manifestations of an original character in which he was as deeply interested as I, and when the annoyance it caused him was even greater than it caused me; and I have many times seen him struggle to overcome his feelings until every muscle quivered, his speech became affected, and his countenance gave indubitable evidence of the painfulness of the effort to suppress any outward manifestation of them. Dr. Kenney is invariably effected in a similar manner whenever he sits for physical manifestations.

December 4th 1870, Dr. Slade held a séance at my residence. He had never before visited me. Previously to his arrival I had placed a table weighing perhaps eighty pounds, and nearly five feet in diameter, with folding leaves, in the middle of a large room and provided a slate and pencil and large accordeon. Upon his arrival he with four of my family and myself took our seats around the table. Two gas lights burned brightly during the séance. The object of this sitting at my own house, was to disprove the assertion sometimes made that the medium had appliances at his own rooms, which are necessary for the accomplishment of his purposes.

Soon after being seated raps were heard, and the table was agitated, and then raised a foot or more from the floor. This was repeated three different times, while all our hands including those of the medium were resting on it. The accordeon twice played freely while held by his right hand, he grasping it by its lower end, leaving the rest of the instrument free and unsupported with the keys turned towards me and in full sight of all; the keys making the usual nec-

essary movements without any contact with visible fingers, and without any hand being within at least eight inches of them.

I felt repeated touches on my shoulders and other portions of my person, and feeling efforts directed to the movement of my chair, I requested the spirits to move it towards the medium, when it was moved about nine inches, then upon requesting it to be moved in a contrary direction, my request was complied with.

The slate was placed by the medium partially under and in contact with the lower side of the table leaf, and full and pertinent answers were written to a number of questions.

The medium was then controlled, and communicated an address from a deceased relative that was very appropriate and affecting. The sitting continued nearly two hours, and manifestations were constant during the whole time.

The reader is requested to bear in mind, that every article here touched or used by the medium belonged to me; that all was arranged previously to his coming, and that he entered the house and room for the first time; that one of his hands was constantly upon the table with ours, and the other always there excepting when holding the slate or accordeon; while his lower limbs were all the time turned outwards, and in full view of myself and others.

"And I heard the voice of harpers, harping with their harps."—Rev. xiv.—2.

I have mentioned two or three instances where musical notes from the accordeon and piano were produced by spirit agency. At the private residence of a lady, Mrs. B— on 44th Street in New York, I was at one time present when, through the mediumship of Mr. Margaret Fox Kane, we heard some of the most exquisite notes issued from the closed piano in the room in which we sat, that it has ever fallen to my lot to listen to; and at another time at Dr. Slade's there being present the medium, my wife and self, the exact imitation of the sounds produced by a musical box were heard, as if the instrument were moving rapidly through the air around and over us. The sounds were clear and distinctly metallic, quite loud and they continued for some minutes; three different tunes being played. In this instance we sat in the dark, but I had previously carefully inspected the room; there were no closets in it; the only two doors opened one into the parlor, and the other into the hall, both of which were well lighted, and during the whole time I held both hands of the medium.

In the playing of the accordeon, which is such a common manifestation in the presence of Dr. Slade, he clasps it by the bottom and

holds it suspended horizontally, with that part of the instrument which is nearest his hand just under the corner of the table, nearest the sitter, with perhaps fully half the instrument plainly in view. It soon begins to expand and contract, and in a moment the notes are heard, and often while thus working the instrument is drawn with the hand grasping it, entirely clear of the table, and every part of it together with the hand will be in full view of the sitter, perhaps directly over and even touching his knees, the keys at the same time being turned towards him and working without mortal pressure. I have witnessed this a score of times.

In May 1871, during an informal visit to Dr. Slade, he, his partner Mr. Simmons, and myself, were present in the parlor, the medium sitting upon the piano stool facing us, while we sat apart at opposite sides of the room. We were engaged in conversation of a general character, when we suddenly perceived the eyes of the medium to roll upwards, and then close, while a tremor passed over his frame. We knew he was under control, and immediately I was addressed in broad Scotch dialect, by a spirit who announced himself as Mr. Campbell. He had often before controlled, and in a very pleasant tone and manner he inquired whether I would like to hear a tune played on the piano, and upon my expressing the gratification it would afford me, the medium turned to the piano and skilfully played two tunes that were not familiar to me. When he had finished and turned to us again, I asked what tunes they were, and his reply was conveyed in such ear-splitting Scotch phrases, that I could make nothing of the explanation, and upon my laughing and saying that I was not posted in the Scotch dialect, he also smiled and said he supposed not; and bidding us good-night the medium resumed his ordinary condition.

Both Dr. Slade and Mr. Simmons assured me that the former had no knowledge whatever of music, and was incapable of playing any tune on the piano or any other instrument, in his own proper state. Of course this is not conclusive evidence; but in addition, I have conversed with five respectable persons who have known the medium from his childhood, and who have watched his course, and all agree in asserting it as their belief that he is to be relied on in this statement. They testify to his moral character and to his veracity, and to this I can add my own testimony that in all my intercourse with him, which has been frequent and varied for a period of four years, I have always found him and so far as I know others also have found him, to be actuated by principles of honor and truthfulness.

Dr. Slade's execution of difficult pieces of music while under spirit control, is not an isolated case, as hundreds of instances are known

where mediums have played upon different instruments while thus controlled, when in their natural state they were without any practical knowledge of music. It is not four weeks since, while visiting Dr. Kenney, he and I only being in the room, that he was controlled by a musical spirit, and sang a song in Italian and accompanied it on the piano. He both sang and played well, while in his natural state he can not play a note, nor sing any but the very simplest tunes in the simplest manner. Until within a few weeks previous to this incident he had never had a piano in his house.

The late Judge Edmonds said: "I have seen a person who knew nothing of music, except a little that he had learned at a country singing school, go to a piano and play in perfect keeping as to time and concord, the several parts of the overture to an opera." And he adds; "Governor Talmadge in a recent letter writes: "My youngest daughter aged thirteen, plays on the piano by the instructions of the spirits like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life. The first time, she played Beethoven's Grand Waltz, and then several others with which we were familiar. After that she played many we had never heard before, and improvised words suited to the airs, beautiful and of the highest tone of religious and moral sentiment."

"And when they had prayed, the place was shaken where they were assembled together."—Acts iv.—31.

This phase of spirit manifestations was not uncommon in those days. In Acts, xvi.—26, is another account of these shakings:

"And suddenly there was a great earthquake, (or trembling) so that the foundations of the prison were shaken."

And we find mention made of a similar occurrence in Matt. xxviii —2, where simultaneously with the appearance of a spirit, the earth was shaken. It reads thus:

"And behold there was a great earthquake, for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it."

Shakings of the walls of the buildings where the Cevenal prophets were gathered, was not uncommon; and in the early days of the Quakers, when George Fox and his little band were laboring to establish the principles of their faith, similar manifestations occurred. In the early history of Methodism we find like demonstrations, and in reading my father's journal I find he relates an instance, where when preaching, the building shook so violently without any apparent cause, that the exercises were temporarily suspended, while many of the congregation were much frightened. He ascribed it to its proper cause—spiritual power.

Perhaps a dozen times while I have been engaged in séances with Henry Slade, the walls, floor, and furniture have been violently shaken by the same agency, and I have often experienced similar vibrations when present at Mrs. Andrew's séances at Moravia

"And he besought him much, that he would not send them away out of the country."—Mark v.—10.

SPIRITS HAUNTING CERTAIN LOCALITIES.

The passage here quoted, refers to a truth which has been known and attested in all ages—that sometimes dark-minded spirits are attracted and bound to certain places, these places generally, but not always being those which they inhabited during their earth life.

Of all the proofs of spirit presence and power, those based upon manifestations of this character are perhaps the most voluminous, and most convincing, for they are usually gathered from many witnesses of the same phenomena, and generally their evidence is consistent and uniform as to what they observe and hear.

Longfellow correctly supposes that all houses that have been long inhabited, are frequented by their former tenants. He says :

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors."

And Mrs. H. B. Stowe appears to have nearly the same opinion, for she remarks : "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them, may be owing to the overshadowing presence of the invisible. St. Paul says: *We are compassed about with a great cloud of witnesses*; but how can they be witnesses, if they cannot see and be cognizant."

Not only is the evidence that certain houses are haunted by earth-bound spirits, more general than evidence of other spiritual phenomena, but in no other class of these phenomena is the contemptuous rejection of incontrovertible evidence as to spirit manifestations, so palpable and repugnant to enlightened minds, as it is in this.

This prejudiced determination to not admit the validity of any amount of disinterested intelligent testimony, in proof of these physical manifestations, is exemplified in the treatment by Sir Walter Scott of the testimony to the celebrated occurrences at the ancient palace of Woodstock, when the commissioners of the Long Parliament took

up their lodgings there, while making arrangements to reduce the park and palace to a condition more in harmony with puritanical taste.

For this purpose the commissioners commenced their labors the 13th October 1649, and as Sir Walter Scott says in his *Demonology and Witchcraft*, p. 362. "In the course of their progress they were encountered by obstacles which apparently came from the next world. Their bed chambers were infested with visits of a thing resembling a dog, but which *came and passed, as mere earthly dogs cannot do*. Logs of wood, the remains of a very large tree called the King's oak, which they had splinted into billets for burning, were tossed through the house, and the chairs displaced and shuffled about. While they were in bed the feet of their couches were lifted higher than their heads, and then dropped with violence. Trenchers "without a wish" flew at their heads of free will. Thunder and lightning came next, which were set down to the same cause. Spectres made their appearance as they thought, in different shapes, and one of the party saw the apparition of a hoof, which kicked a candlestick and lighted candle into the middle of the room, and then politely scratched on the red snuff to extinguish it.

"Other and worse tricks were practised on the astonished commissioners, who considering that all the fiends of hell were let loose upon them, retreated from Woodstock without completing an errand, which was in their opinion impeded by infernal powers, though the opposition offered was rather of a playful and malicious, than of a dangerous cast."

In the *British Magazine* for 1747 there is a detailed account of these occurrences at Woodstock. This account was quoted by Mr. Howe in a work, entitled; "The Every Day Book." Referring to this account, Sir Walter Scott in his Introduction to his novel "Woodstock" remarks:—"There is therefore no doubt that in the year 1649, a number of incidents supposed to be supernatural took place at the King's Palace of Woodstock, which the Commissioners of Parliament were then and there endeavoring to dilapidate and destroy. The account of this by the Commissioners themselves, or under their authority, was repeatedly published." And then he quotes from Mr. Howe's work, and from his quotations I make the following extracts:

"October 16 :—This day they first sat for the dispatch of business. In the midst of their first debate there entered a large black dog, (as they thought) which made a terrible howling, overturned two or three of their chairs, and doing some other damage went under the bed,

and there gnawed the cords. *The door this while continued constantly shut*, when after some two or three hours Giles Sharp, their secretary, looking under the bed *perceived that the creature was vanished.*

"October 17.—As they were this day sitting at dinner in a lower room, they heard plainly the noise of persons walking overhead, though they well knew the doors were all locked."

The wood was brought from another room and hurled with violence on the floor, and the furniture shared the same fate, their papers of the minutes torn, and the inkstand broken, as they found upon un locking and examining the room. On the night following, they were lifted in their beds. On the second night thereafter their candles were extinguished, and trenchers of wood were hurled about the room. Similar occurrences took place on the succeeding night, and the commissioners were severely bruised by blows inflicted by invisible hands, and noises heard as if fagots of wood were thrown upon the floor, but in the morning none were found. One night after this candles were put out as before. They had a dog with them but were not protected as it set up a piteous cry. The clothes of their bed were all pulled off, and bricks, although there was no wind, were thrown off the chimney tops into the rooms.

"October 26.—The beds were shaken as before, the windows seemed all broken to pieces, and glass fell in vast quantities all about the room. In the morning they found the windows all whole, but the floor strewed with broken glass.

"October 29.—At midnight candles went out as before. Something walked majestically through the room, and opened and shut the window. Great stones were thrown violently into the room, some whereof fell on the bed, others on the floor, and about a quarter after one, a noise was heard as of forty cannon discharged together, and again repeated at about eight minutes distance.

"October 30.—Something walked into the chamber treading like a bear; it walked many times about, then threw the warming pan violently upon the floor, and so bruised it that it was spoiled. Great stones, and horse's bones, were also thrown into the room.

"November 1.—Candles were placed *in all parts of the room*, and a great fire made. At midnight, *the candles yet burning*, a noise like the burst of a cannon was heard in the room, and the burning billets were tossed all over the room, and about the beds. . . . One of the servants now lighted a large candle, and set it in the doorway between the two chambers to see what passed, and as he watched it he plainly saw a hoof striking the candle and candlestick into the

middle of the room, and afterwards making three scrapes over the snuff of the candle to scrape it out.

"Upon this the same person was so bold as to draw a sword, but he had scarce got it out when he perceived another invisible hand had hold of it too, and pulled with him for it, and at last prevailing, struck him so violently on the head with the pommel that he fell down for dead with the blow. At this instant was heard another burst like the discharge of the broadside of a ship of war, and at about a minute or two's distance each, no less than nineteen more such. These shook the house so violently, that they expected every moment it would fall upon their heads. The neighbors on this were all alarmed, and running to the house they all joined in prayer and psalm-singing, during which the noise continued in the other rooms, and the discharge of cannon without, though nobody was there.

"Dr. Plot (in his *Natural History of Oxfordshire*) concludes his relation of this memorable event with observing, that though tricks have often been played in affairs of this kind, many of these things are not reconcilable with juggling, such as:—1st. The loud noises beyond the power of man to make without instruments which were not there. 2d. The tearing and breaking of the beds. 3d. The throwing about the fire. 4th. The hoof treading out the candle, and 5th. The striving for the sword, and the blow the man received from the pommel of it."

There have been other reliable accounts of these transactions published, and one of these narrators remarks: "This famous story, though related by a thousand people and attested in all its circumstances beyond all possibility of doubt, by people of rank learning and reputation of Oxford and the adjacent towns, has never yet been generally accounted for or at all understood." And I believe the reality of the occurrences have never been brought in question.

Referring to what happened under date of October 16, it will be seen, that the Commissioners sat in the day-time, and therefore what then happened was in a lighted room; that the doors were shut so that there was no ingress nor egress by these avenues; and yet in the midst of their deliberations there entered a large black dog which made a terrible howling, overturned some of their chairs, retreated under the bed, and afterwards upon searching—it had vanished.

In that room there were present, the five Commissioners and we presume at least some of the other persons attached to the commission, as the lawyer and surveyor, the three servants, ordinary keeper and secretary—although this is not stated—and to suppose that all who were present should be under a similar hallucination,

and all imagine they saw what did not occur, is an absurdity, and if any faith can be placed in weight of evidence, it is impossible to believe that they all could have been deceived in what they witnessed.

Their common experience in what is here recorded, and in what happened after that date, with the length of time which that experience covered, together with the reasonable supposition that at least one or more among them was competent to deliberately observe and easily reason upon what he saw, precludes the supposition that the witnesses were hallucinated, or in any way deceived, and yet Sir Walter Scott says :

"The whole matter was after the Restoration, discovered to be the trick of one of their own party who had attended the Commissioners as a clerk, under the name of Giles Sharp." But Sir Walter at the time of writing, was trusting entirely to his memory of having seen the pamphlet in which this avowal of deception was published, for he says : "But although the detection or explanation of the real history of the Woodstock demons has also been published, and I have myself seen it, I have at this time forgotten whether it exists in a separate collection, or where it is to be looked for."

We thus find this eminent author so eager to discover some grounds of evidence against the supermundane character of these manifestations, that he does not pause to reflect upon the weakness he displays, in seriously offering the unsupported assertions of a confessedly unknown person, as to their deceptive origin, and pitting these assertions against the positive and consistent testimony of numerous witnesses, each of them so far as he knew, being as shrewd and observing as the—to him—unknown person, whose unsupported assertions he accepts as conclusive.

There is also this against endorsing, the claims of this Joseph Collins, (the person who pretended to be Giles Sharp), the clerk of the commissioners, which is, the difficulty in conceiving how, even if he had been a juggler equal in skill to those of India, he could have produced the effects there witnessed, at least without the juggler's necessary appliances.

It is also evident, that while we cannot possibly conceive of any sufficient motive the commissioners or their employees could have had in deceiving, or even in exaggerating, we can readily understand that this Collins, if he really claimed to have been the author of all that mysteriously occurred, may have been tempted to make this claim, hoping that by casting ridicule upon the king's enemies, he might gain favor with the king's friends.

Here are disturbances which continued for weeks ; witnessed and

testified to by scores of persons, among them half a dozen or more whose interest and feelings laid in accomplishing that which these manifestations tended to defeat, who all agreed as to their character, even to details, and who were unable to account for them upon any natural hypothesis—yet in the face of all this concurrent testimony, we are expected to accept as truth the assertions of perhaps a vain, weak man, who many years after these occurrences thought that without risk, he could add a little to his reputation for smartness, and advance his interest by claiming to be the author of the disturbances, knowing full well that none but those who dare incur the double charge of superstition and disloyalty, would question his claims.

The fact is, no person nor persons could have carried on such a successful deception for so long a time, under such disadvantages to themselves, and with such facilities for discovery by the Commissioners and others, unless the latter were allied to idiocy, and we have no reason to suppose that the Commissioners were other than experienced, practical men of the world, and competent to detect any deception like this—if it were such—when their senses of sight, hearing, and feeling, were free to act, as they were in this case.

CHAPTER IX.

PHYSICAL MANIFESTATIONS—*continued.*

THE ghostly disturbances in the Wesley family, are even better substantiated than those at Woodstock; for we have the concurrent testimony of nearly all the members of the family, and of other most respectable persons, which places the occurrence of the manifestations beyond all possible doubt.

Southey, an unbeliever in ghostly phenomena, in his *Life of Wesley* Vol. i. p. 22 gives a concise statement of these occurrences in the following words:

“While John was at school, certain disturbances occurred in his father’s house, so unaccountable that every person by whom they were witnessed believed them to be supernatural.

“At the latter end of the year 1715, the maid-servant was terrified by hearing at the dining-room door, several dismal groans, as of a person at the point of death. The family gave little heed to her story and endeavored to laugh her out of her fears, but a few nights afterward they began to hear strange knockings, usually three or four at a time, in different parts of the house. Every person heard these noises except Mr. Wesley himself, and as according to vulgar opinion such sounds were not audible by the individual to whom they foreboded evil, they refrained from telling him lest he should suppose that it betokened his own death, as they indeed all apprehended.

“At length however the disturbances became so great and so frequent, that few or none of the family durst be alone, and Mrs. Wesley thought it better to inform her husband, for it was not possible that the matter could long be concealed from him, and moreover as she says, she was minded he should speak to it.

“The noises were now various as well as strange; loud rumblings above stairs or below; a clatter among a number of bottles as if they had all at once been dashed to pieces; footsteps as of a man going up and downstairs at all hours of the night; sounds like that of dancing in an empty room, the door of which was locked; gobbling like a turkey-cock; but most frequently a knocking about the beds at night, and in different parts of the house.

“Mrs. Wesley would at first have persuaded the children and ser-

vants that it was occasioned by rats within doors, and mischievous persons without, and her husband had recourse to the same ready solution, or some of his daughters he supposed sat up late and made a noise, and a hint that their lovers might have something to do with the mystery, made the young ladies heartily hope he might soon be convinced that there was more in the matter than he was disposed to believe. In this they were not disappointed, for on the next night a little after midnight he was awakened by nine loud and distinct knocks, which seemed to be in the next room, with a pause at every third stroke. He rose and went to see if he could discover the cause, but could perceive nothing. Still he thought it might be some person out of doors, and relied upon a stout mastiff to rid them of this nuisance. But the dog which upon the first disturbance had barked violently, was ever afterwards cowed by it, and seeming more terrified than any of the children came whining himself to his master and mistress, as if to seek protection in a human presence. And when the man-servant, Robin Brown, took the mastiff at night into his room to be at once a guard and companion, as soon as the latter began to jar as usual, the dog crept into bed and barked and howled so as to alarm the house.

"The fears of the family for Mr. Wesley's life being removed as soon as he had heard the mysterious noises, they began to apprehend that one of the sons had met with a violent death, and more particularly Samuel, the eldest. The father therefore, one night after several deep groans had been heard, adjured it to speak if it had power, and tell him why it troubled the house, and upon this three distinct knockings were made. He then questioned it, if it were Samuel his son, bidding it if it were and could not speak, to knock again; but to their great comfort there was no further knocking that night, and when they heard that Samuel and the two boys were safe and well, the visitations of the goblin became rather a matter of curiosity, and amusement, than alarm.

"Emilia gave it the name of 'Old Jeffery,' and by this name he was now known, as a harmless though by no means an agreeable inmate of the parsonage. Jeffery was not a malicious goblin, but he was easily offended. Before Mrs. Wesley was satisfied that there was something supernatural in the noises, she recollected that one of her neighbors had frightened the rats from his dwelling by blowing a horn there: the horn therefore was borrowed, and blown stoutly about the house for half a day, greatly against the judgment of one of the sisters, who maintained that if it was anything supernatural it would certainly be very angry, and more troublesome. Her opinion

was verified by the event. Jeffery had never till then begun his operations during the day ; from that time, he came by day as well as by night, and was louder than before. And he never entered Mr. Wesley's study till the owner one day rebuked him sharply, called him a deaf-and-dumb devil, and bade him cease to disturb the innocent children, and come to him in his study if he had anything to say. This was a sort of defiance, and Jeffery therefore took him at his word. No other person in the family ever felt the goblin, but Mr. Wesley was thrice pushed by it with considerable force.

"So he himself relates, and his evidence is clear and distinct. He says also that once or twice when he spoke to it, he heard two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats. What is said of an actual appearance is not so well confirmed. Mrs. Wesley thought she saw something run from under the bed and thought it most like a badger, but she could not well say of what shape, and the man saw something like a white rabbit which came from behind the oven, with its ears flat upon the neck, and its little scut standing straight up. A shadow may possibly explain the first of these appearances ; the other may be imputed to that proneness which ignorant persons so commonly evince, to exaggerate in all uncommon cases.

"These circumstances therefore though apparently silly in themselves, in no degree invalidate the other parts of the story, which rest upon the concurrent testimony of many intelligent witnesses. The door was once violently pushed against Emilia, when there was no person on the outside : the latches were frequently lifted up ; the windows clattered always before Jeffery entered a room, and whatever iron or brass was there, rung and jarred exceedingly. It was also observed that the wind commonly rose after any of his noises, and increased with it, and whistled loudly around the house.

"Mr. Wesley's trencher, (for it was before our potteries had pushed their ware into every village throughout the kingdom) danced one day upon the table to his no small amusement, and the hand of Robin's handmill at another time was turned round with great swiftness. Unluckily Robin had just done grinding. Nothing vexed him, he said, but that the mill was empty : if there had been corn in it, Jeffery might have ground his heart out before he would have disturbed him.

"It was plainly a Jacobite goblin, and seldom : to pray for the king, and the Prince of Wales, family prayers. Mr. Wesley was sore upon this : angry, and therefore repeated the prayer. But w

formed of this, his remark was : 'As to the devil's being an enemy to King George, were I the king myself, I would rather Old Nick should be my enemy than my friend.'

"The children were the only persons who were disturbed by those visitations. The manner in which they were affected is remarkable. When the noises began they appeared to be frightened in their sleep ; a sweat came over them ; and they panted and trembled, till the disturbance was so loud as to awaken them. Before it ceased, the family had become quite accustomed to it, and were tired with hearing or speaking of it. 'Send me some news,' said one of the sisters to her brother Samuel, 'for we are secluded from the sight or hearing of any versal thing, except Jeffery.'"

Southey gathered the foregoing facts principally from the letters relating to these disturbances, which passed between the members of the family. Seventeen of these letters he publishes with the notes to vol. I. besides extracts from the journal of Mr. Wesley Sen.; the statement of Rev. Mr. Hoole, who witnessed many of the manifestations ; and the narrative of John Wesley, published in the *Armenian Magazine*. Southey further says in reference to this subject ;

"An author, who in this age relates such a story, and treats it as not utterly incredible and absurd, must expect to be ridiculed ; but the testimony upon which it rests is far too strong to be set aside, because of the strangeness of the relation. The letters which passed at the time, between Samuel Wesley and the family at Epsworth ; the journal which Mr. Wesley kept of these remarkable transactions ; and the evidence concerning them which John afterwards collected ; fell into the hands of Dr. Priestly, and were published by him, as being "perhaps the best authenticated and best told story of the kind that is anywhere extant." . . . Such things may be preternatural, and yet not miraculous : they may be not in the ordinary course of nature ; and yet imply no alteration of its laws. And with regard to the good end which they may be supposed to answer, it would be end sufficient, if sometimes one of those unhappy persons, who looking through the dim glass of infidelity see nothing beyond this life and the narrow sphere of mortal existence, should from the well-established truth of one such story, (trifling and objectless as it might otherwise appear) be led to a conclusion that there are more things in heaven and earth, than are dreamt of in their philosophy."

These are truthful words, they are full of meaning, and should command the attention of all minds that are open to the light of truth, and which are in any degree disposed to yield to this subject a fair and patient hearing. The writer of them is living to-day on earth

might fail to clearly perceive their source, but every well informed Spiritualist will recognize their spiritual origin.

Tyerman in his *Life of Wesley*.—vol I. p. 22., remarks in reference to these disturbances. "It was during his (John Wesley's) residence at this celebrated school, that the mysterious and preternatural voices were heard in his father's house. The often told story need not be repeated, but there can be no question that its influence upon himself was powerful and important. He took the trouble of obtaining minute particulars from his mother, and from his four sisters, Emily, Mary, Susannah, and Anne, and from Robin Brown. He likewise transcribed his father's diary containing an account of the disturbances thereby showing the intense interest he felt in the affair. In fact it would seem that from this period, Wesley was a firm believer in ghosts and apparitions. . . . John Wesley believed the noises to be supernatural. . . . We have little doubt that the Epsworth noises, *deepened and most powerfully increased Wesley's conviction of the existence of an unseen world, and in this way exercised an important influence on the whole of his future life.* . . . The impressions it produced, or rather strengthened respecting invisible realities, were of the utmost consequence in moulding his character, and *in making him one of the most earnest preachers of the Christian's creed that ever lived.*"

These are the legitimate effects we claim, for an intelligent firm belief in the existence and communion of spirits with mortals. Strange indeed would it be if it were otherwise—if a knowledge of heaven and its inhabitants, should weaken the force of correct teachings respecting both. If this knowledge should disqualify the expounder of sacred things to interpret the secrets of the next life, what can be the character of his teachings upon this subject when his mind is shrouded in ignorance of them. And yet this is the position of clerical opposers of Spiritualism; and I am compelled to add, that if this is not deplorable mental blindness I am ignorant of its true character.

Dr. Adam Clarke, the eminent Bible commentator, remarks upon these manifestations at Epsworth; "The accounts are so circumstantial and authentic, as to entitle them to the most implicit credit. The eye and ear witnesses were persons of strong understanding, and well cultivated minds, untinctured by superstition, and in some instances rather sceptically inclined. They used the utmost care, scrupulosity, and watchfulness, to prevent them from being imposed upon by trick or fraud. . . . That they were preternatural, the whole state of the case and supporting evidence seem to show."

It would be difficult to find a narration of spirit manifestations better attested than this. Mr. Wesley the father, was wholly incredulous.

lous as to the character of the noises, until he was compelled to accept the supernatural theory as the only one capable of accounting for them. The mother, sons, and daughters, were all educated, intelligent persons, and previously unbelievers in spirit manifestations, and from the length of time the disturbances continued, they had abundant opportunities for forming a correct judgment as to their nature, and not only every member of the family arrived at the same conclusion, but the most intelligent among their neighbors also became convinced of their supermundane origin. If this were an isolated instance, we might possibly be justified in withholding our assent, but as many hundred well attested narratives of similar occurrences are on record, it would seem that nothing but immutable prejudice could refuse credit to this, the truth of which is so thoroughly established.

The extraordinary occurrences at Stockwell; a village near London; in the year 1772, baffled the scrutiny of all observers, and became famous under the name of the Stockwell Ghost.

They commenced in the house of a Mrs. Golding, whose plate, dishes and glass-ware, and other movables, seemed suddenly to become animated, and would be impelled from the shelves, and the table, and fly through the room and break to pieces.

Mrs. Golding had a few days prior to the commencement of these movements, engaged a maid by the name of Anne Robinson, and after fruitless efforts to discover a cause, the maid became suspected and watched, but not the slightest evidence of her agency in the matter was apparent. Mrs. Golding also invited neighbors to visit and remain in the house, but they soon became alarmed and left, and the work of destruction continued until scarcely a dish remained for use. She next abandoned her dwelling and sought refuge with a neighbor, but the disturbances accompanied her, and she was compelled to again move. Her suspicions of her maid now induced her to dismiss her, when all again became quiet.

The more extended and correct knowledge we now have of the causes and means of these phenomena, make it quite certain that the maid Anne Robinson was an unconscious medium, and that it was through her mediumistic qualities that mischievous spirits effected these results.

As it was with the occurrences at Woodstock, a person was here found long after the cessation of these manifestations, to lay claim to the ability to explain them. This person was a Mr. Brayfield, who asserted that Anne had confessed to him that she alone produced what was witnessed; but as this Brayfield produced no evidence to

substantiate his assertion—made long after the occurrences—we cannot perceive why we should accept his unsupported word in this matter, and especially when the probabilities weigh so heavily against him. In an unprejudiced state of mind, it is impossible to conceive of an ignorant unsophisticated girl like this Anne Robinson, producing such marvellous results, defying the closest scrutiny when watched by jealous unfriendly eyes, and when the observers had far more liberty of action than the simple person supposed to be operating. There are other cases also where similar agency is averred, but none where any proof is presented of its being well founded, and there has been no instance where the person to whom the occurrences are ascribed, has ever been able to repeat them, so that others could understand them, or by any teaching imitate them.

We will not speak of the jugglers of India, but it would be perfectly safe to challenge those of Europe, and America, to arrange their wires and other contrivances in an inhabited house, surrounded by curious strangers, with no accomplices, and successfully defy discovery under circumstances similar to those attending these manifestations; yet we are expected to credit the assertion of some person unknown, that an ignorant servayt girl could do this, and this evidence is greedily seized upon by material minds as ample to sustain their disbelief in supermundane agency. It involves a degree of credulity beyond conception, for educated men to accept such flimsy evidence as sufficient; and yet they accuse believers in the spiritual hypothesis—supported by the direct testimony of all the witnesses in the case—of credulity.

The Castle of Slawensick, in Silesia, Germany; was in the year 1806 the seat of some very interesting spiritual manifestations which have escaped the fate attending those of Woodstock and Stockwell, for with them, the story of no irresponsible person is quoted as conclusive evidence against their spiritual origin. Their opposers content themselves with general assertions of trickery and deception.

Dr. Kerner chief physician at Weinsberg, received the account of the occurrences which there took place from Councillor Hahn, who with his friend Lieutenant Kern, witnessed them. This account was published by Dr. Kerner in his *Life of the Seeress of Prevorst*, and the facts in the case have never been seriously questioned, although the spiritual agency employed in their production is not admitted. The conclusion of his written account, Councillor

"I have described these events exactly as I from beginning to end. I observed them with

possession. I had no fear, nor the slightest tendency to it, yet the whole thing remains to me perfectly inexplicable.

"Written the 19th November 1808.

"AUGUSTUS HAHN, Councillor."

A detailed account of these occurrences is given by Mrs. Crowe, in her *Night Side of Nature*; to which I refer the reader.

In the same work, p. 445, Mrs. Crowe also gives a very interesting account of the developments in a suit that was tried in Edinburgh, in the year 1835, which account I here copy. She says:

"Now I am well aware, how absurd and impossible these events will appear to many people, and that they will have recourse to any explanation, rather than admit them for facts. Yet so late as the year 1835, a suit was brought before the Sheriff of Edinburgh, in which Captain Molesworth was defendant, and the landlord of the house he inhabited (which was at Trinity, about a couple of miles from Edinburgh) was plaintiff, founded upon circumstances not so varied certainly, but quite as inexplicable. The suit lasted two years, and I have been favored with the particulars of the case by Mr. M. L., the advocate employed by the plaintiff, who spent many hours in examining the numerous witnesses, several of whom were officers of the army, and gentlemen of undoubted honor and capacity for observation.

"Captain Molesworth took the house of a Mr. Webster, who resided in the adjoining one, in May or June 1835, and when he had been in it about two months he began to complain of sundry extraordinary noises, which finding it impossible to account for, he took it into his head strangely enough were made by Mr. Webster. The latter naturally represented, that it was not probable he should desire to damage the reputation of his own house, or drive his tenant out of it, and retorted the accusation.

"Still as these noises and knockings continued, Captain M. not only lifted the boards in the room most infested, but actually made holes in the wall which divided his residence from Mr. W.'s, for the purpose of detecting the delinquent—of course without success. Doubtless what they would the thing went on just the same. Footsteps of invisible feet, knockings and scratchings, and rustlings, first on one side, and then on the other, were heard daily and nightly. Sometimes this unseen agent seemed to be knocking to a certain tune, and if a question were addressed to it which could be answered numerically as: "How many people are there in this room?" for example; it would answer by so many knocks. The beds too, were occasionally heaved

up as if somebody were underneath, and where the knockings were the wall trembled visibly, but search as they would no one could be found.

"Captain Molesworth had had two daughters, one of whom named Matilda had lately died, the other a girl between twelve and thirteen called Jane, was sickly, and generally kept her bed, and as it was observed that wherever she was, these noises most frequently prevailed. Mr. Webster, who did not like the *mala fama* that was attaching itself to his house, declared that she made them, whilst the people in the neighborhood believed that it was the ghost of Matilda, warning her sister that she was soon to follow.

"Sheriff's officers, masons, justices of peace, and the officers of the regiment quartered at Leith, who were friends of Captain M. all came to his aid in hopes of detecting or frightening away his tormentor, but in vain. Sometimes it was said to be a trick of somebody outside the house, and then they formed a cordon round it; and next, as the poor sick girl was suspected, they tied her up in a bag; but it was all to no purpose.

"At length, ill and wearied out by the annoyances and the anxieties attending the affair, Captain M. quitted the house, and Mr. W. brought an action against him for the damages committed by lifting the boards, breaking the walls, and firing at the wainscot, as well as for the injury done to his house by saying it was haunted, which prevented other tenants taking it."

It is not alone in the records of the past, that we are to look for proofs of unhappy or mischievous spirits haunting the places associated with their earthly existence, for we can quite as readily find evidence of their presence in our day. Their attraction to certain localities, is as strong now as when the evil spirits "besought him much that he would not send them away out of the country." There is scarcely a week, in which there are not accounts in our daily and weekly journals, of cases in which the varied manifestations of this class are demonstrable to all who will take the trouble to witness or investigate them.

A correspondent of the *Richmond Whig*, in a letter from Buchanan, Va. of date Jan. 7, 1871, related some remarkable occurrences, which at that time were engrossing the attention of the inhabitants of that town.

For six weeks previous to that date, the house of the Rev. G. C. Thrasher had been the theatre of many curious and ghostly exploits. The commencement of these was the extraction from Mr. Thrasher's

corn-crib while the door was securely fastened, of a sack of corn which was found poured on the ground.

"Then night after night it came, performed its fantastic tricks, opened windows barred on the inside, and doors locked and guarded scattered furniture and the utensils of the culinary department hither and thither, and went away unperceived, despite the fact that each night the house was guarded inside and around, by vigilant neighbors armed to the teeth, and eager to capture or detect the bold hobgoblin who had time and again passed through their ranks unseen.

"Three evenings ago Mr. Thrasher went over to Dr. Wood's residence, and while there heard his little children whom he had left at home, ringing a bell, and at the same time heard a violent knocking at the door, and on approaching, being armed with a shot gun, and accompanied by Dr. Wood, distinctly heard his little son inquire of the unwelcome visitor, what it wanted. A reply was given, but in an indistinguishable mumble, resembling as Dr. Wood describes it, a confusion of voices coming from the ground. Both gentlemen affirm that not the least trace of any person or thing was visible, although every nook and corner of the premises were carefully examined, nor could any person in the house produce the sounds they heard, no one being at home at the time except his three little children, the eldest a brave little boy of twelve summers who with pistol in hand was interlocuting the hobgoblin, who had puzzled the grayest heads in Buchanan. . . .

"If you doubt this statement I would refer you to the most respectable gentlemen of Buchanan and its vicinity, and to Rev. Mr. Thrasher himself, who is a gentleman of high standing, and a minister of the Baptist Church."

A correspondent of the *Richmond Despatch*, under date of Jan. 24th, said: "The next evening the visit was made before five o'clock, and the kitchen window broken, but notwithstanding there was snow on the ground no tracks or traces of the mysterious visitors were to be found: indeed no tracks had ever been seen. . . . It, she, or he, now began to knock violently at the front or back door. The noise was generally heard from three o'clock in the afternoon till eight in the evening, and would consist of very loud and rapid knocks. Mr. Thrasher would sit in his chamber with the door opening into the passage, and on the first knock would rush out. The knocking would continue until he reached the outer door, but on throwing it open he could see no one, although there was no place for some distance in which a man could hide. Every stratagem was resorted to, such as sending persons on each side of the house; but all in vain."

This writer also states that a violent noise like that made by a man jumping up and down on heavy boot-heels, was distinctly heard in the hall, but upon their instantly rushing out nothing was visible. Mr. Thrasher's house was situated on a hill, in full view of the whole town, and a man at the front door, in daylight, when and where many of these noises were heard would almost certainly have been seen, even if no one had been especially on the watch.

A correspondent of the *Lexington (Va.) Gazette*, furnished some further particulars. He writes :

"His ghostship has entirely changed his tactics again. . . . He has grown still more persistent and violent in disturbing the inside of the house, turning the beds topsy-turvy, throwing trash and chips about the house, upsetting barrels of apples in the garret, etc. . . . Friday afternoon, while the family and their guests were sitting in the parlor, chips would fly about in a mysterious manner, and no one could be detected in throwing them."

This writer also states, that while two gentleman whose names he gives, were sleeping in the house, what appeared to be a man entered their room and after approaching the bed retraced his steps and descended the stairs, and immediately ascended them again, while the door of Mr. Thrasher's room which had been locked, opened and shut five or six times. In another room where another visitor was sleeping, the coverlids of his bed were pulled so violently as to awaken him, but on jumping up he could neither see nor hear anything.

"Saturday evening, Rev. Mr. Whitescarver felt too unwell to go to church and was lying on a sofa in the parlor, while Mrs. Thrasher and children were in the dining-room ; the folding doors between the rooms being open. Suddenly something heavy was heard to fall in the passage, and Mr. W—— went quickly into the dining-room and opened the door leading into the passage. He found a stick of wood lying on the floor, and while talking about it another fell, until eight or ten large sticks of wood were gathered up. . . . Mr. Thrasher says he has abandoned all hope of solving the mystery and is heartily tired of chasing shadows, but that he cordially invites any one to his house who may be disposed to investigate the affair, and will give full possession to any committee who desire to solve it."

Many other incidents are related, among them those of appearances of men, who when approached unaccountably disappeared.

The disturbances continued for a period of four months, or until a few days previous to the time when Mr. Thrasher unable longer to bear them, moved from the premises. A period of time sufficiently

long to permit the fullest observation of the phenomena, and to provide means for the detection of trickery and deception, if any existed, but no clue was discovered which led to the solution of any part of the mystery.

Being somewhat interested in the accounts of these events, I addressed a note to the Rev. Mr. Thrasher, asking for information from him in relation to them; and his reply was as follows:

"Buchanan, Va., Jan. 21, 1871.

"DR. E. CROWELL.

"DEAR SIR. Your favor of 15th inst. has been received, and contents noted, and in reply I would say that the letter published in the *Richmond Whig* is in the main true. The mysterious knockings continue, generally commencing at 3½ o'clock in the afternoon, and continuing at intervals until about 9 o'clock in the evening. My children, consisting of three sons varying in age from three to eleven years, have seen the form of a man, have spoken to it, and sometimes they receive incoherent answers. What it is, or can be, I am utterly at a loss to know or conjecture. I have done my utmost to find out the mystery, but all is of no avail.

"Respectfully yours,

"GEO. C. THRASHER."

In another letter to me, dated Jonesborough Tenn. May 6, 1871, the place to which he had removed,—he writes:

"The manifestations continued at my house in Va. for four months, and only ceased about one week before I moved to this place. I have not been able to make any discovery as to the cause; it is still wrapped in profound mystery. Should I ever discover anything more in relation to it I will make it known."

The following narration I received from the lips of the two witnesses to the occurrences; Mr. and Mrs. B—— with whom I am intimately acquainted, and for whose veracity I will vouch as I would for that of members of my own family. I know no more truthful persons: they are intelligent and well informed, and up to the time these events transpired, had no faith whatever in ghosts or so-called supernatural agencies. I will here copy from my notes, taken about two years after the occurrence of the events, and at the time they were related to me by them.

In the year 1869, a gentleman and his wife, without children, who had but recently arrived in Brooklyn N. Y. rented a house in the southern portion of the city, into which they moved. The building stood apart, with no other buildings on the same block, and was an

old-fashioned country dwelling, and had been vacant for some time when Mr. B—— engaged it, without any knowledge of its previous history.

A portion of their furniture had been brought into the house, and Mrs. B—— in the afternoon was alone engaged in arranging it, when she was startled by the sounds of voices in the basement, apparently of persons engaged in a dispute. These in a moment were followed by a sound as of something falling to the ground. She thought some person had entered with her husband by the basement door, and that he had been assaulted, and under this impression she rushed down the stairs, only to find the basement empty, and the doors securely fastened from the inside.

She was not in the least superstitious, but was bewildered by the strangeness of the occurrence, and upon the return of her husband related the circumstance to him. Mr. B—— smiled at the supposed hallucination of his wife, and nothing more was said about it until they sat down to their evening meal, when Mrs. B—— jestingly remarked; "If there are ghosts here, I hope they will not begrudge us our food." Instantly three loud raps were heard upon the door at the opposite side of the room, which opened to the basement stairs, followed by a gurgling choking sound, which commencing at the door seemed to continue and approach the table where they were seated. Here it ceased. Their supper as may be supposed was a hurried and light one.

They had arranged their bed temporarily in a room on the main floor, and upon retiring the door between their room and the next was left open, as also was the one opposite this, opening to the kitchen, and soon after the light was extinguished all the covers to the stove openings appeared from the sounds to be dancing and jumping, while various other kitchen utensils were apparently thrown about the room. Mr. B—— arose and struck a light and entered the kitchen, where every article was precisely as it had been placed by his wife. He returned to bed, but had not yet slept, when suddenly they were aroused by the sounds of some heavy body falling upon the floor in the room above them. It seemed as if all the ceiling of that room had been thrown down at once. They both rushed upstairs, where they found all quiet, and the ceiling in perfect condition. No furniture nor anything movable had yet been carried into these upper rooms, and nothing was visible but bare walls.

This ended the disturbances for that night, and the next day Mr. B—— repaired to the house of a friend, to whom he related his experiences. It so happened that this friend had some knowledge of cir-

cles for spirit manifestations, and he proposed that he with two other gentlemen should come over in the evening, and that they together with Mr. and Mrs. B——, should hold a séance, and see what would come of it. This proposal after some hesitation on the part of Mr. B—— was agreed to, and in the evening the parties assembled and seated themselves around a table, with their hands resting upon it. Raps were soon heard, and after a few minutes upon inquiring who it was that had made the disturbances the previous night, the answer was given : " Aunt Jane S—— made the noises." " Who is she," was asked ; when, at that moment Mr. B—— was seized with a sensation of choking, as if a handkerchief had been passed around his throat and tightly drawn, and the difficulty of breathing was so great that both he and the others were much alarmed for his safety, but it passed away as suddenly as it occurred, and then by the raps it was communicated that Aunt Jane S—— (the name in full being given) formerly occupied that dwelling alone ; that a Mr. J—— and his two sons, had murdered her by choking her with a handkerchief ; the object being to obtain her money ; that it was the sons who performed the deed, while the father looked on ; and that they had obtained all her money, excepting one deposit that had been made in a corner of the cellar, and if they would dig for that they could have it.

Upon this she was requested to move the table and to place it over the spot where the treasure was buried, supposing that by retaining their hands upon it she possibly might effect this, but great was their surprise when they saw the table arise in the air, free itself from their hands, and passing over a moderately sized stove, descend upon the floor in one corner of the room. They then inquired further, and were told that the deposit was covered with short boards, and some pieces of old cloth, and the whole with earth.

The parties now left—Mr. and Mrs. B—— with them, as they had determined not to pass another night in the house—after appointing the afternoon of the ensuing day, as the time for exploration. When the hour arrived, provided with a spade, they all entered the cellar, and soon penetrated to the boards and old cloth at the spot designated. These they removed, and one of the gentlemen present forced the spade further into the earth, when at this moment a loud sepulchral groan fell upon their ears. The spade was dropped, and each gazed wildly at the other, fully impressed that this was more than they had bargained for, but nothing more then occurring they regained their courage, and Mr. B—— took the spade, and in his turn vigorously forced it into the earth, but here another groan, if possible more unearthly than the former fairly electrified them, while the effect upon

Mrs. B—— who held the lamp, was to cause her to drop it, and they were plunged into total darkness. They were ;

“ Five minds with but a single thought ;
Five hearts that beat as one.”

as they started for the stairs, leading from this abode of terror. There was no time for interchanging courtesies, and the only lady among them, Mrs. B—— was the last to make her exit.

Mr. B—— now made inquiries of the neighbors as to who had formerly inhabited the place, when he was informed that for many years the sole occupant had been a woman, whom they called Aunt Jane S—— : that she was exceedingly penurious ; that she died suddenly, no one being present ; and that no cause could be assigned for her death : that after her decease, sums of money were found buried under almost every tree, of which there were a dozen or more upon the place.

Upon inquiring about the Mr. J—— whom the spirit accused, Mr. B—— found it was the name of the person from whom he had taken the premises ; that he had two grown sons, and that his sudden accession to wealth shortly after the death of the old woman, had been a common topic of remark amongst his neighbors.

Noises and disturbances of one kind and another daily occurred while Mr. B—— remained in possession of the house, but as they lodged elsewhere they escaped the nocturnal annoyances, and in about ten days, they removed from the house altogether.

The question will arise in the mind of the reader ; “ Why did not Mr. B—— take further steps to discover, and appropriate the buried treasure ? ” This question arose in my own mind when Mr. and Mrs. B—— related the story to me, and I made the inquiry, and the answer was : “ We never believed in ghosts until then, and even then we saw nothing. All the evidence we had were the noises, movements of tables and other objects, and the rapping, but these together with the suspicion that a murder had been committed, produced such a feeling of horror that we had but one desire, and that was to remove as soon and as far as possible from the place, and we have had no desire since to revisit the spot.”

It may also be asked “ Why did not Mr. B—— follow up the trail against Mr. J—— and his sons ? ” The reply is : Evidence like this is not admissible in a court of justice ; he did not consider the investigation of this case particularly his duty ; not being a Spiritualist, he neither had faith in nor understood the philosophy of these disturbances and revelations, and prudently, and naturally, being a stranger

in Brooklyn, he desired to avoid all ridicule and trouble, and so abstained from action in the premises. There can be no doubt that when public opinion becomes more enlightened and will tolerate the narration of such occurrences in society, that the ends of justice will often be promoted through similar revelations.

Upon the corner of G—— and A—— streets, in the city of Brooklyn, stands a large commodious house. The lot adjoining is cultivated as a garden, as is also the space in the rear, and thus the house is detached from other buildings. In the year 1863 a relative of mine, Mrs. W—— moved into this house with her family. This consisted of herself, husband, two young daughters, and a son. Mrs. W—— and myself have been acquainted and on intimate terms from childhood, and I can vouch, not only for her entire reliability but also for her sound practical sense and strength of character.

During the first week of their occupation of the premises, the only thing that occurred to excite attention was that whenever late at night a candle or lamp was taken into the hall while proceeding to admit one of the family, it would invariably be extinguished before reaching the street door, and this notwithstanding any degree of care that might be used, and in the absence of any draught of air.

In the second week of their tenancy, one day Mrs. W—— was with her youngest daughter—a child of ten years of age—occupied in the basement dining-room; all the other members of the family including the servant being absent, and all the outside doors having been secured by her, when she heard footsteps descending the stairs, and listening, she heard them approach the door of the dining-room and at the same time heard the rustling apparently of a silk dress near the door. She was surprised to hear a person in the house and opened the door, but no person was visible, and she with her daughter then inspected the hall, closets, kitchen, and every place on that floor, and from there ascended and made the strictest search over every part of the house, without success.

In a few days thereafter a similar occurrence took place, with similar results, and was repeated at intervals during some months. One evening, Mrs. W——, her son and eldest daughter being absent, and her husband with the youngest daughter being in the back parlor; he reading, and the child lying on the sofa, and the door opening into the main hall being ajar, they heard footsteps tripping down the stairs from the floor above, accompanied by a rustling sound as of the dress of a female. The steps as they approached the partially open door became more distinct, and Mr. W—— lowering his book remarked to his daughter; "My dear, your mother has returned; but how did

she get in?" and in the full conviction that Mrs. W—— had returned, he approached the door, threw it open, and entered the hall, when to his surprise—the hall being lighted—he found no person there. He then remarked to the child; "Your mother is trying to surprise us." After listening a moment and hearing no further sounds, he called Mrs. W—— by name, then went from room to room becoming more interested in the search, inspecting every closet, and every place where a person could secrete, until every portion of the house had been searched, but in vain.

Mrs. W—— returned home in a short time thereafter, and upon hearing of the occurrence she remarked; "It must be the invisible lady whom I before heard."

A few days after this, Mrs. W—— with her two daughters were sitting in the back parlor. It was evening, and with the exception of the servant who was in the kitchen, they were alone in the house, when the same footsteps were again heard descending the stairs from the floor above, accompanied by the same rustling noise, and approached the door as before, and when this was opened by Mrs. W—— nothing was seen or heard, and from this time these peculiar sounds were heard at intervals by all the members of the family so that they became somewhat unpleasantly accustomed to them.

Several times Mr. W——'s hat was struck from his head while descending the stairs, or passing through the hall. This always occurred in the evening, and at one time his hat was struck with such violence, that for a moment he felt quite certain it was done by some person with designs against his person or life, but as it occurred in the light this suspicion had to be dismissed.

Thus one year passed. Mrs. W——'s courage had inspired the other members of the family, and they had lost nearly all sense of fear. Excepting to two or three intimate friends, these events were never alluded to. At that time I had no faith whatever in ghosts, and though I listened patiently to what was said, I believed the cause of all this to exist alone in their imagination, and even expressed my opinion to this effect.

It was one year from the time they had taken possession of the premises, in the month of May, when one day about three o'clock in the afternoon, one of the servants being in the kitchen while another recently engaged was busy on the second floor, and Mrs. W—— was sewing in the back parlor, that the latter was startled by hearing an angry exclamation, followed by the servant who had been employed above rushing down the stairs, through the hall, and from thence into the basement, and upon Mrs. W—— following her, she

found the girl giving angry vent to her feelings to the other servant, saying she should remain no longer in the house, that she was not used to being watched and followed as if she were a thief. She added that Mrs. W—— had been upstairs all the day before, and nearly all that day, dodging around and watching her. Mrs. W—— replied; "Why you must be out of your mind. I was not upstairs yesterday when you were there, neither to-day have I been there since morning, and then only for a moment. I have been in the back parlor with my daughters all the rest of the time." Mrs. W—— says the girl looked at her wonderingly, and then inquired, how long since she had changed her dress. Mrs. W—— replied "I have not changed it to-day, and it is the same I wore yesterday," and then inquired in what dress she had seen her. The girl replied; "In a mussy white dress." Mrs. W—— could not persuade the girl to resume her work, and she left in the full belief, that Mrs. W—— had deceived her. The other servant affected to laugh at her friend being frightened at a "spook" but she also suddenly left a few days thereafter.

Mrs. W—— could not regard this affair so lightly as she had regarded the previous occurrences, but said nothing about it to any but the members of her family. In about a week thereafter a sister of mine visited her for a few days, and at night was assigned a room opening upon the hall on the same floor. At breakfast, the morning succeeding her arrival, she inquired of Mrs. W—— who it was that walked the floor of the hall for such a length of time in the night. She said it appeared to be somebody in slippers. Mrs. W—— gave an evasive reply and the subject was dropped. The second night my sister had retired and had extinguished the light, and was nearly asleep, when she was aroused by the same footsteps, and arising she opened the door and looked into the hall, but could perceive nothing, nor did she then hear any sound of footsteps. She then closed and carefully secured the door, and returned to bed, and had nearly composed herself to sleep, when she felt as if two hands were pressed upon the bed over her chest, and at the same moment she also felt what appeared to be the breath of a person upon her face. This alarmed her and she sprang from the bed, struck a light, and to her amazement could find nothing to account for the sensations. She looked under the bed, and examined the fastenings of the door, but all was as when she retired. Her first impulse was to leave the room, but the evidence of her senses that nothing was there reassured her, and leaving the light burning she again returned to bed and was not again molested. The succeeding night she changed her quarters.

Mrs. W. had resided in this house three years when a Scotch gen-

tleman, a friend, arrived in Brooklyn and became a temporary inmate of her family. He was assigned the rear room on the second floor, the windows opening upon the garden, where he passed the first night. The next day towards evening, Mrs. W—— being in the garden, she was there joined by the gentleman; he had left the house early in the morning and she had not met him since the preceding evening. She inquired, how he had rested the previous night? He replied: "I was about to speak to you of that, and would like to occupy some other room to-night, for I passed a restless night. I was much fatigued when I retired, so that in a few minutes I was in a sound sleep, but was soon awakened by what appeared to be a heavy weight pressing upon my breast. With considerable effort I sprang up, and as distinctly as I now see you, I saw an unearthly-looking creature sliding off at the foot of the bed. I struck a light, but nothing was visible. I examined the door and window fastenings, and found everything as I had left it. Leaving the gas burning I then determined if possible to sleep, but in vain, as I would no sooner lose consciousness than I would be aroused by a low soft tread passing to and fro through the hall, and each time it approached it halted at my door. It occurred to me that this might be some member of the family; I opened the door, went out and passed through the hall, peering in every direction, but made no discovery. I then asked: 'Who is there?' but received no reply. I stood and listened but heard nothing; and after repeating this two or three times I returned to my room, and leaving the gas burning again retired. But madam," said he, "that same tramp I heard until the dawn of day, and the first sound sleep I obtained was after sunrise."

As Mrs. W—— declared to me, she now felt very nervous over these occurrences, as others also had been thus annoyed, and some had even heard sighs and suppressed groans; and hardly knowing what she said, she remarked to Mr. S—— that perhaps sleeping in a strange room had excited his imagination, and probably he would not find any recurrence of these things. Whether this observation had any influence upon him, or whether his mind was relieved by unburdening it to another, at any rate he decided to occupy the room another night, and after that continued to sleep in it for nearly a month.

After he had occupied it for a few nights Mrs. W—— proposed to change his apartment, but he said; "No I have become acquainted with the spirits; we are very good friends now. There is more than one, we often commune together." Before his departure he conversed more freely with Mrs. W—— about the house. He said it was

haunted, and that he became fully satisfied of this the second night, but declined stating what evidence convinced him. He advised her to keep silence regarding the subject and especially on account of her children. As to others few could comprehend these things, or would admit that spirits return to annoy mortals, but he for one had proofs aside from these, and knew that they did return.

Mrs. W—— further said: "There are many occurrences similar to these which I could relate. There was one room that I always had superstitious feelings in entering, even at noon-day. It would be difficult for me to define the feeling, but it would always come over me when I entered it, even without any remembrance of former feelings. I have not spoken of these things to persons outside my family, and immediate relatives. I cannot say I had any fear, although I felt that some unseen beings were often wandering through the place.

"One afternoon my youngest daughter with three or four companions, were playing in the garden, when suddenly one of them stopped and exclaimed: 'O Annie see that little girl and pale lady up there, at the window!' They all looked and saw the child, with its hands upon the window-sash, and its face close to the glass, while the lady stood beside it. Both were dressed in white, she very pale, and her expression sad and gloomy. In a minute, my daughter followed by the others—all excited—rushed into the house, and inquired of me what lady and little girl were up in the back room. I replied that there was no person there, and that they were mistaken, but I could not convince them, and they searched the house—of course without avail—and for a long time they were positive in the belief that the white lady—as they named her—and child escaped them.

"The same apparitions were seen subsequently at the same window, from the garden, by a lady and gentleman who were visiting me.

"At that time I had not the least faith in ghosts or spirits returning to earth, and I could not realize that these disturbances were supernatural. Perhaps it was on that account that I felt so little fear. I think similar occurrences happening now would impress me more forcibly, as I have some degree of faith in the ability of spirits to return, which would cause me to regard such things more seriously."

This house had been unoccupied for about two years previously to the time when Mrs. W—— engaged it, and with many persons it had the reputation of being haunted; but no rumor of this kind reached Mrs. W—— until about a year after she had moved into it.

There is reason to believe, that advanced spirits are unable to directly exert power over gross matter. The lower the plane upon

which a spirit exists ; other conditions being equal ; the easier it is for it to produce physical manifestations, and we find in all cases where these phenomena are produced, and where the truth can be ascertained, that some gross, or at least unadvanced spirit is present, who is the immediate operator.

Why spirits of this class can more readily operate on earthly substances, is not positively known, but we have reason to believe, that it is attributable to their yet retaining some of the gross though invisible elements of earth, which constitute a connecting link or medium, uniting them with visible matter, and by which they are enabled to control and direct the forces requisite to move material objects ; to produce audible sounds ; and even to render themselves visible to us. These spirits are generally of limited intelligence.

But all spirits on a low plane have not the power to produce these phenomena. The power appears to be exceptional, not general. Why some of these should possess it above others of the same class, we have no clearer knowledge of, than we have of the reason why some persons in this life should possess psychological, or mediumistic power in a greater degree than others. One fact appears to be well established, which is, that as these spirits progress they lose it, and with it their manifestations cease.

In every instance, where I have had full opportunity to investigate this subject of physical manifestations, where they occur through mediums, I have been assured by the intelligence, that the mortal medium is directly operated on by one or more of such spirits, whose peculiar powers in their turn are used by spirits of a higher order, and that these latter form a band or circle surrounding and protecting, the earthly medium, and directing the exercise of the power or force.

These superintending spirits also are not necessarily always on an exalted plane, at least as to wisdom ; but are sufficiently progressed to be animated by an earnest desire to benefit the human race, and so far as they understand to lead us from error into a clearer light, and a better mode of living.

The majority of all physical manifestations that occur apart from a medium, are the productions of one or more of these undeveloped spirits, sometimes actuated by a love of sport or unintentional mischief, at other times by a desire to attract the attention of mortals to their existence and presence, while with others, and these are in the minority, the object appears to be to annoy and render unhappy the objects of their dislike, and they sometimes seem to be actuated by a deep seated malice that extends to all whom they can reach, and even as in our life we find those who take a fiendish satisfaction in inflicting

pain and injury, so in that life some unhappy spirits are yet afflicted with a similar unfortunate disposition. There are fortunately, few of this latter class.

During the first three years of my investigation of spiritual phenomena, I visited all convenient places where these phenomena were reported to occur, and though I often found the families or persons where they occurred not impressed with the belief of the agency being a spiritual one, they always agreed as to the facts themselves, and always desired to avoid attracting notice to them. I also found that the persons first noticing and relating the occurrences had invariably been sneered and laughed at by those around them for their credulity, but I also found that generally these latter had been compelled to assent to the opinions of the former, as to the verity of the occurrences, when they examined for themselves, the evidence being too strong for their incredulity. All fair minded, intelligent persons, who will take equal pains to examine into some of these occurrences so frequently reported in our public journals, I am quite certain will confirm my experience by their investigations.

" All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

" We meet them at the door-way, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

" There are more guests at table, than the hosts
Invited ; the illuminated hall
Is thronged with quiet inoffensive ghosts,
As silent as the pictures on the wall.

" The stranger at the fireside cannot see
The forms I see, nor hear the sounds I hear,
He but perceives what is ; while unto me,
All that has been, is visible and clear.

" We have no title-deeds to house or lands ;
Owners and occupants of earlier dates,
From graves forgotten, stretch their dusky hands,
And hold in mortmain, still, their old estates."

LONGFELLOW.

CHAPTER X.

PREDICTING FUTURE EVENTS!

"To another ; prophecy."—I. Cor. xii—10.

IT requires but slight attention to the different passages of Scripture, in which the term *prophecy* is used, to determine that it does not ordinarily signify the forecasting of future events : but the term is more generally used by biblical writers to comprehend all spiritual utterances through prophets, or mediums. Paul used the term in this comprehensive sense when he said :

"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all : he is judged of all. *And thus are the secrets of his heart made manifest* ; and so falling down on his face he will worship God, and report that God is in you of a truth."—I. Cor. xiv—24, 25.

In the light of modern inspirational mediumship, we readily understand that what Paul here said was equivalent to saying ; "But if all who speak do so under inspiration, or under spirit control, and utter that which is beyond their own unaided powers, then all who hear them will be convinced, and especially if it should happen that the speaker should make known the secrets of their hearts." This conviction in the minds of the hearers of the truth of their utterances, could not be expected were the subject to exclusively relate to events in the future, but general inspirational speaking upon subjects of present importance, would be admirably calculated to produce the effect Paul mentions.

There can be no question, that "prophecy" included all the inspired utterances of the prophets, among which were sometimes but not generally, predictions.

This view of the subject is supported by many other passages ; as in I Cor. xiv—29 :

"Let the prophets speak to two or three and let the other judge."

And again the 14th verse of same Chapter reads ;

"If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn and all be comforted."

In Acts xxi—9 it is also said ;

And the same man had four daughters, virgins ; which did prophesy."

Or speak under spirit impression, or control, as hundreds of young women speak to day.

It is in this sense, that the Thessalonians are exhorted by Paul, to

"Quench not the spirit. Despise not prophecyings.—Thess. v—19, 20.

That the prophets themselves, like modern mediums, did not always deem the impressions or communications they received, relating to the future, as infallible, although they believed them to be directly from God, is evident from the answer of Elijah to Hazael, who was sent by Benhadad king of Syria, to inquire whether he would recover. The answer was :

"Thou mayest certainly recover, but the Lord hath shown me that thou shalt surely die."

It is seen by this answer that the prophet had in view the possibility of the failure of his prediction, and he prudently answers with a reservation, to provide for the possibility of the event falsifying the prediction. Very much as a sensible modern clairvoyant medium, when asked ; "Can we depend upon this prediction ?" would answer ; "It may not so happen, but this is what I am impressed to say."

Through Charles H. Foster, the celebrated clairvoyant, I at one time inquired of a spirit-friend who had just given me convincing evidence of his identity ; "Can spirits generally foresee what is to happen to us on earth ? If so to what extent ?" The answer was ; "Only by tracing from cause to effect. We can at times see very clearly ; but not always."

At another time, a spirit with whom I had often communicated, had confidently predicted the results of a long journey to a relative of mine, and in answer to my question whether he had acquired positive knowledge of these results, or if it was only a supposition, he assured me that he had taken the pains to trace my friend through the course of her journey to its termination, and that he spoke from positive knowledge. I then inquired, how it was that the spirits controlling and assisting at the *Banner of Light* circles, could not foresee the great fire in Boston, which destroyed the *Banner of Light* establishment, in which so many spirits were interested ? His answer was : "Speaking for myself, I can trace the course of an individual through a long space of time in his motives and actions, and their results, but I cannot foresee any event that does not have its origin in some design, or action of his. That fire probably originated in accident, in which no person had any direct motive or part. Spirits must generally have some point to trace from, and this we have, in the motives and actions of individuals ; but apart from these we usually have none."

At one of Mrs. Conant's circles in Boston, the controlling intelligence was asked. "Do spirits know of the future affairs pertaining to this world ?" The reply was : "Only by comparison. They

Know that certain effects will follow inevitably certain causes, and they being able to see these causes while you are not, can thus more readily perceive the future. . . . Life is a mathematical problem : the past, present, and future, are connected. They who understand the present clearly, and know the past, can judge very correctly concerning the future. Astronomers can predict with positive certainty, the approach of certain changes in the heavenly bodies. How can they do this ? By study and mathematical demonstration ; by comparing the past with the present ; and judging, in connection with the future. Life in the absolute admits of no division ; the past and future, are in the absolute, the whole ; the present."

The controlling intelligence of the late A. B. Whiting, an inspirational speaker of great power and clearness, said :

"I can read their past and present like an open book, and from the tendencies and circumstances there revealed, the character of the person, and other data and relations, I can forecast the future much as you would calculate and solve a mathematical problem, and with the same accuracy. I do not claim infallibility. An error may occur in the figures of the most practical mathematician ; so there may in mine ; but with about the same infrequency. I never say anything positively, of which I am not certain as I am that 'figures cannot lie.'"

Friendly spirits often perceive future events in the lives of us mortals, and sometimes they impress our minds with a strong conviction that they will take place, and when these impressions are realized the *modus operandi* becomes a perplexing question, as the agency of our unseen friends in the matter is not often suspected. This undoubtedly is the key to a correct understanding of the following story, related by Dr. Millingen, in his *Curiosities of Medical Experience* p. 301.

"The singular sympathies that forewarn a future union between the sexes, have in some instances been most surprising. The following example that came within my knowledge, is perhaps one of the most singular. Mr. —, a brother officer of mine, was a man of taciturn and retired habits, seldom frequented public places of amusement, and when there, felt anything but gratification.

"One evening after dinner he was however prevailed upon to go to a ball. We had not been long in the room, when to my utter surprise he expressed great admiration of a young lady who was dancing, and what still more amazed us all, he engaged her to dance. Such an act of apparent levity on his part, struck us as a singularity which might have been attributed to an unusual indulgence at table,

had not the contrary been the case, for he was remarkably abstemious.

"The dance was scarcely over, when he came to me and told me with a look of deep despondency, that his lovely partner was a married woman. The tone of sadness in which he addressed me was truly ludicrous. A few minutes after he left the ball room. The strangeness of his conduct led me to fear that his mind was not altogether in a sound state, but I was confirmed in my apprehension when he told me the following morning, that he was convinced he should be married to the object of his admiration, whose husband was a young and healthy clergyman in the neighborhood.

"Here matters rested, and we both went abroad. We did not meet until three years after, when to my utter surprise, I found that his prediction had been verified. The lady's husband had died from a fall from his horse, and the parties were married. But what rendered the circumstance still more strange, is, that a similar presentiment was experienced by the young lady, who on returning from the ball mentioned to her sister with much emotion, that she had danced with a stranger to whom she felt convinced that she was destined to be married. This conviction embittered every moment of her life as despite her most strenuous endeavors, she could not dismiss the stranger from her constant thoughts, reluctantly yielding to the hope of seeing him again."

That many instances occur, where upon their first meeting individuals of opposite sex are pervaded by feelings of absorbing interest, each in the other, and are irresistibly drawn together, is well known, but I can perceive no reason to doubt, and many reasons to believe, that in very many cases the fancies that bring persons into matrimonial relations, are impressions made by spirits, generally with good intent, but sometimes with mischievous or even vicious designs. Marriages are many times literally made in heaven, but if unhappy spirits in the other place sometimes arrange them, such marriages must as literally be made there.

I much doubt whether mortals ever truly prophesy of themselves; all their knowledge of future events probably being received by direct spirit impression; this foreknowledge fortunately, being primarily limited to that inner spiritual state, where as a rule, it could only be safely or profitably exercised.

With our present knowledge of the frequency and force of spirit impressions, we can reasonably conclude that this explains the mystery which at first view, would seem to surround the person whose prediction was so singularly verified in the following remarkable story

which I copy from Mr. Howitt's second volume of *The History of the Supernatural*, p. 42.

"Dr. Woff mentions in his travels, that being at Aleppo in 1822, at the house of John Barker Esq. British Consul-General of Aleppo, and Antioch; he was inquiring after Lady Esther Stanhope. 'She is crazy undoubtedly,' said Mr. Barker, and he told him in proof of it, that she kept in her house a French gentleman of the name of Lustenau, who had formerly been a general of Tippoo Sahib, in India, and who was deemed a prophet. He had declared to Lady Esther, the precise day and hour of Napoleon's escape from Elba.

Mr. Barker then, in the presence of Mr. Maseyk, the Dutch Consul, read a letter of Lady Esther's, dated April 1821, begging him not to go to Aleppo, or Antioch, as M. Lustenau declared that both those places would be destroyed by an earthquake in about a year. The time had nearly arrived, and M. Derche said that she had recently warned him not to go to Aleppo, for that it would be destroyed by an earthquake in less than a fortnight.

"Those gentlemen made themselves very merry over the prophecy, at dinner. A few days afterwards Woff quitted Aleppo in the afternoon, and encamped that evening on the road to Lataika, in the desert, near the village of Juseea. As the people of Juseea were talking with Woff, and the people of his little camp, they felt the first motions of an earthquake. In another instant the village of Juseea disappeared, being swallowed up by the gaping earth, and the thunder as of cannon came from a distance. Shock after shock succeeded, and presently came troops of wild Arabs and Bedouins flying over the plains on their terrified horses, and with the hoods of their burnouses drawn down, crying as they fled past one after another; 'This is of God! this is of God!'

"Woff immediately sent an express messenger to Aleppo, to Mr. Barker. He found the whole of Aleppo, Antioch, Lataika, Hums, and Haina, had been destroyed by the earthquake; with all the villages for twenty miles around; and that sixty thousand people had been plunged at once into an awful eternity. Mr. Barker himself had escaped marvellously, by creeping with his wife and child of six years old, from beneath the ruins of their house.

"Amongst those who perished in the ruins of Aleppo, was Ezra de Piccitto, a Spanish Jew, the Austrian Consul-general of Syria. He was a man detested for his tyrannies by the inhabitants of all nations. A hundred days before the earthquake, he had sent an Austrian subject out of the town in irons. A Turk who had heard of it, coolly asked M. Maseyk to count a hundred upon the beads which he held,

for said he: 'On the hundredth day from this act of his tyranny, Ezra de Piccitto will die.' This in fact was the hundredth day, and as M. Maseyk had counted the ninety-ninth head, the earthquake came, and Piccitto was killed. This M. Maseyk told Dr. Wolff himself."

The explanations of the processes, by which spiritual intelligences can calculate and predict the occurrence of future events in the lives of individuals, as given in the spirit communications already quoted in this chapter, do not seemingly apply to strictly terrestrial events and phenomena like this earthquake; but that some spirits possess a faculty whereby they at least sometimes, foresee such events, is not only proved by this well-authenticated account of Dr. Wolff's, but by numerous other well-attested instances in which events have been predicted, in which mortals had no agency. We believe the events are foreseen by certain spirits advanced in wisdom, or who are exceptionally but naturally, endowed with the faculty of discerning the future, and that they sometimes impress this knowledge upon the minds of certain mediumistic persons, as was probably done in this case.

Volumes could be written, filled with recitals of predictions fulfilled, many of them pertaining to our times and well substantiated. From a poem entitled "The Canal" composed seventy years ago, by our then minister to France, Joel Barlow, I quote the following prophecy:

"Ah speed thy labors, sage of unknown name:
Rise into flight and seize thy promised fame.
For thee the chymic powers their bounds expand;
Imprison'd lightnings wait thy guiding hand.
Unnumbered messengers in viewless flight,
Shall bear thy mandates with the speed of light."

To this revelation of the then future but now realized, Magnetic Telegraph, his living, lineal descendant, Warren Sumner Barlow, thus responds:

"The lightning from the clouds was caught,
And vitalized with living thought.
Our Franklin reigned the flaming steed,
While Morse subdued him to our need:
Whose heart propels electric fires,
Around the world, on slender wires."

In the course of my investigations, I have had but one prediction communicated to me by spirits, where the time set for its fulfilment has yet elapsed. On the 24th day of February 1871 the spirit of Dr. Davis, with, whom I was communicating through his medium,

Dr. Slade, said to me, that in the course of his and my father's examination of my affairs, they had perceived that within three years from that time I would come into possession of some property, from the decease of a relative; or properly speaking I would have the management of it.

There is an aged lady, a relative upon whose demise some property will descend to my family, and I at once concluded that the prediction could only relate to her. The day succeeding the reception of this communication, I wrote out the words of the prediction, with date etc., and enclosed the paper in an envelope, and before sealing it I showed the memorandum to a brother-in-law, he agreeing with me that it could only apply to this aged lady, upon whose decease his family also would share in the property. I then sealed the envelope and deposited it in my safe, no other person having any knowledge of the prediction, where it remained untouched until December 12th 1873, when in presence of three persons, one of whom was the elderly lady referred to, I removed and opened the envelope and read the contents.

On the previous day, December 11th, my brother-in-law above mentioned had passed away in the prime of life, after a brief illness, leaving me executor of his will with power to manage his estate, a duty in which I am now engaged. From the time the prediction was made, to the time of his death, was two years nine months and seventeen days. It is remarkable that he should have been the only person to whom I made known the prediction.

As appropriate to this matter, I would state that on the 9th of the month succeeding the passing away of my brother-in-law, while the Indian spirit "Old John" was controlling Dr. Kenney, he said to me: "Brave, the spirit brave" (my relative) "says; 'Eugene, do you remember when you were at the Slade medium's, that the spirit of Dr. Davis told you, that before three years some person would die, and you would have some property to manage, and that you showed it to me, and we both thought it referred to the death of Mrs. R——. Eugene, it was me who was meant.'"

This prediction and its fulfilment, had been mentioned to no person out of our families, and none of us had seen Dr. Kenney since the death of Mr. S—— excepting myself, and I had not in any manner alluded to the circumstance in his presence.

CHAPTER XI.

APPARITIONS.

"To another ; discerning of spirits."—I. Cor. xii—10.

"Laugh you who never had
Your dead come back, but do not take from me
The harmless comfort of my foolish dream,
That these, our mortal eyes,
Which outwardly reflect the earth and skies,
Do introvert upon eternity.

"And that the shapes you deem
Imaginations, just as clearly fall,
Each from its own divine original,
And through some subtle element of light
Upon the inward spiritual eye :
As do the things which round about them lie,
Gross and material, on the external sight."

ALICE CARY.

THE same faith that cheered the soul of the talented authoress of the above lines, in the power of our departed friends to revisit the scenes of their earth-life, and under favorable circumstances to render themselves apparent to our mortal senses, has equally animated many generous and true natures in all ages.

Both the Old and New Testaments abound in narrations of the appearance of angels or spirits to mortals, and many times the exact words of their conversation are reported, and the whole is related, evidently without the least suspicion that any can doubt either its possibility, or its probability.

In the sixteenth Chapter of Genesis, it is stated that an angel appeared to Hagar, and comforted her. In the eighteenth Chapter, three "men" or spirits, one of whom is called the "Lord" appeared to Abraham, and "they did eat." In the nineteenth Chapter two angels appeared to Lot, and assisted him and his family to escape from the doomed city. In the twenty-first Chapter an angel restrains Abraham when he is about to sacrifice his son Isaac. In the thirty-second Chapter angels met Jacob, and in verse 24 we are told, that a "man" or spirit wrestled with him until daybreak. In

the fourteenth Chapter of Exodus, an angel guided the host of Israel in their exodus from Egypt. In the twenty-second Chapter of Numbers, Balaam met an angel by the way. In the second Chapter of Judges, an angel spoke to all the people at Bochim. In the sixth Chapter, an angel came and sat under an oak, and announced to Gideon his mission to save Israel; and in the thirteenth Chapter an angel appeared to the wife of Manoah, and afterwards to Manoah himself. In Joshua, Chapter V., it is said that Joshua saw a "man," or spirit, with a drawn sword in his hand. In I. Samuel xxviii. the woman of Endor saw "gods" or spirits, ascend from the earth. In the nineteenth Chapter of I. Kings an angel appeared to Elijah, and he was fed by him. In the twenty-first Chapter I. Chronicles, David like Joshua saw an angel, having a drawn sword in his hand. In the third Chapter of Daniel an angel appeared amid the flames, in company with Shadrach, Meshach, and Abednego; and in the tenth Chapter, Daniel saw a spirit "clothed in linen, whose loins were girded with pure gold."

Passing to the New Testament, we find from the first Chapter of Matthew, that an angel appeared to Joseph in a dream. In the seventeenth Chapter, the spirits of Moses and Elias appeared to Jesus, and three others, and conversed with Jesus; and in the twenty-eighth Chapter, an angel appeared to the two Marys, at the sepulchre, and this spirit removed the stone from the entrance, thus effecting a physical manifestation like many of the manifestations in our day, which are so often derided and denied, by those who accept this narration with devout faith. In Luke Chapter I. it is stated that an angel appeared to Zacharias while in the temple, and talked with him, and afterward in same Chapter, we read, that an angel appeared to Mary, and announced the birth of Jesus. In the second Chapter, angels appeared to the shepherds. In John Chapter XX. we read that Mary Magdalene saw two angels or spirits in white, who addressed her. In Acts Chapter V. an angel opened the prison doors, and liberated the apostles. In the tenth Chapter an angel came to Cornelius, a gentile, and spoke to him. In the twelfth Chapter an angel appeared to Peter in prison, and released him. In the sixteenth Chapter, Paul saw a "man" or spirit, in a vision, who prayed him to "come over into Macedonia and help us." In the twenty-seventh Chapter, Paul again saw an angel or spirit, who addressed him; and in Revelation, John saw numerous angels or spirits, was addressed by them, and heard their songs of praise.

From the times of the apostles to the present, there is an unbroken chain of evidence, establishing the appearance of the spirits of those who

have experienced the change by death; both Christian and Heathen writers alike recording their testimony to these occurrences. Every nation that has possessed a literature, has left records of apparitions, and all other nations so far as we know have been imbued with the belief in them, and at the present day there is not a civilized people on the globe, whose religious and social systems are not in a greater or less degree permeated by this belief; and as to uncivilized nations and tribes, it is as Professor Huxley says in his *Lay Sermons* p. 163. "There are savages without God in any proper sense of the word, but none without ghosts."

All cannot equally perceive spirits, as these ordinarily appear, any more than all can receive other spiritual impressions, or comprehend other spiritual things. We read; "And I Daniel, *alone* saw the vision, for the men that were with me saw not the vision."—Dan. x.—7. When Samuel appeared to the woman of Endor, it is evident that Saul was unable to perceive him, and he had to depend upon the medium's description of Samuel, in order to be convinced of his presence.—See I. Sam. xxviii—12 to 14.

Yet we often hear the question asked in an objective tone; "Why, if one person can see apparitions, do not all perceive them?" This question will be more fully answered in the course of this Chapter, but the fact that all cannot perceive them, is no argument against some seeing them, any more than the inability of some to perceive the delicate neutral tints of the spectrum, is proof that no person can see them; or that an eye accustomed to darkness cannot perceive objects therein, because another not so accustomed cannot. We find from Acts vii—56, 57, that Stephen

"Being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

But the unspiritual Jews could see nothing of this, and viewing Stephen's declaration as false and blasphemous; "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord," as I have known persons inclined to do, when a clairvoyant described the heavenly visions which are only clairvoyantly perceived.

Paul, who was endowed with this faculty of discerning spirits, from experience had learned that all were not capable of perceiving them, and it was with this knowledge that he said;

"Him, God raised up the third day and shewed himself openly, *not to all the people*, but unto witnesses chosen before God, even to us."—Acts x—40, 41.

In all the narrations in the Bible of visions and apparitions, there are not more than two instances in which either visions or apparitions

followed any expressed desire or request on the part of persons for such results; they always came as they do to day, (unless in the presence of a medium, and where all the known conditions are provided, or complied with,) unexpectedly, and in their own time. The faculty of seeing, is not only limited to comparatively few, but it varies in each individual possessing it according to internal and external conditions, of which we are to a great extent ignorant. It is the same with mesmeric lucid subjects, who no doubt are like spiritual mediums, only under the psychological influence of mortal instead of spiritual operators.

Townshend, in his "*Facts in Mesmerism*" p. 226, remarks, concerning one of his subjects; Anna M—. "It seemed to me that her new visual faculty was always in its best condition when spontaneously exerted, and that any efforts on her part, any over-anxiety to fulfil our requisitions, marred it altogether. . . . It was when she was sitting quietly, and apparently forgetful that she was an object of observation, that she displayed the most remarkable phenomena of vision." It is the same with mediums, and my experience has been that the most convincing proofs I have received of spirit identity, have come when the medium was entirely passive, and neither he nor I, expectant of such proofs.

But while on the one hand, eager expectancy often defeats the attainment of the object, the chilling repelling unbelief in the possibility of our friends revisiting us, is often equally fatal to successful efforts on their part, and they would more frequently appear, if we would render them the assistance which they would derive, from a quiet and earnest desire on our part, to again greet them from that bourn whence travellers *do return*.

As only certain persons have the gift of discerning spirits, so only certain spirits possess the power to render themselves visible, even to those mortals who are endowed with the faculty of discerning. It was so with the father of the Seeress of Prevorst, of whom Dr. Kerner says: "Another circumstance that convinced me of the truth of her revelations, was, that at my last visit when she was fully aware of her approaching end, she told me in confidence that her deceased father had lately been with her, and that having asked him, why since he had been dead a year she had not seen him before, he answered that it had not been in his power to reveal himself to her earlier."

All well read Spiritualists, are conversant with the history of Frederica Hauffe; otherwise called the "Seeress of Prevorst;" but for the information of others, I will state that she was born in 1801, in the village of Prevorst, in Wirtemberg. In her childhood she en-

joyed good health, but very early in life she developed various spiritual gifts, which with the loss of health, occurring in early womanhood, seemed to increase in power, and attended her during her brief life.

After some years' illness, which baffled the skill of her physicians, she was brought to Lowenstein, and Dr. Justinus Kerner chief physician at Weinsberg, was called to visit her, and he became her constant medical attendant thereafter. The character of Dr. Kerner for probity and honor—his skill and experience in his profession—his learning and intelligence; were all indisputable; and no responsible writer has ventured to cast a doubt upon any of the facts he relates, however he may differ with him in opinion as to their origin and nature. Mrs. Crowe, some years since published a translation of Dr. Kerner's account of Mrs. Hauffe, under the title of *The Seeress of Prevorst*.

Perhaps no person was ever more largely endowed with the gift of "Discerning of Spirits," than this afflicted woman. Her nervous system was in a strangely abnormal state, and partly arising from this peculiarity, and partly from her abstemious diet, her body became to a certain extent etherealized, eliminating its grosser elements, and thus her spirit was enabled to exercise greater freedom than is usual with embodied spirits.

She lived more in the inner life than in the outer, and spirits were her almost constant companions, much against her will, as she viewed this compulsory double existence, as a heavy misfortune, and such in her case it must have been. At the time when Dr. Kerner was called to see her, she was in this condition, and he says of her:

"I had never seen her, but I had heard many false and perverted accounts of her, and I must confess that I shared the world's opinions and gave credit to its lies." But further observation changed all this, and he did her full justice.

In reference to her attempts to explain the manner in which she discerned spirits, Dr. Kerner remarks: "She said that it was not with her fleshly but with her spiritual eye which lay beneath it, that she saw this second image in the eyes of others, and also discerned spirits," and he gives it as his opinion, that "It is not by means of the ordinary organs of sight, but by inspiration as it were—a magnetic awakening of the spirit within."

Mrs. Hauffe further said; "Certainly these forms are not the offspring of my imagination, for I have no pleasure in them, on the contrary they give me pain, and I never think of them but when I see them or am questioned about them. Unfortunately my life is now

so constituted, that my soul as well as my spirit sees into the spiritual world—which is however indeed upon the earth—and I see them, not only singly but frequently in multitudes, and of different kinds, and many departed souls.

“I see many with whom I come into no approximation, and others who come to me with whom I converse, and who remain near me for months. I see them at various times, by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused or otherwise, and I cannot dismiss them. Not that they are always with me, but that they come at their own pleasure like mortal visitors, and equally whether I am in a spiritual or corporeal state, at the time.

“When I am in my calmest and most healthy sleep they awaken me. I know not *how*, but I feel that I am awakened by them, and that I should have slept on had they not come to my bedside. I observe frequently that when a ghost visits me by night, those who sleep in the same room with me are by their dreams made aware of its presence. They speak afterwards of the apparition they saw in their dreams, although I have not breathed a syllable on the subject to them. While the ghosts are with me I see and hear everything around me as usual, and can think of other subjects, and though I can avert my eyes from them it is difficult for me to do it. I feel in a sort of magnetic rapport with them. They appear to me like a thin cloud that one could see through, which however I cannot do. I never observed that they threw any shadow. I see them more clearly by sun, or moonlight, than in the dark, but whether I could see them in absolute darkness I do not know.

“If any object comes between me and them they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them, but I am so sensible of their presence, that I could designate the exact spot they are standing upon, and I can hear them speak although I stop my ears. I cannot endure that they should approach me very near, they give me a feeling of debility. Other persons who do not see them, are frequently sensible of the effects of their proximity, when they are with me; they have a disposition to faintness; and feel a constriction and oppression of the nerves. Even animals are not exempt from this effect.

“The appearance of the ghosts is the same as when they were alive but colorless, rather grayish :—so is their attire, like a cloud. The brighter and happier spirits are differently clothed; they have a long

loose shining robe, with a girdle round the waist. The features of spectres are as when alive, but mostly sad and gloomy. Their eyes are bright ; often like a flame. I have never seen any with hair. All the female ghosts have the same head covering, even when over it, as is sometimes the case, they have that they wore when alive. This consists in a sort of veil which comes over the forehead, and covers the hair. The forms of the good spirits appear bright—those of the evil dusky.

“ Whether it is only under this form that my senses can perceive them, and whether to a more spiritualized being they would not appear as spirits, I cannot say ; but I suspect it.* Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier, so that their footsteps may sometimes be heard, not by me alone, but by those who are with me.

“ They have various ways of attracting attention by other sounds besides speech ; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing ; knocking ; noises as of the throwing of sand, or gravel ; rustling of paper ; rolling of a ball ; shuffling as in slippers etc., etc.

“ They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises and so forth he seems to have. . . .

“ When I talk to them piously, I have seen the spirits, especially the darker ones, draw in my words as it were, whereby they become brighter ; but I feel much weaker. The spirits of the happy invigorate me, and give me a very different feeling to the others. I observe that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones : the first belong not to earth, nor the last to heaven. . . .

“ The spirits who come to me, are mostly on the inferior steps of the mid-region ; which is in our atmosphere ; but mid-region is a misnomer, and I call it so unwillingly. They are chiefly spirits of those, who from the attraction of and attachment to the external world have remained below, or of those who have not believed in their redemption through Christ, or who in the moment of dying have been troubled with an earthly thought which has clung to them, and impeded their upward flight. . . .

“ Those on the lower degrees who are the heaviest, are in a continual

twilight with nothing to delight their eyes. This dimness does not belong to the place they are in, but proceeds from their own souls. The orbit of the sun is no longer visible to them, and although they are in our atmosphere they have no eyes for earthly objects. It is only by their inward improvement that they obtain light and the power of seeing. As soon as they have light in their souls they can quit our atmosphere, and they can see light again.

"These are they who mostly come to me, whilst I am unhappily so constituted that I can see them, and they me. They come to me that I may aid them through prayer, and give them a word of consolation. Others come under the erroneous persuasion, that the avowal of some crime which weighs upon their spirit will bring them rest. Under the influence of this error they are often more anxious about some single misdeed, than about all the rest of their ill-spent lives. And others still come to me, to whom some earthly feeling or thought has clung in death which they cannot shake off. It were better they addressed themselves to the spirits of the blest, but their weight draws them more to men than spirits. They come to me, and I see them, independently of my own will."

When Mrs. Hauffe at one time awoke from her trance condition, she said the persons around her all looked so thick and heavy, she could not imagine how they could move; and at another time she said, that "though the dark spirits seemed like lead, compared to the bright forms, yet they were very light compared to us."

Dr. Kerner remarks; "Indeed, even of all apparitions and communications from the world of spirits, she was very unwilling to converse, and never did it except when requested. Unless when dropped by accident, or when pressed to make revelations, we heard nothing of these things, however remarkable."

And again he says of her, just before her death; "In one of her last days she told me, that during her fever she often saw visions, all sorts of forms passed before her eyes, but it was impossible to express how entirely different these ocular illusions were to the real discerning of spirits, and she only wished other people were in a condition, to compare these two kinds of perception with one another; both of which were equally distinct from our ordinary perception, and also from that of the second-sight."

He also says; "I myself once saw a spectre, at the moment that Mrs. Hauffe's eyes were fixed on it. To me the outlines were not distinct; it looked like a pillar of vapor or cloud, of the size of a man; it stood by her bedside, and she was speaking to it in a low voice."

"I visited Mrs. Hauffe at least three thousand times; passed hours

and hours with her ; was better acquainted with her associates, and circumstances, than she was herself ; and I gave myself inexpressible pains, to investigate all reports, but I never could discover deception ; whilst others, who never heard nor saw her, and who spoke of her as the blind do of colors, detected the imposition without difficulty."

Some at the present day who have inherited the same traits of mind, view Spiritualism at the same safe distance, and with equal knowledge condemn it.

He vouches for her character, in the following words : " Her moral character was blameless. She was pious without hypocrisy, and even her long-suffering and the strange nature of it, she looked upon as from the grace of God, and frequently expressed these feelings in verse."

It should be considered, that the experience and testimony of Mrs. Hauffe, corroborated by Dr. Kerner, was given to the world before Modern Spiritualism had been heard of, and it should be observed, what an almost perfect accord exists between her revelations and those received through our mediums—she and they bearing testimony to the same truths.

Many persons discern spirits clairvoyantly, as Mrs. Hauffe did, who never mention the subject to any but their most intimate friends, and it is only by accident that others hear of it. The late Rev. Dr. Ferguson of Nashville, Tenn. says of Mrs. Ferguson ; who restrained him from saying more :

" Mrs. Ferguson is a medium for visions as well as writing. She always sees the spirit while communicating, whether through herself or others. Frequently while engaged in her household duties, she receives a request from some spirit-friend to give forth a communication. In such cases she sometimes refuses, and again after her duties are over will sit down, and in a few moments pour forth the wishes of her invisible visitants. She often recognizes them while engaged in ordinary conversation with her friends ; while visiting among her neighbors ; at church ; and on the street ; and refers to such greetings, only in the sacred privacy of confiding friendship, and then with evident wonder that all do not realize their presence.

" She sees them come and go ; marks their pleasure and disappointment ; and were it not for the materialistic scepticism she meets, would perhaps never meet an earthly friend without calling attention to a presence near them they may still cherish in their memory, or may have forgotten. We would delight to give you many of her visions, but have failed to secure her consent. Nothing but

the highest sense of religious duty, and that after repeated admonitions from her spirit monitors, could induce her to allow even this brief notice."—*Spirit Communion*, p. 27.

Henry Slade assured me, that he many times saw spirits accompanying persons who entered his rooms, and that when on the street he sometimes saw the words "pickpocket," or "burglar" conspicuously appearing above the heads of men whom he met. Sometimes he saw such words over the heads of passengers in the street-cars. He also often sees spirits with persons on the streets, and in public rooms. He says he now rarely mentions to persons the fact of seeing spirits near and with them, as many would not believe, while others who did, would be frightened or rendered uneasy. The words he sees over the heads of persons, doubtless are represented to him psychologically, through spirit impression.

In the minutes of the Criminal Court of Mayence, published in 1835, there is an account of a woman by the name of Margaret Jäger, who had poisoned several people.

She was arrested, and whilst in prison two other criminals who were confined in the same cell, saw a spectre two nights in succession which was not seen by the accused, but on the third night it was visible to her also, and so terrified her that she made confession of her crimes in open court.

In February, 1873, a negro by the name of Warren, was arrested and imprisoned in Princeton, Illinois, for a murderous assault on a Swedish girl, named Christine Nilson, and when taken into court confessed the crime. His confession according to his own account, was made from fright caused by the ghostly visits of the spirit of another criminal by the name of Swanson, a wife-poisoner, who committed suicide in the same cell. Warren said he could not stand the visits from this ghost, and preferred being sent to the Penitentiary for life to remaining in that cell.

Professor Zerffi in his work, "Spiritualism and Animal Magnetism" refers to a case, "that happened at Frankfort-on-the-Main, in the Jewish hospital, where a servant died one night. The next morning her sister and niece, both living in different places, the one at a distance of five miles from town, the other in town, appeared at the house of the lady in whose service she was to inquire after their relative, who had appeared to both of them during the night, whilst she was dying. The superintendent of the hospital who has recorded this incident, asserts that such cases often occur."

Spiritual apparitions have been as often seen by the educated and refined, taking their relative numbers into consideration, as by the

uneducated and vulgar. The former rarely speak of their experience, but occasionally a person of this class has the courage to make known facts of this kind, happening under his own observation. It was thus with Oberlin, the devoted pastor of Ban de la Roche, in Alsace, France, who for upwards of fifty years labored for the good of the people of that valley. Many accounts have been published of his spiritual experience, but I will here quote from the account of a visit to him by Mr. Smithson, as I find it related by Mr. Owen, in his *Footfalls on the Boundary of another World*, p. 361.

"There, Oberlin found the peasantry with very peculiar opinions. He said to Mr. Smithson, that when he first came to reside among the inhabitants of Steinthal, they had what he then considered many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world, which from time to time were seen by some of the people belonging to his flock.

"For instance, it was not unusual for a person who had died, to appear to some individual in the valley. . . . The report of every new occurrence of this kind was brought to Oberlin, who at length became so much annoyed that he was resolved to put down this species of superstition, as he called it, from the pulpit, and exerted himself for a considerable time to this end, but with little or no desirable effect. Cases became more numerous, and the circumstances so striking, as even to stagger the scepticism of Oberlin himself.

"Ultimately the pastor came over to the opinions of his parishioners in this matter, and when Mr. Smithson asked him, what had worked such conviction, he replied; 'that he himself had had ocular and demonstrative experience, respecting these important subjects.' He added, that 'he had a large pile of papers, which he had written on this kind of spiritual phenomena, containing the facts, with his own reflections upon them.'

"He stated further to Mr. Smithson, that such apparitions were particularly frequent after that well known and terrible accident which buried several villages—the fall of the Rossberg in 1806. Soon after as Oberlin expressed it, a considerable number of the inhabitants of the valley 'had their spiritual eyesight opened, and perceived the apparitions of many of the sufferers.'

"Stober, the pupil and biographer of Oberlin, and throughout his life the intimate friend of the family, states that the good pastor was fully persuaded of the actual presence of his wife for several years after her decease. His unwavering conviction was, that like an attendant angel she watched over him, held communion with him, and

was visible to his sight ; that she instructed him respecting the other world, and guarded him from danger in this ; that when he contemplated any new plan of utility, in regard to the results of which he was uncertain, she either encouraged his efforts, or checked him in his project. He considered his interviews with her not as a thing to be doubted, but as obvious and certain ; as certain as any event that is witnessed with the bodily eyes. When asked how he distinguished her appearance, and her communications from dreams, he replied ; ' How do you distinguish one color from another ? ' "

Mr. Owen adds :

" I myself, met when in Paris during the month of May, 1859, Monsieur Matter, a French gentleman holding an important official position in the Department of Public Instruction, who had visited Oberlin sometime before his death, and to whom the worthy pastor submitted the ' large pile of papers ' referred to by Mr. Smithson. He found it to contain, among other things, a narrative of a series of apparitions of his deceased wife, and of his interviews with her.

" Monsieur Matter, who kindly furnished me with notes in writing on this matter, adds ; ' Oberlin was convinced that the inhabitants of the invisible world can appear to us, and we to them, when God wills, and that we are apparitions to them as they to us. ' "

Mrs. Crowe in her " Night Side of Nature " p. 292 after remarking that " His wife came to him frequently after her death, was seen by the rest of his household as well as himself, and warned him beforehand of many events that occurred ; " says, that " Professor Barthe who visited Oberlin in 1824, says that whilst he spoke of his intercourse with the spiritual world, as familiarly as of the daily visits of his parishioners, he was at the same time perfectly free from fanaticism, and eagerly alive to all the concerns of this earthly existence. He asserted, what I find many somnambules and deceased persons also assert, that everything on earth is but a copy, of which the antitype is to be found in the other.

" He said to his visitor, that he might as well attempt to persuade him that that was not a table before them, as that he did not hold communication with the other world. ' I give you credit for being honest when you assure me that you never saw anything of the kind, ' said he ; ' give me the same credit when I assure you that I do. ' With respect to the faculty of ghost-seeing, he said it depended on several circumstances external, and internal. People who live in the bustle and glare of the world, seldom see them, whilst those who live in still, solitary thinly inhabited places like the moun-

tainous districts of various countries do. So if I go into the forest by night, I see the phosphoric light of a piece of rotten wood, but if I go by day I cannot see it, yet it is still there. Again there must be a rapport. A tender mother is awakened by the faintest cry of her infant, whilst the maid slumbers and never hears it; and if I thrust a needle amongst a parcel of wood shavings, and hold a magnet over them, the needle is stirred, whilst the shavings are quite unmoved. There must be a particular aptitude; what it consists in I do not know, for of my people, many of whom are ghost-seers, some are weak and sickly, others vigorous and strong. . . .

"The visits of his wife continued for nine years after her death, and then ceased. At length she sent him a message through another deceased person, to say that she was now elevated to a higher state, and could therefore no longer revisit the earth."

The writings of John Wesley abound in expressions, and in narrations, which indicate or declare, his firm belief in the return of departed spirits.

In his journal under date of 25th May 1768, he makes entry of an account given him by Elizabeth Hobson, a convert to his preaching, and for whose strict piety and truthfulness he vouches. He says:

"Being at Sunderland, I took down from one who had feared God from her infancy, one of the strangest accounts I ever read, and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves, exclude the possibility of a delusion.

"It is true there are several of them I do not comprehend, but this is with me a very slender objection, for what is it which I do comprehend; even of things which I see daily. Truly, not 'the smallest grain of sand or spire of grass.' I know not how the one grows, nor how the particles of the other adhere together. *What pretence have I then, to deny well-attested facts because I cannot comprehend them.* . . .

"One of the capital objections to all these accounts, which I have known urged over and over is this; 'Did you ever see an apparition yourself?' No; nor did I ever see a murder, yet I believe there is such a thing, yea and that in one place or another murder is committed every day. Therefore I cannot as a reasonable man deny the fact although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses, fully convinces me of both the one and the other.

"Elizabeth Hobson was born in Sunderland in the year 1744. Her father dying when she was three or four years old, her uncle,

Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. . . .

"On Wednesday May 25th, 1768, and the three following days, I talked with her at large, but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows :

"From my childhood, when any of our neighbors died, whether men, women, or children, I used to see them either just when they died, or a little before, nor was I at all afraid, it was so common. Indeed many times I did not then know they were dead. I saw many of them by day, many by night. Those that came when it was dark, brought light with them. I observed that little children, and many grown persons, had a bright glorious light around them, but many had a gloomy dismal light, and a dusky cloud over them.

"When I told my uncle this, he did not seem to be at all surprised at it, but several times said ; 'Be not afraid, only take care to fear and serve God ; as long as He is on your side none will be able to hurt you.' . . .

"When I was about sixteen my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand, I was coming home through a lane, when I saw him in the field, coming swiftly toward me. I ran to meet him, but he was gone. When I came home I found him calling for me. As soon as I came to his bedside he clasped his arms around my neck, and bursting into tears, earnestly exhorted me to continue in the ways of God, kept his hold till he sank down and died, and even then they could hardly unclasp his fingers. I would fain have died with him, and wished to be buried with him, dead or alive.

"From that time I was crying from morning till night, and praying that I might see him. I grew weaker and weaker, till one morning about one oclock as I was lying crying as usual, I heard some noise, and rising up saw him come to the bedside. He looked much displeased ; shook his head at me ; and in a minute or two went away. About a week after I took to my bed, and grew worse and worse, till in six or seven days my life was despaired of. Then about eleven at night my uncle came in, looked well pleased, and sat down by the bedside. He came every night after at the same hour, and stayed till cock-crowing. I was exceeding glad and kept my eyes fixed on him all the time he stayed. If I wanted drink or anything, though I did not speak or stir he fetched it, and set it on the chair by the bedside. Indeed I could not speak. Many times I strove, but could not move my tongue. Every morning when he went away he waved his hand to me, and I heard delightful music as if many persons were

singing together. In about six weeks I grew better. I was then musing one night whether I did well in desiring he might come, and I was praying that God would do His own will, when he came in and stood by the bedside. But he was not in his usual dress; he had on a white robe, which reached down to his feet. He looked quite well pleased. . . .

"In a year after this, a young man courted me, and in some months we agreed to be married. But he purposed to take another voyage first, and one evening went on board his ship. About eleven o'clock, going out to look for my mother, I saw him standing at his mother's door, with his hands in his pockets and his hat pulled over his eyes. I went to him and stretched out my hand to put up his hat, but he went swiftly by me and I saw the wall on the other side of the lane part as he went through, and then immediately close after him. At ten next morning he died.

"A few days after John Simpson, one of our neighbors—a man that truly feared God, and one with whom I was particularly acquainted, went to sea as usual. He sailed out on a Tuesday. The Friday night following, between eleven and twelve o'clock, I heard one walking in my room, and every step sounded as if he was stepping in water. He then came to the bedside in his sea-jacket all wet, and stretched his hand over me. Three drops of water fell on my breast, and felt as cold as ice. I strove to awaken his wife, who lay with me, but I could not any more than if she was dead. Afterwards I heard that he was cast away that night. In less than a minute he went away, but he came to me every night for six or seven nights following, between eleven and two. Before he came and when he went away I always heard sweet music. . . .

"A little before Michaelmas, 1763, my brother George who was a good young man went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed, split upon a rock, and all the crew were drowned.

"On April 9, 1767, about midnight, I was lying awake, and saw my brother John, standing by my bedside. Just at that time he died in Jamaica."

In the Autobiography of Lord Brougham, vol. i. p. 146, he gives from his journal, an account of early personal experience, in which a mutual pledge was taken by himself and a young friend, that whoever first died should if possible appear to the other. I will here

copy the story, together with his account of the fulfilment of the pledge on the part of his friend. Under date of December 19, 1799, he says :

"Tired with the cold of yesterday, I was glad to take the advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

"After I left the high-school, I went with G——, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks, discussed and speculated upon grave subjects, among others on the immortality of the soul, and on a future state. This question and the possibility—I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation, and we actually committed the folly of drawing up an agreement written with our blood, to the effect that whichever of us died the first, should appear to the other, and thus solve any doubts we had entertained of the life after death.

"After we had finished our classes at the college, G—— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him. Moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of him through them, so that all the old school-boy intimacy had died out, and I had nearly forgotten his existence.

"I had taken as I have said a warm bath, and while lying in it and enjoying the comfort of the heat after the late freezing I had undergone, I turned my head around, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G——, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G——, had disappeared. The vision produced such a shock that I had no inclination to talk about it, or to speak about it, even to Stuart, but the impression it made upon me was too vivid to be easily forgotten, and so strongly was I affected by it, that I have here written down the whole history, with the date 19th December, and all the particulars as they are now fresh before me."

This is a clear, direct statement of an occurrence, which if we can judge from the manner in which it is thus far treated by him, was regarded by Lord Brougham as the veritable spirit-apparition of his old class-mate, who thus fulfilled a promise made and sealed in the most solemn, though superstitious manner. He does not speak of it

as an illusion, nor as unimportant, but as a "most remarkable thing."

He says "I had nearly forgotten his existence." "On the chair sat G——, looking calmly at me." Strange it is, if this was an illusion, that he should at the very instant of seeing the imaginary figure, recognize his former friend whom he had not seen nor heard from for many years, whom he had almost forgotten, and whom he was not thinking of at the time. That the perception and recognition were simultaneous and complete, is evident from his immediately fainting. And then it is something remarkable that a man like Lord Brougham, in perfect health, of a firm steady nervous organization, and thoroughly informed as to the scientific theories of illusions and hallucinations, should have so completely collapsed at a fanciful creation of his own brain. This is not usually the result of morbid perceptions, even when the subject is weak and timid.

He speaks of it, as "the apparition or whatever it was that had taken the likeness of G——." There is no indication here that he for a moment suspected it to be an illusion, but on the contrary he evidently regarded it as something objective and real, for he says; "This vision produced such a shock, that I had no inclination to talk about it." The tone of this remark proves that he considered it a serious matter, too serious to submit it to the humiliation of incurring the jests, and sneers, that serious mention of it would have excited, and he was in no humor to listen to the reply of respectable ignorance, that it was simply the creation of his own disordered brain. He was too deeply impressed to tolerate any such doubts of his own judgment. His whole language is of this impressive cast, as when he adds; "and so strongly was I affected by it that I have here written down the whole history."

In what follows I think it will be equally apparent to the reader, that when Lord Brougham had perused what he had thus far written, he considered it necessary to save himself from the charge of superstition, by casting doubt upon the spiritual hypothesis. He continues:

"No doubt I had fallen asleep: and that the appearance presented so distinctly to my eyes, was a dream, I cannot for a moment doubt. Yet for years I had no communication with G——, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels, either connected with G——, or with India, or with anything relating to him, or to any member of his family. I recollected quickly enough, our old discussion and the bargain we had made. *I could not discharge from my mind, the impression that G—— must have died, and that his appearance to me was to*

be received by me, as proof of a future state, yet all the while I felt convinced that the whole was a dream, and so painfully vivid and so unfading was the impression, that I could not bring myself to talk of it, or to make the slightest allusion to it."

The foregoing was entered in Lord Brougham's journal in December, 1799, and of itself is convincing evidence of the apparition of his deceased friend, but taken in connection with what follows, we consider the question whether this was a spirit apparition or not, to be as well settled in the affirmative, as any other fact which rests upon ocular proof and corroborative evidence. Nearly sixty-three years afterwards, when writing his Autobiography, he remarks under date of October 16, 1862 ;

"I have just been copying out from my journal, the account of this strange dream. *Certissima mortis imago!* And now to finish the story began above sixty years since. Soon after my return to Edinburgh, there arrived a letter from India announcing G——'s death, and stating that he had died on the 19th of December! Singular coincidence."

Very singular indeed—if a coincidence. Yet with such conclusive unsought proofs of the supermundane character of this manifestation, the logical mind of this great man, bowed in deference to the demands of material science, and no less material theology, and he humiliated himself by apologetically saying, "I believe every such seeming miracle is like every ghost story, capable of explanation," of course he means, on known scientific principles.

In further proof that Lord Brougham had full faith, in this appearance having been a spirit apparition, and at least some faith in modern Spiritualism, we here quote from a Preface written by him but a short time before his death—to a work entitled ; *The Book of Nature* by Mr. Charles O. Groom Napier F. C. S. published in London in 1870. This preface closes with the following remarks :

"There is but one question I would ask the author : Is the Spiritualism of this work, foreign to our materialistic manufacturing age ? No : for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties : to these the author addresses himself. But even in the most cloudless skies of scepticism, I see a rain-cloud—if it be no bigger than a man's hand—it is modern Spiritualism."

In 1869 Rev. Dr. Bellows contributed to *Appletons' Journal* a paper, entitled, "Sittings with Powers the Sculptor." In this paper he states, that Mr. Powers, in the course of a conversation with him in Florence, related this beautiful clairvoyant experience.

"I have always thought that there was something yet inexplicable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that not impossible opening of our inner senses might even here, enable us to perceive these forms. When we see a man in his flesh and blood we see his outward robes. If his nervous system alone were delicately separated out from his body, for the nerves fill not only each tissue of the body but extend even to the enamel of the teeth, and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and filmy as it might be in parts, his form would be perfectly retained, even to his eyes. Now this is one great step toward his spiritual body. A little further refinement might bring us to what is beneath the nervous system; the spiritual body; and it might still have the precise form of the man. I believe it possible for this to-day to appear, and under certain states to be seen. I do not often mention a waking vision which I enjoyed more than twenty years ago, but I will tell it to you. It happened five and twenty years ago.

"I had retired at the usual hour, and as I blew out the candle and got into bed I looked upon our infant child sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked at the stand, but the candle was out. Still the light increased, and I began to fear something was on fire in the room, and I looked over toward my wife's side to see if it were so. There was no sign of fire, but as I cast my eye upwards and as it were to the back of my bed, I saw a green hillside on which two bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down with countenances full of love and grace, upon our sleeping infant.

"A glorious brightness seemed to clothe them, and to shine in upon the room. Thinking it possible that I was dreaming, and merely fancying myself awake, (for the vision vanished in about the time I have been telling you the story, and left me wondering,) I felt my pulse to see whether I had any fever. My pulse was calm as a clock, I never was broader awake in my life, and said to myself; 'Thank God what I have been looking for years to enjoy, has at length been granted me—a direct look into the spirit-world.' I was so moved by the reflections excited by this experience, that I could not restrain myself from awaking my wife, and telling her what had happened."

That courageous and talented advocate of the cause of Spiritualism; the Rev. Samuel Watson, who in his work entitled : *The Clock struck One*, and other works has created such a sensation, especially in the Methodist Church, on page 155 of that work says :

"Many years ago there was a young man by the name of Charles Dennie, who professed religion and joined the Church where I was stationed at Asbury Chapel, in this City (Memphis). He wrote some very fine poetry, which was published in the Memphis Christian Advocate while I edited it, and he was preparing for the ministry. He went to New Orleans on business, and died suddenly. His remains were brought to Memphis, and I preached his funeral sermon, at his brother's house. Just before the service commenced, his brother told me that the night Charlie died he came into his room, and he asked him why he had come back so soon. The next morning a despatch told of his death."

Bishop Hall in his work on *The Invisible World* says : "So sure as we see men, so sure are we that holy men have seen angels."

CHAPTER XII.

"DISCERNING OF SPIRITS"—*continued.*

IN October 1872, a series of spiritual manifestations took place in Virginia City, Nevada, which produced much excitement, and more especially among the Roman Catholic inhabitants of that locality. The occurrences were vouched for, not only by laymen, but by a number of Catholic priests, who personally witnessed them.

Six years prior to these events, a man by the name of James McDonough, employed by an express company in that town, died in the Catholic faith, leaving a widow and two children, a son and a daughter. The widow again married, and the children at the time of the occurrence of the manifestations, were living with a Mr. Masel, a relative by marriage. John, the son, was about eighteen years of age, while Agnes the daughter, was fourteen, and attending school. She was described as a tall healthy girl, with light brown hair, blue eyes, with long dark lashes, open and regular features, and a modest candid manner. Mr. Masel vouched for her being a dutiful, truthful, and pious child.

The first of these occurrences took place on Sunday afternoon, October 27th, when Agnes was at home with the younger children. Loud knocks were heard at the door, which continued at intervals until the return of Mrs. Masel, who then also heard them, but was unable to detect their origin. She then despatched Agnes to a neighbor's upon an errand, and as she left the house loud knockings were heard upon the door. While she was absent no sounds were heard, but they recommenced on her return.

The noises again commenced the next morning, and continued through the day, but were only heard where Agnes happened to be. They appeared to come from doors, walls, picture frames, the sewing machine, and even from the fence when she was in the yard. Some times during this day, whenever Agnes was alone, she could hear a voice distinctly saying to her: "Do not fear! Be not afraid," and other assuring phrases. The words appeared to be whispered in her ear from the empty air.

In the evening Agnes entered a bedroom which opened from the dining room, where the family were assembled, when a loud knock

from within frightened her back. Mr. Masel directed her to enter the bedroom again, and ask who the visitant was, and what was wanted. She shrunk from the trial at first, but upon Mr. Masel approaching the door to assure her, she entered the room. No sooner was she inside the door than she saw a shadowy figure near the corner to her left. She could not say whether it stood out in relief, or was spread out on the wall like a picture, but she saw it distinctly, and noticed that it had short whiskers upon the chin, that the eyes were fixed and partly closed, and that the shirt was white, the coat black and that a small black hat was upon the head. She exclaimed :

"In the name of God, father is that you?"

She saw the lips of the apparition move as it replied : "Yes."

The voice was audible to every person in the dining-room. It was an unnatural voice, the word appearing to be spoken with teeth closed. All present attested, that at the assurance that the spirit was her father, a singular change came over Agnes. Whereas she had before been excited, and frightened, she now became perfectly calm, and self-possessed, and continued so through all the subsequent occurrences.

She next asked "What do you want of me, father?"

"Prayers ; prayers ; prayers !" was the reply, in the same audible tone as before.

While single words spoken by the apparition could be understood by all, his sentences were confused sounds, intelligible to Agnes alone. She said the words appeared to be spoken in her ear, and were as plain to her as the ordinary speech of persons in conversation.

The publishers of the *San Francisco Chronicle*, hearing of these occurrences, despatched a person from their office to Virginia City, who made a minute investigation of the circumstances, and from his report much of the foregoing is gleaned. The report says that the authority for its statements are Rev. Father Manogue ; Rev. Father Nulty ; Mr. and Mrs. Masel ; Agnes, and her brother John ; all of whom witnessed some, or all of the manifestations, and that some of them were also observed by Fathers Clark, and Haupt, of Gold Hill, Father Tormy, of Carson, and others. The report also states, that all the parties consulted, at first questioned the propriety of publishing an account of the affair, and it was only upon representation that it had already become town talk, and that it was better the public should receive a correct and authentic version, that they reluctantly consented to its appearing in print.

The report further states, that after Agnes had become satisfied that it was her father's spirit, she freely conversed with it, and in reply to questions suggested by others he said he had been in purgatory since

his death, and gave such other answers to the questions asked, as a not very intelligent spirit might be supposed to give.

"Father Manogue, and Father Nulty, were sent for, and told of the remarkable appearance at the house of Mr. Masel. Father Manogue said he endeavored to dispel the belief of a visit from a spirit as an illusion, but in vain. According to request therefore he and Father Nulty visited Mr. Masel's. There was nothing visible to the eyes of either of them, but there were loud knocks, and a voice issued as from a person unseen. Agnes who could see her father, said he scanned Father Nulty from his head to his feet. He at once addressed Father Nulty, saying that he remembered well when they both attended him when he was dying, on a cold winter's night, about six years ago."

The report gives the questions of the two priests, and the answers by the spirit—mostly of a religious cast, and relates how the latter took his final leave on the first of November—the sixth day from the first manifestation.

In *The Catholic Guardian* published in San Francisco; the journalistic organ of the Catholic Church on the Pacific coast; we find under date of Nov. 23, 1872, being just twenty-two days after the cessation of the manifestations at Virginia City, the priestly account and estimate of these occurrences. The reverend witnesses, it is presumed, had in the time elapsed conferred together, and at least endeavored to settle the theological status of this ghost, and we may take the words here quoted, as indicating their attitude in relation to the subject at that time. *The Guardian* says:

"Most solemnly do we protest, that we will believe no miracle which has not been fully examined and settled as such, by the proper authorities of the Church. We may express an opinion, but when expressed it is the opinion of the individual, and subject to correction. While we do not deny the existence of miracles, we believe that men are too prone to follow after the marvellous without sufficient light from the Church. It is hard we know, to maintain that exact equipoise between too little and too much belief in the spiritual, but if we will only remember the words of our Lord Jesus Christ, and 'Hear the Church,' it is all easy. . . . The Church is our court in all such matters, and we believe in the ever present miracle, of a God-directed Church. Excitement, or enthusiasm may warp our private judgments, and leads us into an abyss of heresy, but it is the business of the Church to 'prove all things and hold fast that which is good.'

"The talking ghost,' at Virginia City, Nevada, is a wonderful manifestation, yet it is hard to separate it from the ordinary spirit

phenomena. As we have several times remarked, it was our good fortune, or misfortune, whichever it may have been, to have had an opportunity of thoroughly examining that matter. That they do receive communications from some intelligence, not human, we are fully convinced, but that pure spirits come to this earth except by special permission, we do not believe. St. Augustine declares it to be the height of impudence, to deny the possibility or probability of their coming. In fact, visits of the spirits are attested by many of the saints. We have condemned the ordinary spirit manifestations because the teaching was bad; we have approved the theory of special visits, because the teaching has been good; and as a Catholic, because the Church sanctions it. We publish herewith the letter of the Vicar-general, *who was present and examined the matter*, to the Bishop of the diocese:

"I thought I would inform you about a strange occurrence which took place here on Sunday October 27th. There is a girl named Agnes McDonough, living with her aunt, to whom her father (dead about six years) appeared. The apparition continued from Sunday October 27th, to Friday November 1st, appearing to the child whenever she was alone in the house, or in any room of the house. It mattered nothing how many persons should be in the house, provided Agnes were alone in any room, the same thing took place. He wished to be continually speaking to her. He spoke to her under the same appearance as when living.

"On Monday evening, the second day, the family sent for me, as they were very much afraid and annoyed. I went, carrying what I supposed necessary on such occasions. As I entered the house I examined the girl, pretending the whole thing was only the work of the imagination, but I was unable to dislodge her from her belief.

"I told her to enter the room while I took my position at the door which was left open. Immediately a signal was given her, which was given on every occasion when she was alone, and denoted a desire to speak to her. I told the child to ask her father various questions, among the rest,

"'Where did he come from?' His answer was 'From purgatory.'

"'How long were you in purgatory?' 'Six years,' was the answer.

"'Where is purgatory?' 'Next to Heaven.'

"'Is it in one of the planets or stars?' 'I don't know.'

"'What punishment is in purgatory?' 'By fire.'

"'How does purgatory appear?' 'Light and smoke.'

“ ‘How did you find the way to the earth?’ ‘An angel conducted me.’

“ ‘Where did the angel leave you?’ ‘At the door.’

“ ‘How long will you remain on the earth?’ ‘Six days.’

“ ‘What day will you leave?’ ‘At half-past one Friday afternoon.’

“ ‘What was your reason, or object, in coming on the earth?’ ‘To see my child Agnes.’

“ ‘Who permitted you?’ ‘God Almighty.’

“ ‘Is God visible in purgatory?’ ‘No.’

“ ‘Did you ever see God?’ ‘Yes.’

“ ‘When and where?’ ‘When He judged me.’

“ ‘Did He judge you in purgatory?’ ‘No.’

“ ‘Where did He judge you?’ ‘At the gates of Heaven.’

“ ‘Who judged you?’ ‘Almighty God and Jesus Christ.’

“ ‘Was any one else present?’ ‘Yes two rows of angels behind them.’

“ ‘How did the angels appear?’ ‘As white as snow.’

“ ‘Were the angels standing?’ ‘No they had wings.’

“ ‘Did they fly?’ ‘No but their wings were in motion.’

“ ‘Were you not afraid when Almighty God and Jesus Christ appeared to judge you?’ ‘No.’

“ ‘Did Jesus Christ appear as a stern and severe judge?’ ‘No.’

“ ‘How did he appear?’ ‘Very kind.’

“ ‘What did Jesus Christ say?’ ‘Come to me my blessed.’

“ ‘Did He say anything else?’ ‘Yes descend into purgatory.’

“ ‘How long did you remain there?’ ‘Six years.’

“ ‘How is time counted in purgatory?’ ‘I don’t know.’

“ ‘How did you know what time to leave?’ ‘An angel told me.’

“ ‘Did you know how long you had to remain there?’ ‘Until prayers and masses were offered up for me.’

“ ‘Where will you go at one-and-a-half o’clock next Friday?’ ‘To Heaven.’

“ ‘How can you find your way to Heaven?’ ‘An angel will come for me.’

“ ‘Is it the same angel that left you here?’ ‘No it is another angel from Heaven.’

“ ‘How will you know when one-and-a-half o’clock on Friday arrives?’ ‘The angel will come for me then.’

“ ‘Do friends and relatives know one another in Heaven?’ ‘I was never in Heaven.’

"Which are more efficacious for the souls in purgatory ; masses or prayers ?' 'Masses.'

"What is necessary for us to obtain eternal life ?' 'To believe in Jesus Christ and practice the duties of your religion.'

"Is there a true religion on earth ?' 'Yes the Catholic religion.'

"How long will the Church of God be persecuted ?' 'Forever.'

"Will Pius IX. triumph over his enemies ?' 'I don't know.'

"If you were on earth now what would you do ?' 'I would do everything to save my soul.'

"Where is your body ?' 'In the grave.'

"Why did not the body suffer with the soul ?' 'The body has nothing to do with the soul.'

"Is there no punishment for the body after death ?' 'Yes into ashes.'

"Will you ever see your body ?' 'Yes after the general judgment.'

"How will you know your body ?' 'I don't know.'

"Where are little children who died without baptism ?' 'In darkness.'

"Will they be always in darkness ?' 'Yes.'

"Where will children be after the general judgment who die without baptism ?' 'In darkness.'

"Are they suffering pain ?' 'No.'

"Are they in purgatory ?' 'No.'

"How far is purgatory from here ?' 'Five minutes.'

"Do you wish us to pray for you ?' 'Yes, I wish to have prayers and masses offered up for me.'

"Do you wish us to pray and have masses offered for you, after one-and-a-half o'clock Friday afternoon ?' 'No.'

"Why so ?' 'Because I will be in Heaven.'

"What time will you be in Heaven ?' 'Twenty-five minutes to two o'clock in the afternoon.'

"Will you remember us in Heaven ?' 'Yes I will pray for you.'

"How is it that you could come into the house, the doors and windows being closed ?' 'I am a pure spirit.'

"How is it possible that you can make such a noise on the wall, being a spirit, and immaterial, and the wall being a material object ?'

'By the power which God gave me.'

"How do you strike the wall when you wish to speak to Agnes ?'

'With my hand.'

"What do you think about Spiritualism ?' 'It is all nonsense.'

"These are only some of the numerous questions which I proposed

through Agnes. What was strange about the matter was, that he would never be fatigued in speaking to his little daughter. But as soon as she retired to bed she was never annoyed till morning. When asked how he spent the night, he replied, 'Watching and praying.' When asked several times to speak aloud that we might hear him, he said he was sent to speak to Agnes.

"It being a sort of a private apparition to the girl, we kept it as still as we could, fearing the Spiritualists might take advantage, and say it was their doctrine. However it is a good deal known now over the city. In all the conversations he appeared face to face with Agnes, and he invariably spoke of Jesus Christ, when he was asked for advice how to live. I went there every day during the time he predicted he had to remain, and on Friday at one o'clock I was there watching. I was putting questions as usual, when he announced the time was fast approaching. The girl was standing in the room, in the centre of the floor—the door open, and about eight persons looking on—among the rest Mr. Lynch. I kept my eye on the clock—there was no clock in the room with Agnes—as soon as the precise second arrived (one-and-a-half o'clock) the child screamed, falling on her knees, 'There is the angel.' She screamed out several times to her father, and rushed after him to the door, where he told her during the week she could see him go up to heaven with the angel. She saw him as he described. The flight was due east in a slanting line. She saw him only about a second ascending, when he was out of sight.

"Such is the outline of this strange apparition. What do you think of it? Agnes McDonough received her first communion on the first Sunday of September, and was confirmed by your Lordship the same day. Her brother, who never went to Church since the death of her father, attends since, and is preparing for a general confession. Strange—the father told him what to do; and how to prepare; that is when Agnes asked him. He told him to go three times every Saturday, for three Saturdays, and if necessary a fourth, to prepare for his Holy communion; after that to go to his duty every third week for six months; and then never to omit his religious duties afterward. I suppose you are already tired out with this narration."

The editor now resumes: "The Virginia papers give a great deal of space to rumors regarding the apparition, but the above account contains about all the essential facts in the case. In the accounts published in the daily papers, many questions were asked, quite frivolous in themselves, and the answers to them were simply

on a par with the answers received by the ordinary spirit medium. Father Clark published a card, in which he intimated that there might have been jugglery, but we are fully satisfied with the Vicar-general, Father Monague, that the girl thought she saw, and was conversing with her father—that she tried to practice no deception.

“Had the spirit not have made some very simple, and inconsistent answers, we should have been prepared to believe that its appearance was permitted, to confound the doctrines taught by the half-crazy congregation of modern spiritists. The matters communicated to Miss McDonough, were so far as they related to the other world, entirely at variance with all the teachings of the Spiritualists. By this communication the doctrines of the Catholic Church were indorsed throughout. We don't know how the Spiritualists are going to receive these “manifestations.” It is said they regard it as the most striking manifestation they have had for years, but how will they get around masses for the dead; purgatory; the judgment; and all those things so emphatically indorsed by McDonough's spirit, and equally as emphatically repudiated by all Spiritists.

“In this age, miracles and strange things appear to be accumulating on all sides. It was perhaps necessary, to combat the materialistic tendency of so-called scientific men, and for that matter of most of the Protestant Churches. And in this as in all things else, all we as Catholics have to do, is, ‘put on the brakes’—go slowly, and listen to the never failing voice of the Church.”

I have here copied the questions and answers in full, for the purpose of illustrating the important truths:

First—that ignorant spirits do not immediately attain to any considerable knowledge, upon entering spirit life.

Secondly—that they carry with them their religious ideas, sentiments, and dogmas; and,

Thirdly—that when interrogated, they are as desirous of answering all questions as they were in the flesh, and with this desire they often mistake matters of belief, for matters of fact and knowledge, and hence many of them are not reliable.

This spirit was not only as much a Catholic as he ever was, but like most of his class was deplorably ignorant of the higher teachings, even of his own religion, and therefore his answers were unsatisfactory to the priests themselves, and they evidently were sadly puzzled to know, what to do with their spiritual elephant. It is therefore not by any means surprising, that with time and reflection they came to understand, that if this spirit did indorse Catholic doctrines in the main, yet some of his replies were at least of a doubtful character,

and that upon the whole, the knowledge he imparted was like a double edged sword, cutting both ways, so in January 1873, the *Buffalo Catholic Union* under the caption of "The Devil in Nevada" commented on these manifestations as follows :

"No Catholic will be led away into the diabolry of Spiritism, by reason of the apparition in Virginia City, Nevada, of which we gave an account some weeks ago. *The Catholic Guardian* (the journal from which we have just quoted) of San Francisco, referring to the fact that the generality of the answers given by the spirit, *i. e.* the devil, were Catholic in their tendency, says ; 'The devil could afford to admit some truth, in order to get some Catholics committed to the doctrine of spirit rapping. In our experimenting with it, we found it willing to do anything to get a convert.'"

As was to be expected, some persons resorted to the charges of trickery and deception in order to explain away these manifestations, and this induced Agnes the medium to make an affidavit, which was published in the *Virginia Enterprise*. It was as follows :

"STATE OF NEVADA, }
COUNTY OF STOREY. } ss.

"I hereby swear before Almighty God, that no, 'Yes' or 'whisper' mentioned in yesterday's card, ever passed through my lips or teeth, and I further swear, that I never knocked upon the wall, or any other object to deceive, during the week I was speaking to my father.

"AGNES McDONOUGH.

"Subscribed and sworn to before me this 14th day of November A. D. 1872.

"GEORGE H. DANA,

"County Clerk, Storey County.

Had these manifestations occurred in any Catholic state in Europe, under the manipulations of the priests, the whole Catholic world would have been edified by accounts of this heavenly indorsement of their holy religion, but the second sober thought of the priesthood in California, and Nevada, suggested that their indorsement would probably work greater good to Spiritualism, than to Catholicism, in this country, and we will probably hereafter hear little of similar manifestations through the Catholic priesthood, and journals of this country, unless referred to in condemnation of modern Spiritualism. The Romish Church has always upheld the doctrine of intercourse with spirits, but then it must be conducted under the strictest parliamentary rules, and the communicating spirit must speak

directly to the question, so that scandal shall not be brought upon the dogmas, superstitions, and practices of the Church.

A very pathetic story is related by the very Rev. Eleazer Smith; formerly Chaplain of the New Hampshire State Prison; in a work published by him entitled *Nine Years Among the Convicts*. It relates to an apparition of a murdered wife, who appeared to a convict of the name of Bradbury Ferguson, who was confined in that institution on a life sentence.

Coming as the recital did from a deeply penitent, and evidently reformed man, who made the revelation in the confidence of implicit trust in the friendship and sympathy of the chaplain, with no possible motive of interest or gain, it merits full belief, and few after reading the account and considering all the circumstances, will doubt the sincerity which prompted the disclosure.

After stating, that Ferguson inherited a love for strong drink, Mr. Smith says:

"The closing act in this sad tragedy now comes on. Ferguson attended a military muster in a neighboring town, and as usual came home drunk. He was soon raving in all the horrors of delirium tremens. His poor wife tried in vain to compose his mind. The prevailing impression on his mind seemed to be that his wife was the devil, and had come to carry him to his own place. He loaded his gun, charged it with shot, and placed himself in an attitude of defence. As the poor woman in her kindness, sought to restrain him, and not knowing but one of her children might be the victim, he discharged the contents of the musket into her body.

"The wound did not produce instant death, and she begged him to lay her on the bed. He took her up gently from the floor on which she had fallen, and carefully laid her on the bed. His consciousness (as he often related the story to me) now gradually returned. He stood and looked awhile upon the sufferer, and the terrified children who were weeping around their dying mother, and then came the thought of guilt and danger. He fled, and after a few hours of agony, death released her from her earthly sufferings, and she closed her eyes on what had been to her at least—a vale of tears.

"In a secluded spot in the forest, the wretched man now in part conscious of what had taken place, concealed himself. Imagine if you can his feelings. They were not those of a malicious, cold deliberate murderer; there was no fiendish satisfaction, like that of one who had accomplished a purpose, on which his demon heart had been set. Far from that, in his sober hours he loved his wife, the

mother of his children, and now reason had been so far restored as to give some dreadful intimation of what had been done. He has several times given me a relation of the occurrences of that fatal night. As there are some parts of his narrative that are quite singular, I will endeavor to relate them as he gave them to me.

“The night was very dark, and as after gaining his hiding-place, he endeavored to keep perfectly still, lest he should be detected: all was silent as the abode of the dead. The silence at length became painfully oppressive, and his feelings more and more intense, as the fatal transactions of the evening seemed more and more to grow from its distinctness into an awful reality. It was as if some horrible picture had hung before him, on which were images imperfect and dim, yet of an alarming aspect; and as he looked at them, these images became more and more life-like, and with every passing moment sending a new thrill of horror and anguish through his soul. He strove to turn away his eyes, but had no power to do so; all at length was plain; the whole picture was finished; all his past life seemed to pass in living lines of fire before him; and especially that part of it with which his wife was associated—the wife of his early love; whose fond faithful heart had always been true to him; and whose dying eye looked up from her bloody couch, with pity and forgiveness.

“The scene seemed to chill the very fountains of life, and horrible despair seemed for a time to possess him. At length he imagined he heard in the distance, the sound of a human voice. He listened, and could distinguish music, soft and sweet. It seemed far off, but approaching. By degrees, the sound became more familiar, until he could plainly distinguish the voice of his wife. She sung as when living, only a thousand times more sweetly, an air which had been a favorite with them both. Her voice was soft and plaintive, and as she came nearer he could distinctly hear every note, and mark her approach, until at length it seemed judging from her voice, close to him. With a strong effort he opened his eyes and looked up. There she stood bending over him, so he could almost have reached her. He did not think it a corporeal substance, it was dim and shadowy, resembling most perfectly his wife. She ceased to sing and stood bending over him, and for a minute or two looking him full in the face, with a look beyond all description pitying, and forgiving.

“Then turning slowly away, she sang again louder and more cheerful, the sound ringing out in the stillness of the night through the wilderness far around. He heard the sound die away in the distance, until he could only distinguish it faintly, as when he heard it

at the first. The visit was twice repeated during the night, she coming, and singing, and passing off each time as at the first, only at the last her look seemed more expressive of sympathy and kindness, and her music more strong and enchanting.

"I asked him many questions, suggested some doubts, and proposed some explanations, but I found the whole a reality with him, and I think he had not one lingering doubt that all was real. At all events the effect wrought on his mind was wonderful. In the first place, his despair gave way to hope. 'My wife forgives me, she pities me, and comes to me with sweet songs and looks of kindness.'

"He heard with less dread the approaching footsteps of his pursuers, he felt a strange confidence in all his gloomy weeks of jail imprisonment. The scenes of the Court-room, and all the details of his trial as a murderer, were attended with the recollection of that forgiving spirit, and with the roar of cursing and reproach from the infuriated multitude, there was always mingling in his imagination the soothing strains of that night's music. And when to the awful question proposed by the clerk, the foreman of the jury answered, guilty; and when his sentence, 'imprisonment for life' was pronounced, he was not dismayed,—still the thought of that wonderful appearance, accepting it as proof that he still had grounds of hope, at least that there was one blessed one in heaven who loved him. Nor could the combined efforts of legions of infidels, make Bradbury Ferguson doubt the reality of the existence of spirits, in a state separate from the body.

"He seemed to think it an insult to him if his narrative was doubted. 'Do you think I am a fool? don't I know my own wife? don't I know her singing, and could I look into her eyes for minutes, so near that I could reach her, and yet be mistaken? And who else but my wife, would come to comfort me, and sing to me?'

"And I found that from that night, he had prayed to God daily for mercy and grace, being encouraged to do so by what he thought he saw and heard. He evidently afterward saw that there had been a sort of trust in the supposed intercession of his wife, and according to the plan of salvation, but to his dying hour I do not think he had a solitary doubt of the reality of what he then related, and as I saw no harm likely to result from his continuing in this belief, I suggested no doubt for years before he died.

"I leave the reader to his own opinion regarding this matter. I will however say, that were I a believer in Modern Spiritualism, I should insist on this, as one of the best instances of spiritual intercourse with the living."

Thus closes this narrative. Many upon reading it, will explain it upon the hypothesis of mental hallucination, or of illusion of his senses of sight, and hearing. These are the only explanations, aside from that of its having been a veritable appearance of his spirit wife, who in her continued love and pity for her degraded, but not hopelessly lost husband, found herself able to thus lovingly present herself, and alleviate through her presence the crushing torments of a guilty but repentant conscience.

The chaplain was no believer in Spiritualism, and therefore his relation cannot have been influenced by its teachings as to the power of the spirit to return to earth, and the story throughout furnishes evidence of strict regard for truth, and a cautious avoidance of exaggeration. To me it is only another instance, in proof of the pure and holy love that continues to animate our departed friends when they have passed from mortal sight.

Some twelve years ago, a large and fashionable boarding-house was kept by Mrs. Bigelow, at 23 Great Jones street, N. Y. Among her boarders were ten gentlemen who had become much attached to each other, and after dining together they would often in little parties visit places of amusement, or attend lectures, and they would all frequently gather in each other's rooms before retiring for the night, and compare notes of their experiences through the day. Upon one of these occasions an agreement was entered into, that those of the party who were living ten years from that date, September 10, 1862, should meet and dine together if possible, in the same place.

The war of the rebellion then waging, soon attracted most of these gentlemen into the service of the Government, and in time the proprietorship of the house changed hands, and it became the Maltby House. A few days previous to the expiration of the time agreed upon for the dinner, Mr. Smith the landlord was requested by Mr. E. K. W—— the sole survivor of the party—to prepare a dinner for ten guests, on the evening of September 10, 1872. Mr. W—— briefly narrated the circumstances of the compact, and gave directions as to the necessary arrangements.

At precisely 8 o'clock he entered the dining-room of the Maltby House, and the doors were closed behind him. No other person was there save George Bentley, the head waiter, and one or two assistants. The room and table were arranged as nearly as possible as they were ten years before, and Mr. W—— with head bowed and in sadness, took the same seat which he had occupied ten years previously. All around were vacant chairs, and empty plates, and unfilled glasses.

The meal was begun, and the solitary banqueter was served with

the prescribed courses. Mr. W—— sometimes yielding to his feelings by expressions, such as, "Poor boys, they are all gone; one went down in the Monitor in Mobile Bay; another was drowned at sea; two were shot in Mobile; one lost both legs by a ball; and another was shot through the heart; another died in Philadelphia; and still another in New York."

He now raised his glass, and silently drank to the memory of his former companions; and at the same moment he saw every chair occupied as of old; each one with his former look of friendship and sympathy. As he related the circumstance to me he said, "I saw every button of their uniforms; and all for the moment was as real as any scene in actual life." "But," he added, "I know it was only a psychological effect. I do not believe in ghosts, or spirits, nevertheless it was real to me then."

I had read something of this occurrence in one of our public journals, and afterwards meeting Mr. W——, I received the above narration from him, he vouching for its truth in every respect, and kindly consenting to its publication. Having no faith whatever—as he declared to me—in the power of spirits to return, his narration is free from any bias from such belief.

There are two hypotheses by which this occurrence may be explained—one is that of spiritual agency; the other of hallucination. Knowing that our spirit friends are always happy in reciprocating our affection and regard, and that sometimes they are able to manifest this appreciation, and considering this to have been a proper occasion, I believe the spiritual hypothesis to be the correct one, in explanation of this event.

I will here insert an account of two apparitions witnessed by myself, when absent from any medium. I have had serious doubts of the propriety of publishing these narrations of personal experience, as the evidence necessarily must rest entirely upon my unsupported assertions, but I have decided to publish them and let them take their course of being either accepted as actual objective appearances, or rejected as hallucinations. I will add that every word and sentence in my account of these occurrences, have been carefully chosen and used to express the exact truth, and to exclude the least exaggeration.

In May 1872, I was on my way from San Francisco to New York. On the evening of the second day, when in Nevada, and the train moving eastward at the rate of twenty-five miles per hour, I had retired to my berth in the sleeping-coach. I had the whole section,

and only the lower berth was made up, and closing the curtains carefully I lay for some time looking through the window, which was slightly above the level of my berth, viewing the stars which in that dry clear atmosphere are remarkably lustrous, and I noticed that I felt unusually calm and quietly happy. In this mood I fell asleep.

How long I had slept I cannot say, but presume half an hour, when I awoke, lying on my other side, with my face to the front of the berth, and opening my eyes they rested upon the figure of a female sitting by my bed near its head and at a distance of about two feet, looking directly into my eyes.

At first I was startled, and shrank from the apparition, but immediately I recognized her as my sister Charlotte, deceased many years, but of whom I have a distinct remembrance, when all fear vanished and I then deliberately returned her gaze. She appeared rather pale, with an earnest quiet look, as if reading my thoughts. Thus she remained perhaps for a minute, when I perceived that my earnest scrutiny was dissipating the form, and soon she entirely disappeared.

I am aware that many will say this was simply a spectral illusion, one that I carried from my sleeping into my waking state. My answer is, I certainly had just awakened from sleep, but I had awakened before I saw this form, and the instant effects of its perception was to startle me into full consciousness, in which some degree of fear for a moment was present; and that I earnestly, and with all my faculties in full exercise closely observed it, and reflected upon its appearance, and had ample time to draw my conclusions as to who and what it was, and in addition to this the verity of the apparition has been since then, as elsewhere stated, substantiated at three different times, and places, through different mediums, when not the slightest hint was given by me or others present, by which any knowledge of this appearance could have been obtained.

At two different sittings for materializations with Dr. Slade, I was told by the spirits, that they were engaged in making efforts to show themselves to me at my own house. Knowing how difficult it was for them to accomplish these things, even in the presence of a powerful medium, I could not conceive it possible for them to effect any such results apart from one, and stated my doubts to them, and gave their promises little or no consideration.

Some months thereafter namely on November 18, 1871, about four P. M., just as the last rays of a brilliant sun had disappeared, while in my room alone and certainly thinking of nothing relating to spirit or spiritual things, upon turning my eyes toward that part of the room

opposite the windows—in the air—midway between the floor and ceiling—at the distance of about eight feet from me—I perceived a female figure, gracefully inclined towards me, in the attitude in which angels are often depicted, and with her earnest gaze directed to me.

She appeared about seventeen years of age, of rather delicate figure, clear dark, but brilliant complexion, regular features, and very dark eyes. She had a bright, happy, though earnest expression, and regarded me intently, plainly indicating by her look the interest she took in the effect of her appearance upon me.

Her brow was encircled with a wreath of myrtle leaves, each leaf distinctly visible. These appeared to conceal her hair, at least I did not notice the latter. She was clothed in a silvery white robe; so real in appearance it might be supposed that even the texture could have been determined; easy fitting, but not so full as to conceal her form; which was visible down to her knees; while a single pure lily appeared above her bosom.

It is needless to say, that with the purity of the complexion; regularity and expression of the features; perfection of form, together with the exceeding gracefulness of her attitude; she presented a vision of beauty and loveliness surpassing anything I have witnessed in this life; and yet she was in appearance as natural as any mortal; and so far as I could perceive she was as corporeal as one. So plainly was she presented, that I clearly perceived the blending of the delicate shades of white and red in her complexion, and the lustre of her eyes was precisely that usually indicative of perfect health in others.

The emotions excited by her appearance, where at first surprise, then with the conviction of its being a spirit came another, that it was my daughter, and a strong impulse to rush to embrace her, but this was checked by an impression that should I do so I would disturb and perhaps dissipate the material elements used in rendering her visible, and I remained motionless. No feeling akin to fear was experienced, as how could it exist in presence of such angelic yet natural beauty and loveliness.

As my daughter passed from earth life in infancy, some twenty years previously, I was necessarily unable to recognize her, but aside from the perfect conviction at the time that it was her, I have seen half-a-dozen times since the same beautiful face materialized at Dr. Slade's, and have seen the same lips move, and have heard the gentle accents that issued from them, in which I have been addressed as "father."

While returning her earnest gaze, and scanning her features, I suddenly perceived that she was becoming semi-transparent, and she then

steadily melted away until nothing was visible except the green wreath, this retaining its freshness and vividness of color until she had entirely disappeared, when it gradually dissolved, and in a few moments all had passed from view.

The whole time she was visible, I should say was about five minutes, and I had ample opportunity to make general and minute observation, with reflections, upon her appearance. Through different mediums my daughter has since then repeatedly referred to her apparition at that time, apparently appreciating her success as highly as I appreciated it.

I never until after the commencement of my investigations of this subject, either saw, or for a moment imagined I saw, any human form or appearance, aside from palpable materiality. Nor have I ever seen during my investigations with these two exceptions, an apparition except when I have sought the place and conditions favorable to such manifestations through mediumship: So the usual concomitants of optical illusion, or of mental hallucination, have always been absent with me, unless it be assumed that they were present on these two occasions.

In arguments against the existence of apparitions of departed spirits, the singular case of M. Nicolai, of Berlin, is perhaps more frequently brought forward than any other, for the purpose of illustrating the powers of memory and imagination in producing images of living and deceased persons. The account was written and published by M. Nicolai himself and has been frequently copied in other publications. The one before me is that published under Note 4 p. 246 of Stilling's *Pneumatology*, edited by Professor Bush.

That many of the appearances seen by Nicolai were phantasms, I have no doubt; but that all were, I do not believe. That excited, peculiar, and abnormal condition of the brain and nervous system, out of which sprang these imaginary existences, was also favorable to spiritual influences of certain kinds, and at certain times, as all such conditions are.

He says "When I shut my eyes these phantasms would sometimes disappear entirely, though there were instances when I beheld them with my eyes closed, yet when they disappeared on such occasions they reappeared when I again opened my eyes."

I would not assert that subjective impressions are always as perceptible with the eyes closed, as when open, but it is true that in those cases where there can be no question as to the illusory character of the forms perceived, we find the image quite as clearly impressed upon the mind when the eyes are closed, as when open. That some of

the forms seen by Nicolai were objectively perceived, I think we have ground for suspecting from the above passage.

Again he says "About four weeks after their first appearance I began also to hear them speak. They sometimes conversed among themselves but more frequently they directed their discourse to me. Their speeches were commonly short, and never of an unpleasant tenor. Several times I saw beloved and sensible friends of both sexes, *whose addresses tended to appease my grief*, which had not wholly subsided. These consolatory speeches were in general addressed to me when I was alone. Sometimes however I was accosted by these consoling friends while in company—even while real persons were speaking to me. These consolatory addresses consisted sometimes of abrupt phrases, and at others they were regularly connected."

If these passages were taken apart from the rest of the narration, they would be perfectly descriptive of spiritual manifestations, and such I believe these phenomena to have been at this stage of his affection, for there was too much of design and orderly arrangement evident in these addresses, to be accounted for upon any other than the spiritual hypothesis for while incoherency in the speeches heard would be strongly in favor of the presumption of hallucination, orderly arrangement evident design, and as in this case peculiarly appropriate language, as strongly supports the presumption that the words heard really were addressed by spirits, who were mistaken by him for phantasms. That both the visionary, and the real appearances, should disappear upon the free application of leeches is not surprising, for the same condition of the system, would likely subject him to both classes of phenomena.

Because some persons are subject to optical and auricular illusions, which are certainly dependent upon a morbid condition of the brain, it does not follow that all persons who perceive apparitions, or who hear them speak, are also under the influence of a disordered brain, and especially as the majority of those persons who testify to their preception of them are in good health, and of sound nerves, and as to this latter qualification, it is well known that many of the witnesses might almost be supposed to have no nervous sensibility, and as little imagination, judging from their stolid organizations. These persons have simply perceived them with their natural eyes as they would perceive a gate post, their perception of them being purely sensuous.

"Fancies" says Professor Zerffi, a staunch opponent of Spiritualism "as the effects of our imagination, are weak, imperfect, and transitory, so that the most vivid imagination is scarcely able to reproduce the image of an absent person, even for a few seconds. Whatever

power our imagination may have, its productions can never be compared with those lively, and as it were tangible creations, with which (even) a dream impresses our sensual and cerebral organs. . . . Our imagination is incapable, even in a dark and utterly silent night, to produce anything like the objective perceptions and realities of a dream."

It seems to me that the most reliable test to apply to those cases where there is a question as to the objectivity or subjectivity of an appearance, is to ascertain whether it moves in accordance with the direction of the line of vision, when this is changed. Should it do so, there should be no hesitation in pronouncing it a hallucination, or an illusion, while on the other hand should it remain in position, unaffected by the direction of the eyes, it should be considered a true objective appearance.

If there be another world it is evident that our senses are not ordinarily fitted to discern it, and there is therefore nothing wonderful in our not ordinarily perceiving it, but our inability to perceive does not disprove its existence, any more than our inability to perceive remote stars by unaided vision, proves their non-existence. Neither does the ordinary failure to discern spiritual things, prove the entire incapacity of all to perceive them, any more than the common lack of great musical or poetical talents, disproves their possession by some individuals. It is true that the possession of some degree of musical and poetical power, however faint it may be, is common to most persons, thus showing that the musical and poetical realms are realities, and on the other hand the relation to us of the spiritual realm is analogous, in a few being endowed with powers of perception of its realities, while the mass are able to only dimly perceive its existence, while still susceptible to its influences.

In our ordinary condition, we neither see, hear, nor feel spirits; nor are we sensible of the spiritual world in which we exist. How then, ask the materialists, can either exist? My reply is; neither do we perceive the presence of the myriads of microscopic existences, nor of the material elements with which our atmosphere abounds, and which nourish the growth of vegetable and animal organisms; nor the magnetic and electric forces which operate around and through us. Nor yet do we perceive the atmosphere itself, which we breathe, and which is material and ponderous.

We should remember that the senses are only the avenues to the mind: that perception is not in the senses, but in the mind itself, and that they can only transmit those impressions which from their material structure they are fitted to transmit. Spiritual things are discerned

only through the spiritual senses. The physical senses are the channels through which we derive our knowledge of the external world, and of that only ; but whence comes that knowledge which plainly is not derived through any one or all of these channels—a knowledge of things which are not palpable to any sense, and which seemingly are not related to any. The senses really bridge over the chasm between spirit and matter.

Professor Tyndall in his lecture delivered in the Academy of Music in Brooklyn Jan. 5, 1873, when I was present, said ; “The eye is not a perfect instrument. It is capable of that only for which it is fitted. It receives impressions only of things within its environment.” It has been well said, that “The eye of the fish is fitted for seeing in the water ; the eye of the owl for darkness ; and the eye of the eagle for exploring the upper atmosphere ;” and I would add that the spiritual eye of man has the faculty of penetrating into that inner world for which it is fitted, and formed. As a blind man cannot perceive colors, so our material organs of vision cannot perceive spiritual things.

That the spiritual sense may under certain favorable conditions, render perceptible to the external consciousness some of the proofs of its own existence, is evident from numerous well attested instances, and this fact derives support also from the analogy observed in the exercise of the external senses. In China, the abuse of opium sometimes benumbs the senses to the degree that blindness and deafness ensue, but in those moments when the full effect of the dose is active, the sight and hearing are temporarily restored.

In the month of January of this present year, (1874) Dr. Tenting of Paris, reported a case of *nyctalopy*—a condition of the eye in which the patient loses the faculty of sight in daylight and recovers it in darkness. The patient in this case was a young girl of 18 years, named Marie Verdun. “Although her eyes do not present any special morbid character she is forced to keep her eyelids closed during the day, and to cover her head with a thick veil. On the other hand when the shutters of the room are hermetically fastened, she reads and writes perfectly in the deepest darkness.”

It is well to be cautious in the use of our senses, but not to trust them when proper caution is exercised is equivalent to acknowledging that we are incompetent to judge of occurrences, of the most ordinary character. It is an abandonment of our right and duty to make our reason the arbiter which shall decide what is true, and what is false, and leaves us dependent for our opinions upon others, who may not be as well qualified as ourselves, to pass judgment upon questions of fact, morals, and religion. In trusting to experience, we trust to knowledge

which has been primarily gained through the senses, but we here arbitrarily reject other knowledge which reaches us through the same channels, and which may have an equal or even a superior claim upon our attention. The logical remark of Chalmers aptly applies to this subject. He says. "It is a very obvious principle, although often forgotten in the pride of prejudice, and of controversy, that what has been seen by one pair of human eyes, is of force to countervail all that has been reasoned, or guessed, at by a thousand human understandings."

And Edward W. Cox the well known and able London barrister and scientist, in a pamphlet published by him, entitled, *Spiritualism answered by Science*, forcibly remarks: "The depositions of a thousand persons that each had separately seen a ghost, would be no proof whatever of the existence of ghosts, because it is not only possible, but probable, that what each believed he beheld with his eyes was merely a mental impression. But if two persons of credit declared that they saw the same ghost, at the same moment, the argument assumes another complexion, because of the improbability that a similar image should be self-formed in two minds, at the same moment. The probability, that it was something actually without them, that made the impression upon the external senses of each at the same instant, and not a merely mental vision, is vastly increased by every addition to the number of spectators, who depose to the same appearance, at the same moment, until a number not large, so agreeing in their assertions, and being credible persons, and subjected to strict scrutiny by cross-examination, would constitute positive proof of the fact that such an object did present itself, whatever that object was, or the manner of its production, which are the proper subjects for investigation by argument, when the existence of the object itself is thus established."

It may be said—Even allowing the existence of another world, and of disembodied spirits, yet these cannot return to earth. Why not? Is it to be supposed that heaven is a place into which all can enter, but from which none can depart? In reply it may be said that the conditions under which spirits exist, do not permit return through space, as the spirit is fitted for an existence in Heaven or the other place. But then we ask, did not the spirit survive the passage from earth, and is it not probable that it would be equally able to survive the return passage? If it can depart by pursuing a certain course, cannot it return by the same? Every sincere believer must admit that Moses and Elias did return to earth centuries after their death, and were plainly recognized, not only by Jesus but by three of his disciples, therefore the possibility of spirit return is established beyond dispute, by any Christian. The fact that they have returned is admitted by

Christians upon the testimony of men whom they have not seen nor known, and if we can prove that they daily return at the present time upon the testimony of men whom they have seen, and do know as honest and intelligent, are they not bound by reason and a decent regard for consistency, to accept the testimony of these living witnesses, when they so readily accept the testimony of unknown, long since departed witnesses, to precisely similar facts.

All these objections arise from the old erroneous theological ideas of Heaven and Hell as localities, the former in some distant sphere or place, beyond the ken of mortal vision, or even conception, whereas the truth is, Heaven and Hell are around us and with us. The majority of spirits do not leave this earth, or its lower atmosphere, for a greater or less time after death, and the majority of those who have left it, can, and many do return at will.

The belief, no doubt instinctive, held by *nearly* all nations civilized and uncivilized, ancient and modern, in the existence of an Overruling Power, and in a future state of being, is often insisted upon, and rightly too, as strong evidence—though indirect—of the existence of a God. If this argument possess any force does not the absolute universality of the belief in ghosts or spirits, and of their power to communicate with mortals, apply with at least equal force to the truth of this belief. "There are savages" says Professor Huxley "without God in any proper sense of the word; but none without ghosts." The argument deduced from the belief in a Supreme Being has double force, when applied to the belief in ghosts or spirits.

If we are able to establish beyond dispute, the fact of the return to earth of one disembodied spirit, it forever settles the question of the possibility of spirit return, and all reasonable minds are then bound to admit it; but in place of one, we can equally well establish the fact of the return not of scores but of hundreds, and not only furnish the evidence, in the form of unimpeachable testimony of witnesses, but we are able to introduce the doubter to the presence of returning spirits themselves, to take their testimony, and the testimony of his own senses, and thus place him in a position where the exact value of our attestations can be critically and practically proved.

"I live, O ye who loved me,
Your faith was not in vain;
Back through the shadowy valley,
I come to you again.
Safe in the love that guides me,
With fearless feet I tread,
My home is with the angels;
O say not I am dead.

THEY LIVE.

"O children of our Father,
Weep not for those who pass
Like rose-leaves, gently scattered,
Like dew-drops from the grass,
Ah, look not down in sadness,
But fix your gaze on high ;
They only dropped their mantles,
Their souls can never die.

"They live ; and still unbroken,
Is that magnetic chain,
Which in your tearful blindness,
You thought was rent in twain.
That chain of love, was fashioned
By more than human art,
And every link is welded
So firm, it cannot part."

LIZZIE DOTEN.

CHAPTER XIII.

SPEAKING IN FOREIGN TONGUES.

"To another divers kinds of tongues; to another the interpretations of tongues."
—I. Cor. xii—10.

COMPARATIVELY few of those who believe in the inspired teachings of the New Testament, have any clear understanding of the meaning of the above passage, and it is only those who have a knowledge of the existence and exercise of this gift at the present time, that can fully appreciate its significance.

Paul here spoke understandingly, as he also did when he said;

"I thank my God I speak with tongues more than ye all."—I. Cor. xiv—18.

From this it appears that with other spiritual gifts, he also possessed that of speaking when under control, in languages of which he had no knowledge, as many modern mediums have done, and that it was not senseless jargon he and others uttered, as too many are inclined to believe.

It does not appear that Jesus possessed this gift of tongues, but he promised it to others, as in Mark xvi—17. "They shall speak with new tongues," and we have abundant proofs that the promise was fulfilled, in the many instances related, and in the references made to the exercise of the gift by Paul and others, as in Acts, ii—4, where it is said:

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit (*who controlled*) gave them utterance."

In Smith's *Dictionary of the Bible*, p. 1557, a writer there says: "Those who spoke them (the tongues) seemed to others to be under the influence of some strong excitement, 'full of new wine.' They were not as other men, or as they themselves had been before. Some recognized indeed, that they were in a higher state, but it was one which in some of its outward features had a counterfeit likeness in the lower."

There are many well authenticated instances, of this gift being exercised in modern times. Some of the Cevenal prophets possessed it, as did many of the convulsionaries at St. Medard. Of one of these latter, a Miss Lordelot, Montgeron says that from her birth she had great difficulty in expressing herself, and who yet pronounced discourses

in an unknown tongue with all possible grace and facility, and he speaks of another young lady, who never having had any voice, sang canticles admirably in an unknown tongue. He also cites other similar cases.

In 1830, this gift was developed in the church of the Rev. Edward Irving, an eloquent Scottish minister, settled in London, and excited much attention in that city. From Mr. Howitt's comprehensive work ; "The History of the Supernatural" vol. 2, p. 421, I extract the following account of these manifestations.

"Three years after the erection of the new church in Regent square, Mr. Irving and his friends were startled by the news, that at Port Glasgow in Scotland, there had occurred an outbreak of speaking in an unknown tongue. Religious women were said to speak in the manner of the apostles at Pentecost. He sent down an elder to judge of the nature of the phenomenon, who reported well of it ; and on his return, his wife and daughter were found influenced in this manner. The matter was treated with much care, and in private, and the utterance was found to be no senseless jargon, but orderly and harmonious, though unknown in its meaning to any one. Yet according to the order of the primitive Church it was found, that what one spoke in the unknown tongue, another uttered the interpretation of in plain English, though he or she did not understand the unknown tongue, but received the same matter collaterally from the spirit. In October of 1830 however, a female of the congregation broke forth in the midst of it, but was quickly led away into the vestry, where she delivered her burden. From this time these manifestations became public and frequent, exciting a wonderful sensation in the public mind, and all sorts of people flocking to the church to witness them.

"Contrary to the misrepresentations which on all extraordinary occasions are made, these manifestations are declared by Irving himself, in *Fraser's Magazine* ; by Mr. Wilks his earliest biographer, and by the *Morning Watch*, a quarterly magazine established to record and explain this dispensation, to have been not only orderly but full of eloquence as interpreted, and though delivered frequently in a high key, they were marked by a grandeur and music of intonation, that resembled more a noble chant than oratorical speaking. Irving said, they recalled to his mind the old cathedral chants, traced up to the days of St. Ambrose.

"All those who spoke, represented themselves as incited and carried on by a supernatural power. Irving says ; "He who spoke with tongues in the church, did nothing else than utter words unknown alike to himself and to all the people, and there was needed therefore another,

with the gift of interpretation. As the speaker spoke the unknown words, the meaning of them rose upon the interpreter's heart and the proper native words came upon his lips. But he was all the while as ignorant of the foreign words, as the utterers and hearers of them. It was a spiritual gift, and not an act of translation from one tongue into another." But not only unknown tongues, but known tongues, (Hebrew, Greek, Spanish, and Italian, amongst others) were spoken correctly, by persons who naturally knew nothing of them."

Here were manifestations of the same gift of tongues, that was possessed by the apostles and early Christians, and the same necessity for an interpreter, as when Paul said ;

"If any man speak in an unknown tongue let it be by two or at the most by three, (to avoid confusion) and that by course, and let one interpret."—I. Cor. xiv—27.

The truthful character of these manifestations in the congregation of Mr. Irving's church, was well established, and we can cite later and even more convincing proofs of the exercise of this gift, upon the testimony of the late Judge Edmonds, of New York, as published by him in his "*Spiritual Tracts*." In No. 6 of the series, speaking of the mediumship of his daughter, he remarks :

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

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

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

French, and both spoke with the rapidity and fluency of native Frenchmen. Miss Dowd's French was a wretched *patois* of some of the Southern provinces of France, while Laura's was pure Parisian. This occurred in my library, where some five or six persons were present, and Miss Dowd is still living in this city.

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

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

"Occasionally through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood in Greek. The residue of the conversation for more than an hour, was on his part entirely in Greek, and on hers, sometimes in Greek and sometimes in English. At times Laura would not understand what was the idea conveyed, either by her or him. At other times she would understand him, though he spoke in Greek, and herself when uttering Greek words.

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

"At this interview which I have described, there were present, Mr.

Green, Mr. Evangelides, Mr. Allen president of a Boston bank, and two gentlemen whose names I forget, but can easily ascertain, who were large railroad contractors in one of the Western States, my daughter, my niece Jennie Keyes, myself, and several others, whom I do not remember.

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

"One day my daughter and niece came into my library, and began a conversation with me in Spanish, one speaking a part of a sentence and the other the residue. They were influenced, as I found, by the spirit of a person whom I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish.

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

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

After relating several instances of other persons speaking in languages of which they had no knowledge, he adds ;

"And I have heard Gov. Talmage's daughter, at my house, speak in German, several persons being present." And in a postscript he adds ;

"P. S.—I now add to the foregoing ; November 1. To-day at our conference, I mentioned this subject, and asked if any of those present could give any further information. . . Dr. John F. Gray mentioned, having had communications through the rappings and table tippings, in the Malay, Hebrew, and Spanish languages. The communications were spelled out letter by letter, and written down. He obtained translations of all these, from persons versed in the different languages. He had records of it all. . . He mentioned one instance, where Professor Bush, who is a Hebrew scholar, was present, and he called the Hebrew alphabet, and wrote the communication down at the time, and afterward translated it, no one present but himself being acquainted with that alphabet.

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

We know of no higher testimony than the above, and were the

direct evidence of Judge Edmonds, Dr. Gray, or Dr. Wilson, offered in any court in the United States, in relation to any question involving life, liberty, or property, it would be considered as conclusive.

It is but two evenings since, when at a séance held at my own house, where none but my own family and three intimate friends were present, a young married lady, who is in an advanced stage of pulmonary consumption, was influenced to sing in German. Knowing the delicate state of her lungs, after singing perhaps for three minutes I begged the spirit to release her, which it did in a minute thereafter. She was entirely unconscious, and remained so for about ten minutes after the singing had ceased. We did not allude to her singing, or to her being controlled, as she has the greatest aversion to being thus influenced by spirits, and her only remark after recovering was, that she must have been asleep. She does not understand a word of any language other than English, and has never received an hour's instruction in singing. Another lady present, whom I know to have received a thorough musical education and to have a proficient knowledge of the French language, assured us that her singing indicated musical culture, and we all agreed with her in this opinion.

The exercise of her voice did not seem to injure her.

CHAPTER XIV.

SPIRIT IDENTITY.

"Beloved, believe not every spirit, but try the spirits whether they are of God."
I. John, iv—i.

WHATEVER differences of opinion there may be among Christians, as to the power of spirits to return to earth, and to communicate with mortals at the present time, there can be none as to their having had the power, and of their exercising it in the times of the apostles.

And that they did, or at least that they could so manifest, is proved from thousands of well authenticated instances that have occurred, and are occurring in our own days, for as all experience and analogy prove that the same physical and psychological laws governed then as now, it follows that if these things do occur now, they must have occurred then, and vice versa.

In connection with many of the numerous instances of apparitions recorded in the Bible, we have accounts of spirits intelligibly and clearly communicating with persons in earth life, and such intercourse is fully endorsed not only by numerous and distinguished examples, but by precept and commandment, as in the passage at the head of this chapter, where the injunction is given to try the spirits, and prove whether they are of God or not. There is nothing dubious in the signification of this passage. It is not a permission applicable to special cases and circumstances, but an imperative command to all to try the spirits, to test their character, profession, and identity, and from the knowledge obtained to either accept them and their teachings, or to reject both; and in addition, rules are furnished by which they can be so tested. The same necessity of trying the spirits that existed then, exists to-day.

Of all the generally received and persistently cherished errors of most Protestant sects, there is none that has so little foundation in fact, reason, or biblical authority, or that is so flagrantly at variance with consistency and the best interests of Protestantism, as the groundless denial of continued spiritual manifestations. Materialism is steadily undermining the theological claim to direct communication with Deity, while Protestant ecclesiasticism itself has long since overthrown its only other pillar of support—namely mediate spirit agency.

I have just said that rules for testing the spirits were given. The two passages succeeding the one in which we are told to try the spirits give us one rule. It reads as follows :

"Hereby know ye the spirit of (*or from*) God. Every spirit that confesseth that Jesus Christ is come in the flesh, *is* of God and every spirit that confesseth not that Jesus Christ cometh in the flesh is *not* of God."

X We know no better test in our day than this furnished by the apostle John, by which to determine the moral status of a communicating spirit, as all advanced spirits with little variation acknowledge the Divine principle in Jesus—endorse his doctrines, and reassert them in their own teachings, and it is quite safe to assume that any spirit who condemns the beautiful truths that were taught by him, or who speaks of them lightly, or in any way treats the pure character of the Great Teacher with contumely or disrespect, should be set down as insufficiently progressed in love and wisdom, to instruct mortals as to their duty. The doctrines taught by Christ were from God, and all advanced spirits must of necessity recognize them, and even amongst men this rule holds and was referred to by Jesus when he said :

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself." John vii—16, 17.

Any spirit that views sensual indulgence, self-seeking, and uncharitableness, with leniency and toleration, cannot be in an advanced state himself, and in all probability truth is not in him, and reliance upon or even frequent communication with such a spirit cannot be beneficial, and probably if continued will sooner or later result in evil. The wise and prudent maxim that "Evil communications corrupt good manners," (and morals) applies with equal force to intercourse with men and spirits.

The same test for spirits which was laid down by John, was given by Paul in I. Cor. xii—3.

"Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost."

It was more in the spirit and temper of ordinary mortals that Paul said :

"If any man think himself a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.—I. Cor. xiv—37.

In other words let no prophet, nor spirit speaking through him, say anything contrary to the things I write. Compliance with, or violation of this command being conclusive, as to the authority of the spirit. Paul possessed a rather imperative manner of speaking and this injunction is characteristic of him. The passage here following

indicates that he was in fear that some other spirit than the one that usually influenced him, might impel him to contradictory utterances :

"But though *we*, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i—8.

That some who were not Christians, were controlled or influenced by good spirits in the days of the apostles, is evident from Acts xvi—16, 17, where it is said, that :

"A certain damsel possessed with a spirit of divination met us. . . . The same followed Paul and us, and cried saying : These men are the servants of the Most High God, which shew unto us the way of salvation."

But Paul being annoyed, and probably not approving spirit manifestation unless through a sound Christian organism, commanded the spirit to come out of her, and it obeyed. According to the tests given by which to judge spirits, this one was of God, for it bore testimony, to their teachings and to their authority, and would probably not have been disturbed had not Paul yielded to the irritability and love of domination, which were his besetting sins.

As under the Christian dispensation, the test for spirits was whether they taught in harmony with the doctrines of Christ, so under the Mosaic law it depended upon their utterances according with the established theological doctrines of the time and especially upon their condemnation of idolatry. Deut. xiii—1 to 5—and as in Isaiah viii—19, 20.

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

In the same sense in which we are directed to "Try the spirits," we are also told to "Prove all things ; hold fast that which is good." Those who intelligently and prudently communicate with spirits certainly comply with these injunctions, and it would be difficult to point out any other way in which the spirits could be tried, or all things proved.

"Now the spirit speaketh that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy ; having their consciences seared with a hot iron. Forbidding to marry ; and commanding to abstain from meats, which God hath created to be received with thanksgiving."—I. Tim. iv—1, 2.

The "latter times" here spoken of, were undoubtedly the time then supposed to be near at hand, or even then present, as it was the general belief among the Primitive Christians that the end of the world was impending. And what renders this view of the meaning conclusive is, that "Forbidding to marry and commanding to abstain from meats," were heresies that were then prevalent in the Church,

and incurring the especial denunciations of Paul. As a warning against receiving all the utterances of spirits as from God, it is equally applicable to the present as to that time, and is fully endorsed by all Spiritualists of experience and discernment.

No reliance should be placed upon any communication that cannot be tested and proved, either by reference to facts, or by other evidence that is conclusive to reason and sound judgment. For the reason that no test can be applied to many of the published communications, purporting to be from spirits who were distinguished in earth-life, and which treat of scientific and other forms of knowledge, we should be extremely cautious how we accept them as truthful. It is safer to place at least the most of them, in the category of the doubtful and unproved, for we should remember that the questioner will obtain only as truthful answers from spirits, as he would have received from the same spirits when they were in the form, and under circumstances where they were free from all chance of detection, and all responsibility for what they uttered. If under such circumstances when in earth-life they were reliable, they as disembodied spirits, will be no less so: if they were not, then they will now be equally unreliable, provided they have not materially advanced since their entrance into spirit-life.

A spirit said to Rev. Dr. Ferguson, "We do not know everything, nor can we do everything. We do all that can be done with the mediums we influence. Spirits out of the body are often not much more advanced than those in the body. Many spirits are also unwilling to reach forward, but whenever they do desire to advance toward the great perfection, there are ever those who will assist them. Be cautious. Believe not every spirit that purports to come from the spirit-world. Believe no spirit that bears not the impress of God's character. Spirits out of the body as well as in it say: 'We are good enough.'

We must remember that spirits, though not mortals, are yet human beings who continue to possess for a greater or less time after the transition, all their desires, habits of thought, virtues and vices, force and activity. The gay and sedate, the cheerful and morose, the kind and unkind, the loving and malignant, the benevolent and miserly, all retain those traits and characteristics which together constituted their earthly personality, and nothing is lost in the change at death, but the physical body, the outer covering which has served as the medium through which the purposes of the real man—the spirit—could be effected in the external life. Of the truths that have been revealed through Spiritualism, this is perhaps one of the most difficult to realize,

so strong and enduring are the bonds of education, and yet no truth in Spiritualism is more evident, and nearly all the evils that proceed from spiritual intercourse arise from ignorance of, or failure to appreciate its importance. It is a cardinal truth, in the light of which the spiritual mariner can securely guide his bark amid the quicksands and shoals over which all must pass, in their voyage of progress in spiritual knowledge.

Henry More two hundred years ago, truly said, that "Often spirits are very great fools—that there are as great fools in the other world as there are in this." And there is no doubt that as death terminates the lives, but not the folly of fools, that their relative numbers have not of late diminished, in that bourne from which it might be well for us, if no fools ever returned.

* "We shall know them by their fruits. Do men gather grapes of thorns or figs of thistles. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. vii—16, 18.

As in physical nature certain atoms exercise an attractive force upon certain other atoms with which they are in relation, so in our moral natures certain elements attract corresponding moral elements. The man whose moral sense is blunted or undeveloped, will surely draw to him spirits on the same plane, and in his intercourse with them, he will often find his own cherished errors reflected under the guise of established truths. There are no moral elements in such a person, that can serve as a bond of union between him and elevated spirits, while other spirits like himself are irresistibly attracted to him, and the union is like welded steel.

For such characters spirit intercourse is hazardous, as it only tends to confirm them in their evil propensities, the results being precisely those that flow from evil companionship with mortals. There is only one course for such persons to follow—it is to at once enter upon a life of reformation—praying for Divine and angelic assistance in their efforts, to escape from their moral degradation.

While to persons on this low moral plane, unaided and undirected spirit-intercourse is not beneficial, to those who seek it in the sincere, earnest spirit that Jesus declared to be necessary when seeking the Kingdom of heaven, it is elevating and refining to the religious and moral sense, while at the same time it enlarges the capacity of the mind, and enriches it with fresh stores of true knowledge. The same law of moral and psychological attraction, that draws the yet dark spirit to the dark-minded mortal, is powerful to attract good spirits to those who desire their companionship, and this same attractive force that unites these harmonious souls, becomes a repelling-force

to spirits less advanced. In earth life individuals on the same plane morally and intellectually, inevitably gravitate to each other, and enjoy each other's society, and the intelligent reader will at once perceive the truth of my remark when I say, that if half a dozen like himself were engaged in quiet interchange of thoughts, or in social intercourse, the presence of one on a low moral and intellectual plane, would be more disagreeable to the uncongenial visitor himself, than to the company into which he intruded, and there can be no doubt he would escape as soon as possible, and not again voluntarily introduce himself into such—to him—unattractive society. Precisely the same moral and psychological influences operate in the relations of mortals with spirits, as in those of mortals with each other. Like attracts like and opposites repel.

Facts are not only stubborn but useful things, and as in material science so in spiritual, they are at the basis of all our knowledge. With this regard to facts, I will now proceed to relate some instances from the experience of others, and from my own experience, where the proofs of spirit-identity were either conclusive, or simply corroborative, as the reader may be disposed to regard them.

Professor Wm. Denton in a lecture delivered in Music Hall, Boston Jan. 27 1872, narrated the following.

"I remember once sitting in a circle at Muncie, Indiana, when the manifesting spirit spelled out on the dial by pulling a string communicating with the pointer, 'Sing,' 'What shall we sing?' we inquired. 'O Thou!' was spelled out. We turned to a Methodist hymn-book and tried every one of the hymns commencing with 'O Thou!' but to all, the spirit rapped a decided negative. We then asked him to spell out the next word of the line of the hymn. By this time he was rapping loudly, and apparently in a very impatient mood, but stopped and spelled 'Fount.' 'Is it O Thou Fount?' 'Yes,' was rapped out. Then we discovered that the spirit was mistaken, supposing that a well-known hymn commenced 'O Thou Fount of every blessing,' instead of 'Come Thou Fount etc.,' which was sung, the spirit keeping time with lively raps to the close. Here was a mind distinct from that of every other person in the circle, and I think we spent at least fifteen minutes in trying to find the hymn which the spirit desired, before the mistake was discovered."

This incident does not prove the identity of the spirit communicating, but it proves that an intelligence was communicating. The following account proves both the presence of disembodied intelligences and their identity.

Nov. 28, 1870. I had a sitting with Mr. Charles H. Foster at

his rooms in New York, and just before its termination, a gentleman entered the room who evidently was a stranger to the medium. When I left the table he seated himself at Mr. Foster's request in the chair I had vacated, and while I was preparing to leave, something was said that interested me and I inquired whether my presence would be objectionable. In reply the gentleman invited me to remain.

In about five minutes, without any remark by the gentleman, Mr. Foster placed his hand upon the latter's shoulder in a familiar way, and addressed him in hearty though uncouth language. The sitter inquired the name of the spirit, which appeared to be satisfactory and amusing to him. Shortly after, the medium again addressed him in entirely different, and broken language, and from certain expressions I became aware that it was an Indian spirit. Both of these spirits reminded the sitter of their promise to meet him there, and claimed its fulfilment at that time, and both conversed with him as acquaintances. After some further proceedings he left the table, and I took the liberty of inquiring of him, aside, 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 had heard from a fellow-passenger of a lady medium in that city, whom he called upon, and with whom he had had two sittings. That at these sittings the two spirits who had just manifested were present, and that he had made an engagement to meet them at Mr. Foster's.

The first who here manifested, 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 engaged in surveying. He had died during this connection, and he had met him before through other mediums. The Indian when in this life, also had been acquainted with this gentleman, and had become attached to him by some little acts of kindness. At the séance he inquired for neither of these spirits.

The gentleman assured me that he had never before met Mr. Foster, and from the manner and speech of both when he entered, and from the bearing of both throughout the sitting—from the general appearance of the gentleman, and his having the weather-beaten appearance peculiar to persons just from a long trip or voyage, as well as from the fact that it was through an accident that I lingered and sought the opportunity to witness the séance, no unprejudiced person can easily conclude that there was any collusion or deception in the matter.

In September 1870, I accompanied three ladies on a visit to the

same medium. Only one of these ladies—my wife—had ever before met Mr. Foster.

Shortly after being seated, the medium said there were spirit lights around, and on the head of Mrs. R—. The latter then wrote on slips of paper, carefully guarding her writing from the view of the medium, the names of her brother, father, mother, husband, son and daughter, and folded them closely. Without touching the papers, and while yet in the hands of Mrs. R—, the medium said; "There is present the spirit of a man: he says he was your brother Charles G. F—, who is glad to be able to communicate with you. Also another spirit: one who watched over you when on earth. He was your father; Edward F—. Also a female spirit: she says she died of an internal tumor: Her name was Elizabeth F—, your mother. Another spirit also is present: her name was Margaret R—. She was your sister-in-law. And 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.' He looks so happy and radiant. He says his name was Edward R—, your son. Still another spirit appears. Her name too was Margaret R—, your daughter. She is very happy now and says you must have no doubt of these things.

Every spirit whose name had been written by Mrs. R— was here described as present: the name given in full, with the relationship, and the additional name of one spirit who was not expected, and that was the sister-in-law of Mrs. R— whose Christian name was the same as that of her daughter, but of whom at the time she did not think. As to her mother she died of an internal tumor.

Mr. Foster then turned to one of the other ladies, and with a finger tapping upon a hair brooch that she wore on her neck said; "The spirit whose hair is in that brooch is present." Upon her inquiring the name of the spirit he replied; "You know, and so does E—," (my wife). He then addressed her in the name of the spirit, calling her his child, and after many affectionate remarks concluded with the words: "Your dear father." It was her father's hair in the brooch—a fact previously unknown to any but the wearer.

At my suggestion a lady, a relative of mine, with her son, a young lawyer of New York, visited the same medium in September, 1870. I accompanied them and introduced them simply as friends, avoiding all mention of names and relationship.

We all became seated at the table, and Mr. Foster took the young man's hand and addressed him as Richard, and added; "There is a spirit present who is exceedingly glad to again meet you. You must

not think that he has ceased to love you, for he loves you as well as ever," and more was added, when the young man inquired what spirit was speaking. The medium replied "Richard W——, your father, the same name as your own." The names were correct, both bearing the same. The medium then turned to the lady and addressed her in affectionate terms, and subscribed himself, "Your husband Richard W——." She then inquired if any of her spirit children were present, and he replied; "Yes three of them, and their names are Eugene, Emily and Mary," being the correct names of her deceased children.

September 16th 1872, in company with my wife and her mother, I visited the family burying-ground in Westchester, New York, where the earthly remains of my children repose. A few days thereafter I had a sitting with Mr. Foster, and the first question I proposed was; "Is my son Eugene present, and can he tell me where his mother, grandmother and I were on Saturday last?" The answer, promptly given was: "You were in Westchester, at the grave-yard—at my grave—and I was with you." This question with others had been written by me at home, was carefully and repeatedly folded, and was unopened by the medium, and not a word was said relating to the question or its subject matter.

An intimate friend, a gentleman of education and refinement, whose wife died about five years since, was induced by me to visit Dr. Slade of New York, and he had a number of sittings, both for communications by means of slate writing, and for materialization.

At one séance he received the following communication from his spirit wife, written upon the slate while this was placed upon the centre of the table in full view, no mortal hand being near it, and in broad daylight. He has kindly permitted me to copy and publish it.

"Wednesday Sept. 25th 1872.

"MY DEAR HUSBAND:

"I am so sorry you did not see me more plainly than you did; I do not like to give it up. I shall try it again when I can have the medium's time. Dear, did you know I was present when Louise got her fright. I can make her see me if it would not make her too nervous. . . . Give my love to all my darlings at home.

"I am ever your loving wife,
"M. J. B."

When she says she "does not like to give it up" she refers to her attempts to materialize, which were not wholly successful, as she was able only to make herself dimly visible. The next sentence referring

to her daughter's fright, was an excellent test of the spirit's identity, for it so happened that three days previously to this when my friend came down to breakfast, his eldest daughter fifteen years of age said ; " Pa, I was terribly frightened last night. Something came and leaned over me, and I covered my head, but on looking again I saw it there still ; but I could not see it distinctly, I only saw it was somebody."

My friend poo poo'd the story and nothing more was said of it, and it had escaped his memory when he received the above communication, and not even then did he recollect it, and he could not understand the meaning of this portion of the message, until having copied it he was quietly reflecting upon it at his home, when he suddenly thought of the incident related by his daughter. As additional proof of the identity of the spirit I can add that my own little daughter attended the same school with my friend's children, and the evening of the next day after his daughter had seen the apparition, my daughter related to me the incident as she heard it from the lips of her schoolmate, and it was not until two days thereafter that the above communication was written. Then there is the fact of his daughter's name being spelled Louise, instead of Louisa, the more common method.

At a séance with Mr. Foster in September, 1870, among other tests he 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." This was correct. My wife had a sister of that name, she died in infancy before the birth of my wife. I may have heard her spoken of perhaps two or three times, but it is certain that I had never given the subject a serious thought, and I had not thought of her for years previously to the announcement of her name by the medium, and it was a moment before I recognized the name.

At the same séance Mr. Foster said a spirit was present whose name was Mary or something like that. Upon my suggesting "Maria" he replied "Yes Sarah Maria," and upon inquiring her surname, after a moment he bared his arm and exhibited the letters, S. M. L. of a bright scarlet color. These were the correct initials of the name of a married sister, who passed from earth life some thirty years prior to this time. I then inquired the age of the spirit at the time of her decease. The answer came through raps, which I counted up to twenty-two, when they ceased. I asked if the intelligence meant by these, that the spirit was only of that age when she passed away, when the usual three raps were given in the affirmative. I was quite certain, that my sister's age was twenty-six, and so stated, but

one vigorous rap replied "No." I again expressed my doubts of the correctness of the answer, and again an emphatic "No" was rapped. But the spirit to my surprise was correct, as I discovered upon questioning my sister's husband, who is still living.

At another séance with Mr. Foster, December 10th 1870, I had a series of written questions, prepared at home, and carefully folded and pressed, as all my written questions were. Among them were these :

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

A. Your father is present.

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

The medium drew with a pencil four longitudinal lines, enclosing 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, the correct city, street and number, among them. He then tore off all the squares at the left hand, separated them, and rolled each into a pellet. The same with the middle, and with the right hand squares, making a separate pile of all in each row—three piles in all. He then thoroughly confused and mixed the pellets in each pile, and selecting one pellet from each, pushed the selected three towards me, saying ; "One is the city—one the street—and one the number," I was about to open them, when it occurred to me to ask him if he could write out what these three pellets contained. He took his pencil and wrote in full the name of the city, street and number, and upon opening the pellets I found the same words and number on these. The answer was correct.

Here the medium said my Uncle Zalmon was present. I remarked that he died two years before. "No," said the medium, "he says he died three years ago." Here again upon my return home I found I was mistaken, and the spirit correct. I had not inquired for my Uncle or mentioned his name, and had not seen him for thirty years ; he residing in a distant part of the country.

At a séance with Dr. Slade in October 1870, upon the slate being held under the table leaf, the name "Eugene" was written upon it. I asked how I could know it was he, when it was written ; "I claim you as my father." I said this was not enough, and I inquired his

age at time of decease. The answer was four raps, signifying that number of years. In what year did you die? Answer on slate "1846." Again I asked of what disease? The answer written was; "Affection of the brain." The answers were all correct.

August 15th, 1871. This evening I had a séance with Dr. Slade. The room was well lighted by two gas burners. Soon after being seated the medium placed the slate partially under the table leaf, so that perhaps two thirds of it were concealed from view, the remaining third being in full sight, as also was the hand holding it, while his other hand was placed upon the table grasping mine.

Soon sounds of writing were heard, indicating a slower and more feeble process than usual, and when finished the slate was withdrawn, and we read the following :

"MY DEAR SON.

Myself and dear Rachel your mother are present and bless you this evening, as well as some of your own dear children. Eugene W. and your brother Seth ; also your good sister S. M. C. All were with you in C—— to help you in your business there. My whole soul is in this work, and I will consecrate my efforts to assist in dispelling this deep darkness, which envelopes mankind. Kate (your sister-in-law) is not present. I am my son, your affectionate father.

"S. CROWELL."

The names, initials, and relationship, were all correct. In a few minutes after, the medium was controlled by a strange influence, and after an ineffectual effort to speak, he suddenly sprang to his feet and walked briskly around the room, with a gait indicating lameness of one limb. I was intensely interested in observing the case, when it suddenly occurred to me that it was my brother, who was endeavoring to manifest himself, and I at once exclaimed : "Why you are my brother Seth!" The medium at that moment was at the opposite side of the room, and instantly he rushed to me, and clasped me in his arms, and in the most affectionate manner repeatedly embraced me, placing his cheeks against mine, and by every means in his power indicated the warmth of his affection, though unable to speak through the organs of the medium. Gradually his arms relaxed—his strength appeared to fail—and he sank into his seat, when the medium recovered consciousness.

This, my only brother, passed away at the age of sixteen, more than thirty years ago. He was so unfortunate as to nearly lose the use of his right limb, through that fearful disease "*Morbus Coxarius*,"

or hip disease, and in walking he limped badly, precisely as the medium did at this time. The latter had never heard of him, as I studiously avoided speaking of any family or personal affairs, and Dr. Slade *like all genuine mediums* never troubles himself with asking questions concerning personal or family matters. They necessarily hear too much of them through the questioning of the sitters and the revelations of the spirits.

September 24 1871 my two sons visited Dr. Slade, and had a séance. Among other manifestations, a communication was written upon the slate by an invisible hand. The hour was 3 P. M. and the room was well lighted. The communication was as follows :

"To our Dear Brothers, Father and Mother—our loving family. We all come to tell you of our joy to-day. Oh dear ones, how much enjoyment we have now to what we had three years ago, for now we feel we do belong to the family as ever, for you all seem to take more interest in us than you did in years past. Aunt Ann is present to-day with Aunt Katie. Caroline our sister is one we feel so happy with. She is a loving soul, and is much help to us all. *The spirits call her Lily.* Clarence is very anxious to make mediums of you all. He says we can then all have mediums. Edgar and John join us in this communication. Ever your loving brother, E. W. C."

There are two points in this communication worthy of particular notice. The first is that in which their Aunt Ann is mentioned. She was my wife's sister, before mentioned as manifesting to me through Mr. Foster. She had never been alluded to in presence of this or any other medium, and only at long intervals of years even in the family, no personal knowledge of her existing. The day before my sons had this sitting with Dr. Slade, when conversing about it my wife remarked that she would like to hear from her sister Ann again, and here she was reported present, quite unexpectedly to my sons who had entirely forgotten the wish of their mother that she might again hear from her.

The second is that in which my daughter Caroline is mentioned. She had never been even alluded to at Dr. Slade's, and had never come to us but once before this, and that was also through Mr. Foster just one year previous to this sitting. At the séance with Mr. Foster I asked for the names of my children deceased, when he gave all their names but one, and of this one he said ; "And a little girl whose name I cannot ascertain, but her spirit-name now is Lily." Her proper earthly name not being given, I attached no importance

to what was here said about her spirit-name, and was much surprised when upon reading the communication through Dr. Slade, I found confirmation of what Mr. Foster had asserted.

In connection with this is the fact, that just previous to their leaving for this séance, I requested my sons to remember and call for their sister Caroline, and it so happened that in the press of other ideas they entirely forgot her also, and were only reminded of my request when they read the communication. This does not appear like mind reading. My spirit-daughter has since then always come to us under her spirit-name of Lily, through all mediums by whose agency we have received communications.

Some two years since I procured a planchette, thinking that some of our friends might be able to use it. Soon after purchasing it I proposed that certain members of my family should test their power to move it, and to the surprise of all after a few trials it wrote freely. The power continued for about a year, when suddenly it ceased, nor has it moved since with repeated trials.

At one time while two of my family were using it, a gentleman whose acquaintance we had recently made, and of whose family then we knew absolutely nothing, came in and inquired of planchette the name of his deceased sister. The instrument at once plainly wrote; "Mary Louisa," which was the correct name of his only sister deceased. He did not touch the instrument, and no other visitors were present.

December 25 1872. This being Christmas day it occurred to me that our spirit-friends might desire to exchange greetings with us, and I proposed to two of my family that they should use planchette. They accordingly placed their hands upon it and immediately there was written; "A merry Christmas to all." We returned the salutation and requested each spirit-friend present to write his or her name. Name after name was then written; all of dear spirit-friends—*not dead*—until all our near relatives in spirit-life were represented, when I asked a question relating to another subject, and we awaited the answer, but to our surprise we found written the word; "Bud," this being the name bestowed in heaven upon the subject of a premature birth, and whom at that moment we had all forgotten, and we experienced a feeling not only of regret for but of mortification at our forgetfulness, when we were thus reminded of the continued existence of the little waif, who here claimed relationship to the family on this bright Christmas morning.

This was the fourth or fifth time he had come to us, each time through a different medium, always without solicitation on our part,

and always bearing the name of *Bud*. We don't forget him now. We realize that he lives and is one of the family.

One day in July 1873 I returned from a visit to some friends at Cold Spring Harbor L. I. With me was the son of my hostess; Mr. W——, a highly respectable and reliable gentleman, who left me upon the arrival of the boat at the dock in New York, remarking that he should on his way across town call on Mr. Foster.

On the evening of the second day thereafter, he visited me at my residence, and with considerable animation informed me that soon after being seated with Mr. Foster, he inquired if his Aunt Harriet was present. Being answered in the affirmative, he asked whether she knew where he came from that morning; no other word being used in relation to the subject; and the answer promptly given, was; "Yes you came from Cold Spring in the steamboat D. R. Martin, and Dr. Crowell Mrs. Crowell and Emma were with you." All of which was correct.

If this were the only evidence of Mr. Foster's mediumship, we might possibly suspect that he in this case derived his information from some person who also had been a passenger on the same boat, and who reached Mr. Foster before my friend, but as this is only one of many thousand equally wonderful revelations through him to different persons, and as no surreptitious means of acquiring information has ever been seriously charged upon him, it will be difficult to deny that the information here given, was at least as authentic as that so often obtained by myself and others through him.

In the same month, July 1873, accompanied by two members of my family, I visited Monticello, N. Y. At the Erie Railroad depot in Jersey City we met our niece, who upon learning of our intended journey had decided to accompany us. After seeing them safely to their destination I returned home, and on the succeeding day had an interview with "Old John," who told me without any reference to the subject on my part, that he and his friend "Red Bird" had been to Monticello since my family had arrived there, and that a "squaw papoose" was there with my daughter, that she was a little larger than the latter, and that Red Bird had heard her name mentioned while he was there, and that it was R—— B—— giving her correct name. We had no positive knowledge of the young lady's intention to accompany us, and the subject had been only incidentally mentioned in the family, and there was no possibility of Old John knowing of her presence, unless by spiritual means.

"Heavens! What will Slade and I do?" was the exclamation of Charles H. Foster, when upon my return from my first visit to Mrs.

Andrews at Moravia, I related to him some of the marvels I had there witnessed. I have never seen any person more astonished, when I have related these things, than he was then, and the interest created in his mind was so great, that a few days afterward he visited Moravia himself incog., and in full confidence that no person would recognize him.

At his first séance after his arrival, when some eight or nine other persons were present, the face of a young man appeared at the aperture, who upon being asked his name by Mr. Foster replied, in a clear distinct voice ; " I am Eugene Crowell, and you are Charles Foster, and it was upon your arm that the initials of my name appeared in New York." This was said in reference to my first sitting with Mr. Foster, three years previously, when the initials—as my son said—of his name met my astonished gaze on the arm of the medium, and they, like the words " Mene mene tekel upharsin " written upon the wall in ancient times by similar spiritual agency, sounded the knell of my life long materialism.

While there Mr. Foster plainly saw the spirit of Gottschalk ; Lola Montes ; Ada Isaacs Menkin, and others with whom he had been formerly acquainted, and who conversed with him freely ; Gottschalk especially, referring to former incidents with which both were familiar.

August, 29, 1872, my wife, self, and daughter, had a private séance with Mrs. Andrews at Moravia. We seated ourselves facing the cabinet, whilst the medium sat facing us, with her back against it—No other persons were present.

At first we sat in darkness. After some minutes my daughter said :—" There is a tall old lady standing in front of me. I can see her white cap with a ruffle bordering the front." Instantly as if in response, she was patted by spirit hands, and the words ; " Grand-ma " apparently proceeding from the space immediately in front of her, were heard by us all. I then said, " Mother, is this you ? " and in reply I was patted on my knees. Soon a voice in front of me said ; " Dear brother this is I—Seth." Another voice now pronounced the name of Harry—this being the name of a deceased son, and both I and my daughter requested him to touch us, but the voice replied ; " I can approach Mamma best," and immediately my wife was patted, and the touches were repeated half a dozen times.

The light was now called for by a spirit voice, and the lamp being lighted and properly placed, and the medium having entered the cabinet, in a minute we saw at the aperture the face of my sister-in-

law, Mrs. S. She said they desired this séance to cast an influence over us. She referred to my wife's health and gave her directions how to improve it, and spoke of her own constitution when in earth life, and compared it with others of the family. She referred also to other matters, all the while speaking as freely as if in the flesh, and nearly in her natural tones.

Then the curtain of the lower aperture was drawn aside, and a child's face was indistinctly seen, and a purely child's voice was heard saying in a brisk cheerful tone: "Take a peep, Pa—Eddie." (This also is the name of a deceased son), then was added, "Em., I was out with you yesterday in the boat with your beau." The day previous my little daughter had visited Owasco lake with a party of ladies and gentlemen, and a young man accompanied her in a boat upon the lake. In another moment he said; "Em., when you and Pa run races don't trip me up. I can beat you."

This last was a most excellent test. The grounds surrounding my residence in Brooklyn comprise about an acre, and children have abundant room for exercise, and frequently to amuse my daughter and her companions, I would join them in a race, and it evidently was to this my spirit child referred when he said the above. Had this remark been made of a thousand persons of my age, then upwards of half a century, probably not one of them would have found it applicable to himself. We all instantly understood its meaning, and smiled at this allusion to my childish amusement, coming from such an observing, but unseen witness. The circumstance of my thus amusing the children, was of too trifling and common a character to be mentioned by any of us, even at home. The memory of it passed with the incident itself, and certainly no person in Moravia had any knowledge of it.

It is a law with perhaps no exceptions, that spirits upon their first attempts to manifest in this life, shall in a greater or less degree resume their last earthly conditions and feelings, but it is especially when they first attempt to control a medium, that their former feelings are again realized to their fullest extent.

During my investigations of spiritual phenomena, I have witnessed a number of times the first efforts of different spirits to control, and I have twice had sensible positive proofs of their resuming these conditions, and these were not only marked cases, but they afforded what to me was conclusive evidence, of the identity of the spirits manifesting. One instance occurred while sitting with Dr. Slade, shortly after the passing away of my sister-in-law, from an affection in which excessive and continuous nausea and vomiting were the

most conspicuous symptoms. Her presence had just been announced, when the medium became exceedingly pale, his features became sunken, and the sitting was temporarily suspended, from his intense nausea. He did not appear to suspect the cause, but it instantly occurred to me that the close psychological relations of the two, at the time, accounted for the symptoms.

The other instance occurred at my own house in March 1874. Dr. Kenney was present, and of a sudden we observed him to be passing under a strange and imperfect control. His actions indicated intense nausea, and he soon leaned over and traced with his fingers upon the floor, and we understood that the spirit desired to write. I procured a pencil and paper, and a short message was written and signed with the name of my deceased son, Eugene. The spirit then released the medium, who now in a conscious state complained of nausea, which was soon followed by severe and repeated vomiting, which even affected him while on his way home.

These were the only two instances in which I have personally known the presence of spirits, to be accompanied by symptoms of nausea in the medium, and of all my spirit friends these two are the only ones in whose last earthly hours, these symptoms were present. With my son especially, the vomiting was fearful in its violence, and was continuous, nearly to the moment of his death.

There is every reason to believe, that in the majority of cases where spirits are in error in their utterances, it should be attributed to ignorance or mistake, rather than to design. This is true as to mortals, and undoubtedly is so as to spirits. There are three distinct stages in the experience of most intelligent, liberal, and earnest investigators of these spiritual truths. In the first—after a conviction of the truth has established itself, they are disposed to accept all; in the second—to suspect all; and in the third—to reasonably and charitably judge all.

In proof that erroneous ideas may be honestly conveyed by spirits, I will say, that at one time I inquired of Old John, Dr. Kenney's Indian control, whether he could perceive earthly objects. He replied "Yes" when I remarked, that I presumed spirits more advanced than he could not do so. He quickly answered, "Why Old John is advanced, he can never go any higher. Old John when he first came to spirit-land was not high, but now nobody is higher *in the forest* than Old John."

The way in which I account for this conceit on his part, is that higher intelligences use and control him for healing purposes, and his services in this direction being so valuable to mankind, they impress

and sustain this idea in his mind so as to render him contented, which he evidently is, and while devoting himself to the work of benefiting others he is constantly progressing himself.

At another time Old John said, that "He often sees Jesus Christ, and he always prays to him for assistance in healing, and that he often does help him, as do also other great spirits, but Jesus is the highest of all, as he was the first to enter Heaven after the Great Spirit of All created it." While investigating through mediums, I have never been able to experience a feeling of contempt for the utterances of spirits of limited intelligence, when their communications have borne the impress of sincerity. That this spirit is perfectly honest I have not the least doubt, my intimate, and almost daily intercourse with him warrants this positive opinion, but from the above remarks of his, it will be seen that if any person were to believe that because he is a disembodied spirit, he must necessarily have access to the sources of wisdom, he would be sadly mistaken, and if he accepted all his utterances, he would soon find himself in a state of mental confusion and bewilderment. I have gleaned from him many important truths; truths previously unknown to me, but which have since been authenticated from other sources; but I accept nothing from him, or from other spirits, unless it is endorsed by my reason, and confirmed in the light of other knowledge.

Until recently, Old John had no faith in the genuineness of spirit materializations. Soon after becoming acquainted with Dr. Kenney, in the spring of 1872, I related to him and Old John, some of my experiences at Moravia. The latter was not simply incredulous, but emphatically declared his entire unbelief in the power of spirits to effect such results. During the ensuing seventeen months and up to August 1873, when I again visited Moravia for the fourth time, Old John often referred to this subject, and frequently would rally me upon my credulity in believing in such impossibilities; and I remember at one time when we were engaged in conversation on this subject, he suddenly became quiet, and silent, and in a minute or two energetically exclaimed: "Why Brave; Old John is as good a spirit as there is in the forest, and if any spirit could do these things Old John could."

Just previous to my last visit to Moravia as above mentioned, I called upon Dr. Kenney, and soon Old John controlled him, and I then told him that I and two of my family would leave for that place the next day, and that I desired him and his friend; "Red Bird" to visit us there. He promised to do so. One morning some days after our arrival, while present at a séance with Mrs. Andrews, my sister-

in-law Kate appeared at the aperture, and said, addressing my wife ; "E—— Old John is convinced." This announcement was so entirely unexpected, that for a moment we failed to comprehend its meaning, as the name of Old John had not been mentioned in the séance room at any time.

I made note of this, and upon my return home two days thereafter I at once called upon Dr. Kenney, and requested Mrs. Kenney to be present while he should be controlled, as I had a test for Old John. Upon the coming of the latter he greeted me cordially, as he always does, and I inquired whether he had been at Moravia. He replied yes ; both he and Red Bird. I then asked what he thought of things there, and his answer given in a deliberate and somewhat reluctant tone and manner, was ; "Why, Old John can't help believing now, for he saw all your spirit-friends there, and they told Old John it was true, and he told the squaw Katie to tell you that Old John was there."

I returned to Moravia again—where I had left some of my family—in a few days after this, and previous to leaving I had another interview with Old John, and requested him and Red Bird to again visit us there, and try to communicate with us. He promised to do so. On the morning of August 28th, at a séance held by Mrs. Andrews, soon after being seated in the dark, my daughter was patted on her hands and in a moment after a voice in front of her said : "Me come papoose." She then asked if it were Old John and Red Bird and in reply she was again patted, as was also my wife. Then I said ; "Old John and Red Bird can't you come to me ; I am jealous ?" when the voice replied "Me like papoose and squaw." In a minute thereafter I was patted on my head, by what appeared to be a large full formed natural hand, and at the same moment a voice said ; "Chief ; you got token now me think." This was followed by sounds resembling those produced by the flapping of the wings of a large bird, and upon my remarking that the noise was suggestive of the name of "Red Bird" there were three repetitions of the sounds in affirmation. I here said to them that the day was Thursday, and that I desired them to remember the fact, and to remind me of it when I should next communicate with them at home, and three raps assented.

A few days after this I returned home and called on Dr. Kenney, who soon became controlled by Old John, and after the usual greetings I inquired, whether he and Red Bird had fulfilled their promises to visit me in Moravia. He immediately replied, certainly both had done so, and they had touched us in the séance room, and Red Bird had conversed with us. In answer to my inquiry, in what manner

they touched us, he said they both had patted us on the knees, and that Red Bird had patted me on the head with his hand ; that I was seated at the end of the semi-circle nearest the door, with the others of my family next me ; which was correct. I then asked him upon what day they met us there, and he replied ; " Thursday," and he knew, because I had requested them to remember the day.

On the evening of June 10th, 1873, Dr. Kenney was at my house, having been sent for to treat a member of my family. Just as Old John was about to control him, a young friend, Mr. W——, residing in New York, came in and I proposed to him that he should witness the process of controlling, so far as it could be observed in the medium. After Old John had manifested, I introduced my friend without naming him to the spirit, who seemed to be perplexed, repeatedly turning the medium's face in a certain direction—the eyes being as they always are, closed—and I thought perhaps he did not like the presence of the stranger, and we both left the room, but in a few minutes we were recalled, and the difficulty was explained. Old John now told us that after assuming control, he saw a spirit making signs, indicating that something had been the matter with his eye, and throat, or mouth, and that his movements had been so energetic, that his attention had been attracted from us, and this caused him to appear to act so strangely : that this spirit resembled my friend in appearance, and he said he was his father, and his death had been caused by a bottle of " strong stuff " that had been spilled upon his face, and that some of it had come in contact with one of his eyes, and had destroyed the sight, and that some had entered his mouth and throat, and had produced inflammation, which had terminated in consumption and death.

Of all this we were entirely ignorant ; but my friend immediately comprehended it, and with astonishment in his looks informed us, that his father having a small excrescence upon his face applied to a physician to remove it, and after the operation he became faint, when the physician hastily applied to his nostrils a vial of aqua-ammonia, and the effect was so sudden and violent, that he unexpectedly threw up his head and overturned the vial, so that a considerable portion of the liquid fell upon his face, and a portion entered his eye the sight of which it destroyed. Some of it also entered his mouth and throat, and he inhaled the gas, and the results were violent inflammation of the air-passages, terminating in disease of the lungs, from which he died within two years after the accident.

My friend and the medium had never met before, nor had they any knowledge of each other, and their meeting at my house was entirely

accidental. What added to our interest in this excellent test was, that about one month before this I had accompanied this same friend who was an unbeliever in spiritual manifestations—to Dr. Slade's, where without any allusion to his father, a message was received on the slate from him, signed with his full name, and the next day when I accompanied him to Mr. Foster's, his father again came, announcing his name also in full, and here unexpectedly, and unmistakably, he again made his presence known, and proved his identity by this convincing test.

I am happy to be able to say that my friend was intelligent enough to recognize, and liberal enough to acknowledge, these proofs as conclusive of his father's existence and identity, and he is now engaged in further investigations.

January 10th, 1874, while conversing with Old John, he said that the spirit of my brother-in-law, S—— then deceased less than one month, desired me to go to Dr. Slade's, and he would there communicate with me by writing on the slate. I proposed to meet him there on the 12th to which he assented.

On that day I visited Dr. Slade, and upon making known my desire to have a sitting with him, we passed into the séance room and took our seats together at one side of the table, in full light of day. There was a large folded slate upon the table, connected by hinges, which he passed to me, and which I carefully inspected and rubbed over with my moistened fingers. He then placed a small bit of pencil upon one of the inner surfaces, as they lay exposed, and folded the other slate upon that, and removed the slates thus folded as far from our hands as he could reach upon the table. Then placing his two hands upon mine, we sat quietly for ten minutes, both of us expressing surprise at the delay of the manifestations, when the sounds of writing were heard, which continued for some minutes, followed by the signal raps indicating the completion of the message, when I took the slates, opened them and found both the inner surfaces covered with plain legible writing. The communication commenced thus :

“DEAR FRIEND :

“Your anxious brother-in-law cannot control, so I will write for him. He is very much pleased with your course in doing his business. He feels sure all will be right for his much-loved family.” Then followed some remarks relating to his medical attendants and their treatment of his case in his illness, of a character that proved an intimate knowledge of the circumstances, but of a nature so private that it would be improper to here transcribe them, and for similar reasons it would be

equally improper to relate other portions of the communication. The whole was signed with the name of A. W. Slade, the spirit-wife of the medium, who superintends the writing in his presence.

At this visit I simply stated to the medium that I desired a sitting, not in any way alluding to my object, nor saying a word in relation to any spirit, so that of himself he could not have known, nor even suspected my wishes.

The folded slates were placed at a distance of more than two feet from our hands, all four of which were united from the moment of placing the slate in position, and not for an instant separated. The movements of the pencil were continuously, and distinctly heard.

The day succeeding this, I again visited Dr. Kenney and requested a meeting with Old John, who soon came, and without any reference to the subject by me, he at once said that the brave was not able to write as he supposed he would be at Dr. Slade's, but that the wife of the medium wrote for him. I then inquired the import of the message, and obtained such replies as satisfied me, that only the spirit of my brother-in-law in each case, could have imparted the information.

In June 1874 I had a séance with Dr. Slade. My wife's sister Kate showed her face, materialized, three times; and afterward my brother-in-law, S—— appeared. Then a strong voice startled us by exclaiming; "And I am here too." Upon my inquiring who this was it was answered; "Call me John." Other voices were heard and conversation held with these, when the séance terminated.

The next day Dr. Kenney visited us for the purpose of treating my wife. As soon as Old John had entranced the medium, he said; "Why Brave, you didn't know Old John." I asked what he referred to, when he replied; "Old John was with you yesterday at Slade medium's, and it was Old John that spoke to you when you started so. Old John told you it was him, but Brave you didn't know Old John." I then asked what he said and he repeated the very words of the spirit the day before. He said, Kate and Brave S—— came to him and told him I was to have a sitting with Dr. Slade, and desired him to meet me there with them, and upon their invitation he came: that Kate first showed her face, and said he, "Kate laughed so to see you leaning over and staring at her, that she had to give it up." As a further test I inquired whether any other spirits showed themselves, and he replied no. I then told him that I had another appointment for the ensuing Friday evening, and desired him to meet me there, which he promised to do, if "body" (his medium) should not require his services.

I had not mentioned to any person my intention of visiting Dr.

Slade and have the above sitting, and it is quite certain that Dr. Kenney could not have known of it, and even if by some means he had come to the knowledge of it, he could not have known what there transpired, for I had not mentioned nor alluded to the proceedings to any person out of my family, and none of them had seen Dr. Kenney after the sitting; and as to Dr. Slade, and Dr. Kenney, they were not acquainted: one residing in New York, and the other in Brooklyn, at least four miles from each other.

Old John said that a number of our spirit-friends united in imparting to him the power to speak, and without their assistance he could not have been heard.

Friday evening June 19th I again met Dr. Slade as per agreement, and we had a séance. There were no attempts made to materialize. We sat in the dark, and four different spirits conversed with me. They were my sister-in-law, Kate; my brother-in-law, S—— my father; and one who called himself, "John." Two days after this—on Sunday the 21st, Dr. Kenney again called at my house to treat my wife, and while under control Old John said "Brave Old John and Big Bear were at Slade's with you night before last." What did you see. Did any spirits show themselves, I asked. "No" was the reply; "the power was not strong, they only talked." Old John I said, tell me how many spirits talked, and who they were. He mused a moment, counting on his fingers, and replied; four: Katie; S—— your father; and Old John. This was correct, both as to the number, and the order in which they conversed with me. I then inquired, why he did not say "Old John," instead of "John" when I asked the name, and his answer was, he was afraid the power would not admit of his giving the full name, so he only gave that of John. I noticed at the séance, that none of the voices were as strong as at the two previous sittings.

Innumerable are the proofs, that have been furnished of the identity of my spirit-friends. Sometimes giving their names when requested, and at others by unexpectedly announcing them. They have communicated through the vocal organs of mediums; by means of raps; and by writing on a slate, and on paper. Many of them have presented themselves to me visibly at Moravia, and at Dr. Slade's, some of them conversing with me while visible, and two of them I have seen apart from any medium. I have in hundreds of instances been touched by spirits; have been lovingly patted by their hands; and have felt and heard the rustling of their robes. Many times I have heard music from material instruments, produced by spirit-touches, and once have heard

it as clearly, and distinctly, when no material instrument was in the room.

The scriptural injunction to "Try the spirits," has been faithfully obeyed, and the trial has resulted in triumphant proofs of the continued existence, and love, of my departed friends.

Some persons rarely obtain satisfactory answers to their questions, even through the best mediums, and in some cases the reason is, that they are wanting in civility to the spirits. I rarely fail in obtaining at least partially satisfactory communications, and the facility with which these are often made to me has sometimes surprised my friends. I attribute it entirely to the respect, not only with which I treat the spirits, but to that which I feel for them. The feelings that animate me in my intercourse with those spirits who have my confidence, are the same that I have towards all persons whom I believe are sincerely friendly, and who are desirous of benefiting me. I do not mean that I am at such times formally serious, on the contrary I often in the proper time and place, indulge in some little pleasantry, and have always found it kindly received and often reciprocated by my spirit-friends, but I would no more take an unwarrantable liberty with a spirit-friend than I would with a mortal one. I would no more treat with levity or contempt, the serious remarks of a spirit, than I would like remarks of a mortal acquaintance, and I would treat every spirit with respect, unless it became evident that he were unworthy of it, and even then I would carefully refrain from saying, or doing anything, that could give offence. Any person who in communicating with spirits, treats them as if they were all, not only to be suspected, but to be insulted, will obtain little satisfaction from them, and will have only himself to blame for the failure of his censurable method of "trying the spirits."

Remember that they live; that they are human; that they can be pleased and displeased; delighted and grieved; that those of them, who were ladies and gentleman in earth life, are no less so in spirit life: that most of them, in attempting to manifest to their earthly friends, are animated by the purest motives;—with the desire to benefit them; and that they expect, and keenly appreciate a reciprocation on our part, of kindly and Christian feelings, and that they understand and can properly estimate sneers, slights, and insults, quite as well as ever they could.

The following words were addressed by the communicating spirit, to persons at a séance in London, where Mrs. Hollis, of Louisville, Ken., was the medium. They are applicable here:

"This is my work in spirit life, to come and talk to you mortals; and you cannot realize how much it implies for a spirit to leave a happy home and congenial influences, to come down to this dark cold earth and talk to you, surrounded as many are by such chilling and repellant atmospheres of scepticism and frivolity. What can any spirit teach you of the highest truths of Spiritualism, when some one of the circle asks me; 'How much money have I got in my pockets; or where was my coat made; and what was the tailor's name?' Do you suppose for a moment, that if you were to thus suddenly interrupt a lecturer, or actor, in the midst of some of his grandest expressions of thought, he could answer your inane question, and immediately resume his discourse with all his original fire and inspiration?"

"Do you not think how much more difficult it must be for a disembodied spirit to come and give utterance to high and sublime truths, when you wantonly destroy every chance of the spirit doing so? Why don't people ask their questions, as if they addressed men and women like themselves, who have suffered all the like experiences common to mortals? It grieves the spirits to listen to the silly, aimless questions, propounded by the generality of people in a circle. Ask for knowledge, and it will be given unto you. Seek for light, to help you to bear the burdens of life bravely, and apply for guidance and instruction, in order that you may be able to show your children how to live, and progress towards harmony and perfection. Try by your individual and collective efforts, to raise your fellow men nearer the light. Such a course of action on your part would be advantageous to yourselves, inasmuch as it would educate and elevate your character, and fit you for that higher state of existence, beyond the confines of this earth."

CHAPTER XV.

CONDITIONS MUST BE REGARDED.

"And he could there do no mighty work."—Mark vi—5.

LAW—inexorable law, governs all the operations of nature, and all the manifestations of Spirit through matter, and even the Infinite, so far as we know, operates and manifests only through and by, His laws.

That Jesus exercised his power only in conformity with law, is evident from the above and other passages from the records of his life and ministry. Where the conditions were favorable, and the law could operate, his work was crowned with success, but that the conditions were often unfavorable, is evident from his inability at times to accomplish any "mighty work."

Those who claim that Jesus was God, should have no feeling of contempt for the apparently trivial things which interfere with spiritual manifestations in our day, when as Mark declares ;

"He could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."

Here want of faith alone on the part of the people, prevented the exercise of power by Jesus, as it often does by spirits and mortals. It surely should not be expected that spirits and mortals can operate in despite of obstacles that Christ could not overcome.

Jesus intuitively, or perhaps inspirationally, knew of the very means required to effect his purposes, and although of the very humblest nature he made no apologies for their use, and unless in the instances in which he wrought solely by the exercise of his will power, he always used visible means ; or in other words complied with the requirements of the law governing the exercise of his gifts. To restore hearing and speech to the deaf and dumb man, (Mark vii—33) Jesus regarding the conditions of his case, "put his fingers into his ears, and he spit and touched his tongue" with the saliva. It cannot for a moment be supposed that he would have descended to the use of these means, unless a necessity existed ; if we do, we charge him with indecent mummary, for nothing but necessity could justify a resort to such means. But what would be thought of a magnetic

healer, who should now resort to equally singular, and justifiable means of healing.

"When he had thus spoken he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay."—John ix—6.

Here again we appeal to the candid Christian reader, to answer, if he were to witness such a proceeding to-day by a spiritual healer like Dr. Kenney, or Dr. Newton, whether he would not turn away with contempt, and denounce what he would term, such vulgar pretensions to practice the "Noble art of healing." Yet Jesus resorted to these means from necessity, not from choice, for his whole history proves that he possessed in an eminent degree, all the instincts sentiments and feelings characteristic of a refined nature. These materials, so insignificant, became the vehicles of his mediumistic power to the sightless eyes. Had he been able to restore the sight without this application; by the exercise of will power alone; the act would have been far more impressive, and more worthy of the Divine Majesty and character; but simple means were here necessary, and Jesus did not hesitate to employ them.

Why did Jesus direct the disciples, to "Cast the net on the right side of the ship." Why, unless he was impressed that the fishes were gathered on that side. Would it not have been a greater proof of his wisdom and power, had he caused their nets to be filled at once where they had so long been laboring in vain. The directions he gave to accomplish the purpose, certainly laid the transaction open to the charge of its being based upon a good guess. The fact is, the fishes were there gathered, and it is not probable that even he, possessed the power to compel them to swim into the net; so he sensibly directed the disciples to cast the net amongst them.

We also clearly perceive, why;

"When he came into the house he suffered no man to go in save Peter, and James, and John, and the father and mother of the maiden. . . . And he put them all out, and took her by the hand."

It was because the presence of a crowd through their active and opposing magnetism, would destroy the conditions that were essential for the successful exercise of his power. One of the first lessons learned in the study of Animal Magnetism or Mesmerism, is that all necessary conditions must be scrupulously observed, and that a crowd almost invariably defeats all attempts to magnetize.

In Mark vii—32, 33, we have another instance in which similar precautions were used:

"And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude,"

And for the same reason :

"He took the blind man by the hand and led him out of the town," as stated in Mark viii—23.

Then as to exorcising evil spirits, the conditions were not always the same, and different measures were required at different times, for in Mark, ix—29 it is said :

"And he said unto them ; This kind can come forth by nothing but by prayer and fasting."

This was a candid confession by Jesus, that he was compelled to work in harmony with laws and conditions, as his acts in the other cases cited, also prove.

In the case of the fig tree, before mentioned, Jesus had to submit to the laws which govern the growth of fruit. He hoped to find figs but he found none, "for the time of figs was not yet," and there is no reason to believe that he had power to suspend or violate any law of nature and force a growth of figs, at a season when nature could not produce them. That he was disappointed is clearly evident in his blighting the unfortunate tree, and that he did not possess the power to produce figs is equally clear, from his submitting to the disappointment and remaining hungry.

The same regard for conditions was necessary for the apostles, when they exercised healing and other powers. Thus we find that Peter when he attempted to restore to life the apparently dead body of Tabitha, as related in Acts, ix—40, "put them all forth," for the same reasons that Jesus before him, had excluded the crowd.

When another apostle was to be chosen to fill the vacancy caused by the treachery of Judas, the eleven being unable to obtain the Divine will and direction, resorted to the casting of lots to decide the question, conditions not admitting of their obtaining any direct response to their supplications. See Acts, i—23 to 26.

When Elisha desired to restore to consciousness, the apparently dead son of the Shunammite woman as related in II. Kings iv.—and as referred to in a previous chapter, he found it necessary after the virtues of his magic staff had failed, to resort to prayer to God, and to impart of his personal magnetism to the body of the lad. His will-power was insufficient, and he wisely resorted to other and more efficient means and succeeded.

In view of the fact that the miracles of the New Testament and equally of the Old, were performed under conditions, and only under favorable conditions, and that failure took place when these were not observed or when they were absent, it does seem in no small degree inconsistent for modern Christians to make it an objection, as many

do, to spiritual manifestations in our day, that conditions must be observed. They demand that the manifestations shall be given in violation of the laws that govern them, and because they are not produced forthwith their reality and truthfulness are denied.

It would startle these objectors, if they could perceive their own close resemblance to those of old, who required as unreasonable proofs from Jesus of his spiritual power. For the benefit of such I will here quote the eleventh and twelfth verses of the eighth chapter of Mark :

"And the Pharisees came forth and began to question him, *seeking of him a sign from heaven*, [right there and probably of the kind they would prescribe] tempting him. And he sighed deeply in his spirit and saith ; Why doth this generation seek after a sign, verily I say unto you, There shall no sign be given unto this generation."

It is not surprising that "he sighed deeply," for he realized how utterly impossible it was to make the Pharisees understand, that the manifestations through him could only take place in compliance with law, and the observance of rigid conditions, and had he attempted such explanation, the declaration that conditions were required at all, would have been received with scorn and derision as it is to-day.

They approached Jesus then, as many self-opinionated men approach the subject of Spiritualism now. "Show us a sign from heaven" "such as we shall dictate, and produce it in the midst of antagonistic elements and we will believe." Our answer to such a demand would be, not that certain conditions are necessary, for that would be received as proof of our seeking a means of retreat in case of failure ; we prefer a more independent, and to those making the demand an equally satisfactory reply : "There shall no sign be given," and for this answer we have the precedent of Jesus when a precisely similar demand was made of him, by minds of the same stamp.

Spiritualism is a philosophy, with rules and laws as fixed and stable as those of mathematics. We have glimpses of this, but cannot directly demonstrate it, because we are as yet acquainted with but few of these rules and laws, its element and principles, but we have perfect confidence, based upon the progress which we have made and are making in the knowledge of this philosophy, that the principles which underlie it will one by one become revealed to mortals, and its claim to being the philosophy of philosophies ; the sum of them all ; will finally become established.

To demand of us, the viewers at a distance, between whom and the spiritual temple are interposed dense clouds and shadows, to reveal to material minds a perfect picture of this temple ; suited to their under-

standing, is simply preposterous, for when we do attempt to impart the fragmentary knowledge we have gleaned, discredit is often cast upon our efforts because our knowledge is not sufficiently extended to cover all the ground, and to make everything clear to minds that however intellectual they may be, are not sufficiently in rapport with spiritual things to comprehend the little we have learned, and can impart. When Paul at the time of his conversion, saw the supernatural light, he says

"And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spake to me."—Acts xxii—9.

The question is often asked ; Why do not these things come to us as well as to others ? It is because the conditions which are favorable with some, are not so with others, and as in the case above related by Paul, it often happens that what one sees or hears, others present do not see or hear, or one may be in a condition to see, and not hear, and vice versa. No man unless he be in relation with spiritual things and therefore receptive, can receive them. To him "they are idle tales." Jesus said ;

"No man can come to me except the Father which hath sent me draw him."—John vi—44.

In other words he must be in a receptive condition of mind, and capable of appreciating spiritual truths, otherwise he cannot receive them : he is repelled by, not attracted to them.

"For the natural man receiveth not the things of the Spirit of God, for they are foolishness to him. Neither can he know them, because they are spiritually discerned."—I. Cor. ii—14.

The Rev. Mr. Townshend in his *Facts in Animal Magnetism* says :

"I found on one occasion, when I mesmerized a person out of doors, that the wind had a manifest power to disturb and as it were bear away the mesmeric influence."—p. 466. Again on page 478 he says : "Whatever state of the atmosphere tends to carry off electricity from the body, hinders in so far my capacity for mesmerizing, and whatever state of the atmosphere tends to accumulate and insulate electricity in the body, promotes greatly the power and facility with which I influence others mesmerically."

Precisely the same conditions of the atmosphere as are here spoken of, as influencing his power to mesmerize his subjects, affect spirit-manifestations, and in my numerous séances with Dr. Slade, some were failures on account of the state of the weather ; and I soon from experience became acquainted with these unfavorable conditions of the atmosphere, and when they prevailed at the appointed times, I remained at home. Again, as it was with Mr. Townshend so it is with Dr. Slade ; the manifestations with the latter will not occur in

the open air, nor even in a room with an open window, so that in the warmest weather in August the windows had to be closed before even the raps would come. In answer to my question concerning this, the spirits said the draught of air dissipated the magnetic and other elements which they use. Very absurd this to those who have no faith in spirits, and no knowledge of Spiritualism, but it is no less true that every observing Spiritualist, and every practical Mesmerizer, knows these to be truths. They are not more absurd, than the fact that an electrical machine will not collect electricity and emit sparks in a moist atmosphere, but by complying with the conditions under which it can be made to work—by placing it in a dry cool atmosphere,—electricity will be gathered and sparks emitted.

When Modern Spiritualism attains an age advanced as that of Magnetic and Electric science, which is of recent date, it will be time enough to ask the question which that science cannot yet positively answer, namely, Why certain conditions are necessary to the production of the phenomena? In restoring sight to the blind, and hearing to the deaf, Jesus generally touched the eyes and ears of the persons afflicted, and generally in healing, he laid his hands upon them. God sent his angel to Daniel to shut the lion's mouth. Why did he this, if he could have accomplished the purpose by a simple command?

Delilah caused Samson "to shave off the seven locks of his head, and she began to afflict him, and his strength went from him."—Judges xvi—19.

Why should Samson lose his strength with his hair. I can conceive it quite possible that it may have been so. Orthodox reader, can you say as much in favor of the story?

Do astronomers make their observations of the stars by day, or do they investigate the photosphere of the sun by night? Can the photographer take a picture without the most rigid observance of the rules of the art, or the chemist analyze and combine, without regard to compatibility or incompatibility, volume or weight?

Dr. Paris in his work on *Materia Medica* remarks, "That observation or experiment upon the effects of medicine, is liable to a thousand fallacies, unless it be carefully repeated under the various circumstances of health and disease; in different climates; and on different constitutions." These remarks applied to the circumstances under which medicines act, are equally applicable to the conditions under which spiritual manifestations occur, and the reasons for many of these conditions are as inscrutable, as are the differences in the component parts of the purest Alpine atmosphere, and the deleterious air of a dungeon. With our exceedingly limited knowl-

edge of the conditions required, and of their relative importance, it is not strange that so many failures occur. As applicable to this subject, I here quote the remarks of Dr. William Gregory of Edinburgh, upon the kindred subject of Magnetism. He says :

"The rational inquirer will soon find, that there are innumerable causes of failure. Such as the state of health of the subject ; the state of the weather ; the state of body or mind of the experimenter ; and last not least, the influence of the bystanders ; above all if they be sceptical, prejudiced, or excited by controversy. Whether in Magnetism, in clairvoyance, or spiritual manifestations, we who have experimented know these things, but the scientific committees never do, and hence they most unreasonably expect, and indeed some observers as unreasonably promise, uniform success as the test of truth."

The Rev. Mr. Townshend on page 248 of his work, before referred to, observes as to his magnetic subjects—and his remarks apply equally well to mediums ; for the only difference is, the one is mesmerized by a mortal operator, and the other by a spirit—that "Anything like a doubt of their sincerity, will also distress them exceedingly, and obstruct the exercise of their powers. Moreover they display extraordinary penetration in discovering which of the persons around them entertain feelings of incredulity or suspicion, and should they have to encounter a large amount of unbelief and hostility to Mesmerism, they will become reserved, and irritable, and will fail in everything they undertake."

He also says on page 249 ; "I observed that on days when my thoughts were preoccupied, or my health a little out of order, E. A—— in the mesmeric state was dull, spiritless, and disinclined to exertion. The variations of the atmosphere seemed also to affect him. In dry clear weather, his mesmeric faculties were best developed ; on damp misty days they were less alert ; and when thunder storms were passing, they were singularly disordered."

On page 250 again he says : "At present it may be safely asserted, that never was any subject capable of physical experiment, submitted to such unjust requisitions as that of Mesmerism. It has been expected to give the same results at all times, and under all circumstances. The truth however is that mesmeric sleep-waking does not only present different degrees in different persons, but in the same. The patient may at one time be mesmerized, but not to clairvoyance : at another, he may display the most admirable faculties of the mesmeric state." These remarks are as applicable to Spiritualism and its mediums, as to Mesmerism and its subjects.

Our own spirits manifest through our physical bodies, and every manifestation is made under restrictions, otherwise conditions. Every movement, every action, is governed by law. The spirit is limited in its power to act, to the precise boundaries that limit the action of the physical and vital capacities. The indwelling spirit can act through its physical organism to this extent, and no further. So as to the use of the eye in seeing, the ear in hearing, and to the other senses as to their functions; they are capable of use within the limits of their natural capacities, and the spirit can no more use the organism as a whole, or any of its organs or functions, for a purpose beyond its natural capacity, than we can use a pen for a sword, or the wheels of a clock for a steam engine.

If the spirit proper, that is intimately associated with the physical body, and which has controlled it from infancy, is thus limited in its capacity to act, surely we cannot expect more from a spirit foreign to that body, with which it is never perfectly in rapport, and with which it sometimes finds many points of disagreement, and therefore much difficulty in controlling. Yet should the spirit of some intellectual man, finding only an inferior brain and organism which he can manifest through, and anxious to once more communicate with the friends from whom he has parted, attempt to control it for this purpose, and fail in the perfect use of this inferior organism to acceptably address his friends, the probabilities are that his failure to prove his identity in a clear and perfect manner, will be received as evidence of imposture, and in their utter ignorance of the many difficulties which cannot be surmounted, they often denounce the unfortunate medium in unmeasured terms, and grieve their spirit friends because of their blindness and obstinacy.

Spiritualists are often questioned, as to why music and singing should assist the manifestations. It is because they tend to harmonize the minds and feelings of those present, and harmony is a requisite for success, and we have sound Scriptural orthodox precedents, for employing both vocal and instrumental music for this purpose, as in the following passage from II. Chron. v—13.

"It came to pass, as the trumpeters and singers were as one (viz., in harmony) to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets, and cymbols, and instruments of music, and praised the Lord saying; For He is good, for His mercy endureth forever; that then the house was filled with a cloud; even the house of the Lord."

When "the trumpeters and singers were as one to make one sound, to be heard in praising and thanking the Lord, . . . then the house was filled with a cloud," or spiritual illumination. Previous

to this time inharmony prevailed, and the conditions were unfavorable, and it is evident that the manifestation depended upon and was brought about by the harmonious condition that the instrumental and vocal music induced.

Many of the phenomena of Spiritualism are more readily produced in darkness than in the light, and there are some which cannot be produced except in darkness. This fact is a veritable bugbear to some unbelievers, and is more frequently brought forward as an objection to the genuineness of the phenomena, than any other. But the Jehovah of the Hebrews, often effected the marvels that astonished them, in darkness, for the reason that darkness was a necessary condition for their production. Thus we are told in Ex. xix—9.

"And the Lord said unto Moses, Lo I come unto thee in a thick cloud *that the people may hear when I speak with thee.*"

The fact of His manifesting in darkness is here not only stated, but the reason for its necessity is also given.

"And He made darkness pavilions round about Him."—II. Sam. xxii—12.

* "Then spake Solomon : The Lord said that he would dwell in the thick darkness."—I. Kings, viii—12.

This refers to the darkness of the sanctuary ; the Holy of Holies, where the ark of the covenant was kept in the temple, into which none but the high priest was permitted to enter, and where it was supposed that Jehovah manifested to him.

In exemplification of the difficulties that spirits encounter, in their efforts to manifest to certain persons under unfavorable conditions, I here copy from the *London Spiritual Magazine* for August, 1872, an article contributed to that publication by William Howitt, the eminent English writer. He says :

"In my early life I lived amongst a number of simple country people belonging to the Society of Friends. I used every week to see them at a rural meeting-house, quite away in the fields. They were most of them old men when I was a boy. Half a century at least had passed over, I had long removed from that part of the country, and been engaged in many busy scenes, both in our own and in other countries, and amongst throngs of people of very different classes, and many different pursuits and characters, so that like a great flood, these things and persons had flowed over these beings of a remote memory, and all but obliterated them from my thoughts. Years in fact passed without my probably once calling this primitive group to mind. One only amongst them, a man of a much younger generation, had lived on long after them, and I had seen him old, decrepit, and very deaf, still living in his quaint old farm-house. Even he how-

ever I had not seen for many years, and for some years he too had gone after his former simple friends.

"Suddenly, and not many years ago, as I and my wife were sitting at our little evening *séance*, these old acquaintances of my boyhood announced themselves one after another to my great astonishment. It was in fact like a resurrection of the dead. These worthy old men who belonged to a time and a state of things which now seemed almost antediluvian, these figures of a past gone, and buried under an ocean of such different and much more stirring events and interests, to announce themselves as if but of yesterday—gliding as it were over a vast interval in which they had had no part or recognition, and yet standing there with all their old character and atmosphere about them, it gave one much such a feeling as if life indeed had been but a dream, had suddenly broken, and had returned me to whence I had originally started in the race of existence.

"'What!' I asked, 'can have induced you friends to come to me after such a long absence; an absence never once before interrupted by your presence?'

"'It is not without sufficient cause,' they replied, and they named the one who had lived on long after them and whom I have last mentioned. I shall name him Daniel Faber.

"'Daniel Faber,' they said, 'is in great trouble, and we are anxious to assist him. The last comer from that neighborhood has told him that his daughter has married a farmer on the next farm, and if it be the man he supposes, he is sure that nothing but misery can be the result. This is a man of the name of Hunt, a man of a character that promises nothing but trouble.'

"'But,' I asked, 'could not the "last comer" as you call him, tell you precisely who the man is?'

"'No,' they replied, 'he was not personally acquainted with either party, but heard it through another, heard simply the fact of the marriage, and that it was to a farmer on the next farm. The second and casual informant knew no more.'

"'But,' I again interposed, 'why do you come to me. Why do not you go yourselves to the place and ascertain the facts for yourselves?'

"'We have been,' they rejoined, 'but we cannot find Daniel's daughter; the whole land lies in darkness, we can discover nothing.'

"This surprised me for some time. It seemed strange that these good old friends could find their way to me, but not to the person they were in quest of. But it soon cleared itself to my mind. To me they were drawn by the hope of assistance. To me they were drawn also by spiritual *rapport*. I knew and understood these spirit-

ual conditions, we lived as it were in the same life-atmosphere and therefore all was open between us. On the other hand no one, not even the daughter sought after, had any knowledge of, or consequently any sympathy with such things. The people all down there were so unspiritual, so intensely in the atmosphere and interests of earth, that to spirits they did not seem even to exist. At best they were like people whose backs were turned towards the spirit spheres, and therefore towards these inquirers.

"After reflecting on this, I said 'Yes : I see how it is ; you cannot at present find Daniel's daughter yourselves, but what is it you wish me to do.'

" 'To write,' they replied, 'to a friend down there, and learn whether it be true that Daniel's daughter is married, and to whom.'

"I promised and I wrote accordingly. What now was curious was the anxiety with which these spirits awaited the reply. Every evening they used to come to learn whether I had received a letter, and seemed much disappointed at hearing the same negative answer. I reminded them that people in the country were generally slow correspondents, but I promised to write to my friend and give him another gentle poke. The reply being long in coming, they evidently began to apprehend that it might be unsatisfactory, and this brought out a trait of character so beautiful in good spirits. One evening they came without their friend Daniel, and begged us if the reply should prove painful in its nature, to break it as gently to Daniel as we could, observing that he was so unhappy about the affair. We were delighted with this tender care for their friend.

"At length the expected letter arrived, and when they came the same evening to make their usual inquiry, I said, 'Yes, here is the letter, listen,' and I read it aloud. The facts stated were, that after Daniel's decease, his daughter had had several offers, but the one that she had accepted was from a farmer on an adjoining farm. So far it looked ominous, but it went on to name, not the Hunt of whom the father was apprehensive, but a gentleman of a different name, a gentleman by birth and education, a man not dependent on farming, having property of his own, and who it was added, had been a most excellent son and no doubt would prove an excellent husband.

"On hearing these particulars there appeared to be a great jubilation amongst the spirits, they put up a thanksgiving and said, 'All right ; all right ; this is the right man, a good man. Thank God all is well.'

"After that Daniel Faber came frequently, and was most anxious that we should write to his daughter and give his love, and express

his entire approval of her marriage. It is curious how spirits overlook or overleap all difficulties in such cases. They forget what would have been their own ideas and impressions, if some living person had sent to them a message from the dead. I told him I could do nothing of the sort, the only effect of such a message from me to his daughter, who knew nothing of the recent revelations and facts of Spiritualism, would be to make her suppose that I was gone off my head. Still he continued to come, and to urge on me this commission, which I as steadily declined. We wrote however to congratulate his daughter on her marriage, and immediately afterwards he came and said; 'Now you have opened my way, your letter made a track down to my daughter, I have been and seen her. I was present as she and her husband were at supper. I listened to their conversation, and was much pleased with her husband. He is a good man. But I tried in vain to make my presence perceptible to them.'

"From this moment Daniel Faber was more than ever impatient that we should give a message from him to his daughter, saying, 'You will find it made very easy if you will only try.' I assured him however that as I had no desire to pass for a lunatic, I should not write anything of the kind, but if I saw her I would tell her. This opportunity came much sooner than I expected. In a few months we received a note from her, saying that she was in London, with a brother recently returned from America, and proposing to come up and spend an evening with us. Accordingly she and her brother came, and during the evening I drew a chair close to hers, and told her I had something to say to her that no doubt would surprise her. I then told her that her father had come to us on various occasions, and wished me to send her a message of affection, but which I had not done, as she would naturally not believe it. She did not appear in the least surprised, but expressed much pleasure in having such a message from her father. 'But how is it,' I said, 'this does not seem to astonish you at all?' 'No,' she replied, 'I know all about such things: my brother,' pointing to him, 'is a Spiritualist, and has been telling me all respecting it.'

"Here was the verification of the father's assurance, that if I would only give his message, I should find the reception of it made very easy. But what was more remarkable still was, that when I told her the anxiety her father had shown after receiving the news of her marriage, in the other world, to a farmer on an adjoining farm, fearing it might be to one Hunt—'How curious,' she exclaimed, 'that Hunt made me an offer in my father's time which gave my father great displeasure, the man's character being very indifferent; but he

said if my present husband should make me an offer it would have his entire approbation.'

"This was to me extremely interesting and satisfactory. Of the very existence of such a man as Hunt I was utterly ignorant, yet he had been expressly named by Daniel Faber and his spirit friends, and as living on an adjoining farm. Nothing could be more demonstrative of the identity of the spirits who had come to me. The persons, the places, the circumstances concerned in their statement, the very names unknown to me, were precisely as they had represented them, facts in themselves sufficient, independent of the parental anxiety exhibited, and the deep mutual sympathy and regard amongst these old friends, united in the invisible world, to satisfy the mind of any one of the actuality of everything in this spiritual transaction."

The remarks of Captain Grose in his "*Provincial Glossary*" are frequently quoted as conclusive, by those who discredit all ghost stories. "In cases of murder," he says, "a ghost instead of going to the next justice of the peace and laying its information, or to the nearest relative of the person murdered, appears to some poor laborer, who knows none of the parties; draws the curtain of some decrepit nurse, or alms-woman, or hovers about the place where the body is deposited."

The mistake of this writer, arises from ignorance that all spirit manifestations are dependent upon the presence of certain conditions. To those who accept this truth, the fallacy of his assumption, that if ghosts appear to one they can appear to all, is at once apparent, and needs no further refutation.*

Spirits differ the same as mortals, in every faculty, and in every sense. There is amongst them every gradation of intellectual capacity; of knowledge and ignorance; and within certain limits of power; and in relation to us they greatly differ as to the facility with which they can approach us and communicate. There is every reason to believe, that there is as much difference in the ability of spirits to communicate with us, as there is in that of mortals to communicate with them, and that some of them are mediums in relation to us, while others are sensible of our existence only through these mediumistic spirits.

Besides, there are sometimes obstacles which prevent certain spirits from manifesting through certain mediums, arising from the miscellaneous or incongruous character, of the assemblage of spirits surrounding the latter. These spirits repel the approach of sensitive, modest spirits, and the latter abandon all attempts to communicate through these mediums. The spirit of my eldest son was asked by me, if he would go to Mrs. Conant's circle in Boston

and send me a message, and he answered, "No." I asked, Why; when he replied, "Because there is nobody there we know; we cannot get into the circle. That medium is most difficult for us to approach, owing to the crowds of spirits around her."

The same spirit at another time, said he could read my thoughts, while the controlling spirit of Dr. Slade at the same *seance* said he could not, even in the presence of his medium.

The spirit of my father told me, that spirits cannot generally perceive earthy matter, but that sometimes they can. This assertion has been corroborated by other intelligent spirits, while on the other hand every Indian spirit with whom I have communicated, has said that he could plainly perceive material objects.

From the information I have obtained upon this subject, I conclude, that all spirits on a low plane, being in rapport with gross matter, readily perceive it, while more advanced spirits being less in rapport with it, do not, and thus the ability of spirits to perceive material objects necessarily varies, as do their conditions. It exists in all degrees, from perfect perception of it, to entire inability to perceive it. The greater number of them can no more perceive our physical bodies, than the greater number of us can see them. It is probable that they can all perceive our spiritual bodies, but there are reasons to believe that there are exceptions even to this rule. So immutable law governs there, as well as here, and conditions must be favorable for what may be termed a mortal manifestation with them, as they must be for a spiritual manifestation with us.

Why did not Jesus come to enlighten the world a thousand years before he did? The answer probably will be, that it was not then prepared to receive him. This is equivalent to saying that until the time of his coming the conditions were not favorable; and even when he came the conditions were not altogether suitable, and this is the true reason why the doctrines he taught have struggled to maintain an existence for nearly nineteen centuries. But within the present century the conditions have materially improved, and practical Christianity, whatever many may say to the contrary, I believe is to-day comprehended and practised by a greater proportion of men and women than ever before.

The above remarks are made, in reference to conditions in the world not having been favorable for the reception of Christ's teachings: how is it regarding the brief time and the circumstances, under which Jesus taught and exercised his powers on earth?

At twelve years of age, his mother to her astonishment, found him disputing with the doctors in the temple. We have no record, nor is

it probable, that until this time he had manifested any of the wisdom that afterwards distinguished him. It is true that in the Apocrypha, we have accounts of strange occurrences marking his childhood, but all these stories are rejected by intelligent Protestants, as they undoubtedly should be, so we are justified in assuming that until the age of twelve, he was not unlike other children of his age in all respects. Yet Orthodoxy claims that he was very God at birth. Will it explain why his divine power was not made manifest even then ; and will it further explain, why it is not even claimed that his life furnished any evidence whatever of his being more than man, until he was thirty years of age ; he previously to this time not possessing even the power of healing, which he so conspicuously exercised afterwards ? Why was he waiting ? Why delay, when so many millions of perishing mortals needed his teachings and assistance ? Is it not the most reasonable answer that he was not prepared, not qualified ; and what does this imply but that circumstances prevented his earlier exercise of power, or in yet other words, his spiritual, mental or physical condition, did not admit of his exercising his gifts in a manner satisfactory to himself, and beneficial to others.

I believe that for thirty out of the thirty two or three years of his brief life, his mediumistic power remained undeveloped, and that it was only when all the conditions were favorable, that he was able to commence the great work for which he was chosen. That there was some insurmountable obstacle to his entering on his mission before this is evident, and we are reduced to the necessity of believing, that like ordinary spirits and mortals, he only acted in compliance with, not in opposition to the laws and conditions that governed the exercise of his spiritual gifts.

All observation of nature, all credible history, and all philosophy, bear witness that God—The Spirit—operates upon matter only through His laws : yet it is made an objection to the reality of spirit intercourse, that finite spirits do not accomplish what God never attempts, namely, to manifest regardless of laws and conditions. God only works through means otherwise mediums, animate and inanimate, and the combined experience of mankind substantiates this fact. Mortal eyes have never beheld His outstretched arm. His voice mortals ears have never heard. But His arm is discerned in upholding justice and truth, through that law which has decreed their triumph, and His voice is constantly heard in the heavenly accents of His ministering angels.

CHAPTER XVI.

THE USE OF HUMBLE MEANS.

"But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised hath God chosen. yea and things which are not, to bring to naught things that are."—I. Cor. i—27, 28.

THIS subject is so nearly allied to that treated in the last chapter, that at first view it may appear rather as a continuation of that, than a distinct subject, but there are differences which render it proper and convenient to consider it separately.

If we believe the Bible, we must believe that God Himself often works by exceedingly humble means. Paul so asserts in the most emphatic, and I may say precise language, in the passages quoted at the head of this chapter, for there he declares that God hath chosen the foolish, the weak, and base, and despised things of the world, to display His wisdom and power, and to effect His purposes. We also find Matthew, in Chap. xi—25, bearing witness that Jesus testified to this same truth of God's use of insignificant means, for he there says :

"At that time Jesus answered and said, I thank Thee O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Jews in the time of Jesus, held humble means in as much contempt as do many of the opposers of Spiritualism to-day. Jesus in restoring sight to the blind man, as narrated in the ninth chapter of John, employed not only humble but what to some would appear to be objectionable means, and in doing so enabled the man to see. — But this, so far from impressing the bystanders favorably, had an effect on them, like some of the apparently trivial means used in effecting spirit manifestations have upon our modern unbelievers, for they said :

"We know that God spake unto Moses, as for this fellow (who can use such contemptible means) we know not from whence he is. The man answered and said unto them : Why herein is a marvellous thing that ye know not from whence he is, and yet he hath opened my eyes. They answered and said unto him : Thou wast altogether born in sins, and dost thou teach us. And they cast him out."

When Gideon desired to know whether God would save Israel by his hand, he proposed to God to place some wool on the earth, and

if the dew should be found only on the wool, and not on the earth, then he would know that God would save Israel by his hand. He tried this, and then reversed the experiment, and both results were favorable. See Judges, vi—37 to 40.

And again when the Lord designed to show Israel with how few men, of his own selection, he could defeat the Midianites, he directed Gideon to bring them all to the water ; and :

“ Everyone that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself ; likewise everyone that boweth down upon his knees to drink.”

And thus the manner of drinking, determined who should fight the battles of the Lord.—See Judges, Chap. vii.

From these and many other passages of Scripture, it will be seen of what a trivial character were many of the means used to effect important purposes, and it is absurdly inconsistent for Christians to object to modern Spiritualism, on the ground of the simple and apparently trifling character of many of its phenomena, and of the means used to produce them, when at the same time they profess to have entire faith in the miraculous occurrences of the Bible, many of which from the time they occurred to the present, have provoked the sneers of unbelievers upon exactly the same grounds which furnish the objections of modern Christians to the credibility of our miracles :

“ Surely he scorneth the scornors, but He giveth grace unto the lowly.”

That some of the phenomena of Spiritualism, are adapted to the comprehension, or conviction of ordinary minds, is no valid argument against their verity ; nor against the wisdom that selects such phenomena for the class of minds, that can comprehend nothing of a more elevated cast. Different minds must be nourished with different aliment. What would be thought of a mother who should attempt to nourish her babe with coarse meat ; yet every inquirer into Spiritualism is at the commencement, a babe in spiritual knowledge ; and these trivial manifestations, so much derided, are the very best for him at first to witness. The intelligent inquiring mind, will at first carefully observe and consider them, and will soon require evidence of a higher order, and pass on to something more suitable for its advanced state, but the great majority never get beyond their spiritual childhood, and like most children prefer amusement to knowledge.

“ Nothing useless is, or low ;
Each thing in its place is best ;
And what seems but idle show,
Strengthens and supports the rest.”

It is an old adage ; *Natura in minimus maxima est.* Nature is

greatest in its smallest things. Small things are not to be despised. The thought practically applied, of snapping her fingers by Katie Fox, with the request for a response from the spirit, was the starting-point of Modern Spiritualism: an insignificant matter in itself, but pregnant with more momentous consequences to the human race, than any event ancient or modern. This will be the judgment of posterity, as it is of millions to day.

Professor G. F. Barker, of Yale College, in a lecture delivered at the hall of the Cooper Union, Feb 1, 1873, said:

"Men of science not unfrequently accumulate facts which seem to be of no value, but by which grand results are achieved. What does it import to us, that about ten years since, a German chemist made a few observations in his laboratory with pieces of colored glass. Yet as the results of these observations, we now may wander around the earth with a small tube in our hands, examining all we meet with: nay more, with it we may ascend to the heavens, and to the limits of space, and observe the constitutions of the celestial orbs. These are some of the results of the observations made by the distinguished chemist at Heidelberg. This method of investigation is called spectrum analysis, and the instrument by which the observations are made, is the spectroscope."

Professor Tyndall, in his remarks at the conclusion of his course of lectures on Light, in New York, said: Above all things avoid that question which ignorance so often addresses to genius; "What is the use of your work?" Let him make truth his object, *however unpractical for the time being* that truth may appear. If you cast your bread thus upon the waters, then be assured it will return to you, though it may be after many days.

Thought dominates the world. A word has decided the fate of empires; and here is what an insignificant punctuation-mark, a simple comma, did for our National treasury. I copy from a daily journal published in March 1874.

"The importance of careful Congressional punctuation was strongly illustrated to-day at the meeting of the Ways and Means Committee, where it was shown that a comma in one place was worth two million dollars. In the tariff bill which went into effect Aug 1, 1872, it will be remembered that the free list was extended by the addition of several hundred articles. Among the number added, was 'Fruit plants, tropical and semi-tropical,' for the purpose of propagation and cultivation. In engrossing the bill, or in the process of copying it for official printing, a comma was inserted after 'fruit,' and all fruit was thereby placed on the free list. The Customs officers however not noticing the change,

continued to collect duties on fruit until the error was discovered. The Ways and Means Committee to-day agreed to report a bill to remove the comma, in accordance with the intent of the law of 1872. The amount of tax illegally collected is not far from \$2,000,000."

At the present time it is the fashion with some to affect contempt for Spiritualism, and certainly to be a Spiritualist, confers no honor on a man in the eyes of the world. I am not a very old man, but vividly remember the time when those who believed and declared that slavery was wrong, were persecuted and reviled as Spiritualists never have been. Of one of these—a brave man—Lewis Tappan; the *New York Herald* in 1835 said;

"We have been informed that this individual who resides in Rose Street, has been fortifying the windows and doors of his house so as to be ready in case of attack. There is no danger however at present." and again it said:

"In this section of the country there is no excitement, no regard paid to the slave question, except by a few miserable politicians, and a few equally miserable blockheads. The great mass of the people here only know the colored people to condemn and despise them, as a distinct race from themselves. Here in fact the blacks are as much slaves as at the South."

But these few "miserable politicians, and a few equally miserable blockheads" have given freedom to four millions of slaves: have placed them on their feet, and bid them God-speed in the path of progression, and have wiped out the foulest blot that has disfigured any civilized nation in modern times. This barbarous language was applied to these heroic men less than forty years since and we all see the glorious fruits of their labors. In forty years hence, we have no shadow of doubt that the labors of the earnest Spiritualists of our day will be as signally best. The God of Justice guided the labors of those men—the God of Truth directs the course of Spiritualism.

On the 10th of December 1871, the Rev. Morgan Dix, D.D. preached a sermon in New York, on "The Communion of Saints" from the report of which I extract the following:

"The Doctor, dividing the saints into three classes, the known; the unknown; and the partly-known; impressed upon the minds of his congregation, the importance of the observance of the doctrine as a religious duty, and said that it should be brought out of the obscurity to which it had been allowed to fall, and be made to occupy its proper place as one of the great principles of Christianity. At present, he said, we were divided from the dead by a wall of darkness. First we sorrowed for the departed and gradually they faded from

our minds, and there was a blankness in all regarding them. This should not be ; though not present in the flesh the dead were with us though in a brighter quarter of Christ's great house, and we can hold communion with them, by the observances practised by the early Christian Church, and enjoined by a long line of eminent divines of the Protestant Episcopal Church, among whom were Bishops Hobert and Wainwright, of latter days. This presence of and communion with the departed, the preacher explained as essentially different from the ideas of the Swedenborgian, and the Spiritualist, whose doctrines upon spiritual intercourse he said were of a crude and vulgar nature."

The remarks of Dr. Dix as here quoted, are remarkable for the avowal of his belief in the possibility of communing with our departed friends, and the concluding passage, where he declares the ideas of the Swedenborgians and Spiritualists, to be "crude and vulgar" is evidently introduced as a foil, for warding off any accusation that might be made of his favoring modern Spiritualism. This is prudent, but if the doctrines of Spiritualism are crude and vulgar in the estimation of the reverend gentleman, they are not more so than the doctrines of Christianity were considered in the time of its founder ; nor more than they were in Rome, when Christ was caricatured by representing him as a man with an ass's head. No more so than the doctrines of the Quakers were in the time of George Fox, nor of the Methodists in the time of Wesley, nor of Republicanism in Europe to-day.

Was the Doctor ever in a chemical laboratory, from whence emanate so many of those grand revelations of the secrets of nature, whereby the knowledge, comfort, and happiness of mankind have been so materially advanced ? It appears to a person unacquainted with its character and purposes, a very vulgar place. The hand cannot touch without being soiled, and the atmosphere is laden with offensive, even noxious gasses and vapors, yet when its purposes and utility are understood, even the Doctor would not find fault with its disagreeable features, and pronounce it vulgar. Is the water we drink ; the food we eat ; the air we breathe, purity itself ? The earth is our mother, yet we cannot embrace her without being soiled by contact with her. Is there nothing vulgar in the doctrines of the Church ? No vulgar passages in the Bible ? No vulgar acts or sentiments there recorded ? Was it not extremely vulgar for Jesus to associate and sit at table with publicans and sinners ; with the unwashed and unclean ? Were not the apostles ; or at least the majority of them, vulgar, ignorant men ; fishermen and the like ; and did the Doctor ever hear or read of any new popular reformatory movement

since the world began, that was not extremely vulgar in the estimation of its enemies?

We have no fears for the immediate future of Spiritualism; all our apprehensions are for that time; now not distant; when becoming the prevalent belief of the nation, it will no longer be vulgar, but fashionable, exclusive, and proscriptive. Then its severest trials will commence, and may God protect and preserve it from degeneration.

William Tyndale was educated at Oxford, from whence he was expelled for his advocacy of Luther and the Reformation. His heart was set upon the translation of the Bible into English, and its publication for general use. The power of the priesthood was brought to bear against him, but nothing could turn him from his high purpose, and his motto became: "I will do it." First persecution, then poverty harassed and worried him, but in despite of both he in less than a year published the first English Testament. Who can estimate the value of his work?

Elevated spirits inspire such men as Tyndale with their own high and noble purposes, and even such gross natures as Henry the Eighth, often are highly mediumistic, and are sometimes used by superior intelligences as instruments of their will. As Tyndale was the first to translate and publish the New Testament, so Henry the Eighth was the first English monarch to sanction the printing and reading of the Bible in English.

The angels, like God Himself, use those means and instruments that are the best adapted to accomplish the purposes intended. The impure compost, becomes the medium through which nature develops and perfects those pure, delicate, and most beautiful creations, the modest lily, and the blushing rose.

One of the most improbable discoveries ever made by science; one that few supposed ever could be made; namely, that of numbering and measuring the perturbations of the waves of light, was effected by the aid of a common watch-glass.

It is upon an elevated plane that a man stands, when he is so far removed from pride that he can learn lessons of wisdom from the most humble. Any simpleton may wear the pearl, but it is only the exceptional diver that extracts it from the depths where it lay hidden.

It is not to the wise and proud of earth that God has promised the outpouring of his spirit, for he says:

"And also upon the servants, and upon the hand-maids, in those days will I pour out my spirit."—Joel, ii—29.

"To humbleness of heart, descends
This prescience from on high;
The faith that elevates the just,
Before, and when they die."

To one who asserted that God, being so great, could not possibly busy himself about our little world; Pascal replied: "To decide such a question one must be great indeed."

John Wesley said, that "No one is a Christian till he is despised," and in 1753, he wrote: "Almost the whole body of the aged, experienced, learned clergy, are zealously engaged against it, (Methodism) and few but a handful of raw young men engaged in it, without name, learning, or eminent sense. That which God has wrought by these despised instruments, has continually increased for fifteen years together."—*Tyerman's Life of Wesley, Vol. 2 p. 163.*

Originating with such humble instruments, and guided by Divine Providence as I fully believe it has been, Methodism to-day is the greatest religious power in the land.

All cannot be stars of the first magnitude. Though the effulgence of the noon-tide sun obscures the lesser lights, yet they steadily glow, and in their turn illumine the depths of space.

The spiritual reformers of the present day, have an easy task compared to many in times past. "Can anything good come out of Nazareth?" was the contemptuous question asked of Jesus. Can any thing good come out of Spiritualism? is asked to-day.

"Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joses, and Simon, and Judas? And his sisters are they not all with us? Whence then hath this man all these things?"—Matt. xiii—55, 56.

And his very humility and love of mankind, was a cause of accusation.

"And when the scribes and pharisees saw him eat with publicans and sinners, they said unto his disciples: How is it that he eateth and drinketh with publicans and sinners."—Mark ii—16.

And not only was Jesus the associate of the humble and lowly during his earthly career, but he gave a most striking example of his love for the miserable and unfortunate, in leaving this life in companionship with the guilty but repentant thief. His love and sympathy ever active and overflowing while here, were present in death, and even extended beyond the grave, for he promised the expiring criminal a place in paradise.

"A tiny spark explodes the mine,
And rocks are from their bases hurl'd,
A mite of steel will trace the line,
That guides the commerce of the world."

- "The lambent air gives life to sound ;
A ray of heat the whirlwind birth ;
A trembling chord will shake the ground ;
One grain of sand enlarge the earth.
- "A point will set the lightning free,
The thunders wake from pole to pole ;
Ethereal vapors drain the sea ;
From airy mists vast oceans roll.
- "The Zoöphyte huge rocks will grow
Until their peaks defy the storm,
And feathered flakes of melting snow,
The avalanche and iceberg form.
- "A thought will penetrate the sky,
The planets measure as they run ;
The pupil of the insect's eye,
Embrace the image of the sun.
- "Refulgent tints which Nature made,
So frail the base on which they rest,
A wave of light will change the shade,
That gilds the dome from east to west.
- "A quick'ning throb the germ will start,
Of plant, and tree, the leaf unroll—
The pulse which moves the infant heart,
Will vivify a human soul.
- "So perfect is this work sublime,
One second lost each thousand years,
Would change the scale of future time,
Derange the orbits of the spheres.
- "And so replete is Nature's store—
The elements, the atmosphere—
Should either change for less or more.
Race too must change or disappear.
- "And God, the source of life and death,
Holds least and greatest in His hand :
He worlds created with a breath,
And atoms live at His command."

ANON.

CHAPTER XVII.

ANGELS WERE ONCE LIKE US—MORTAL.

"And I fell at his feet to worship him and he said unto me 'See thou do it not. I am thy fellow-servant and of thy brethren that have the testimony of Jesus. Worship God.'—Rev. xix—10.

"They saw whatever thou hast seen,
Encountered all that troubles thee ;
They were whatever thou hast been ;
They are what thou shalt be."

THERE is a tendency in the human mind to exaggerate the virtues of the good, the vices of the wicked, the power of the great, and the weakness of the humble. This disposition has in all ages clothed spirits or angels with imaginary faculties, functions, qualities, and powers, and whilst erroneously attributing to them these which they do not possess, they have denied them powers and attributes which they do possess. From and through them, men in all ages and nations have received lessons of wisdom ; knowledge relating to the present, and predictions as to the future. They have been seen surrounded with heavenly light ; in shining raiment ; with illuminated countenances ; and the observers have naturally supposed them to be of another order of beings, and been disposed to worship them as the specially created ministers attendant upon the majesty of a personal Deity. Many of the sacred writers shared this erroneous view of angels, whilst others—the minority—appear to have regarded them in their true light, as the spirits of mortals who had progressed in wisdom and purity.

The same tendency to exaggeration that has invested the superior spirits or angels with powers and attributes beyond reality, has depreciated the faintly good qualities that the lower spirits possess, and has assigned them to a condition where they are strangers to all generous impulses, and incapable of good actions, and has summed up their entire characters in the epithet—devils.

It is part of the mission of modern Spiritualism, to teach the exact truth in regard to these questions, and through these teachings we have learned that all angels, like all "devils," so-called, are the spirits of those who were once mortals like us. That the difference is only

in degree, that the lowest are progressing, and that the most degraded of them all are destined by the Good Father to wear the shining robes of the purified and blest. Not only does Spiritualism teach this, but Spiritualism would be unworthy of acceptance by those who rest in perfect faith in God's all-embracing love, if it did not so teach. It might in vain teach the grand truth that God's love is over all His creatures on earth, if it did not equally assure us that His love extended to His creatures who have passed over in the guilt and sin, in which perhaps they were steeped from their birth, and over which they often could not possibly exercise any effectual control.

That some of the inspired writers, believed all angels to have had an earthly origin, appears from various passages of Scripture. In Daniel ix—21, it is said :

"Yea while I was speaking in prayer, even the *man Gabriel*, whom I have seen in the vision."

In Psalm civ.—4, David says : "Who maketh his angels spirits," and in the 8th Psalm, 5th verse, the writer places angels in their ascended state, but a little above mortals.

"For thou hast made him a little lower than the angels."

Luke in chap. xx—36 conveys the same idea, by placing the spirits of departed saints upon an equality with the angels :

"Neither can they die any more, for they are equal unto the angels, and are the children of God."

If they be in all respects equal—as this passage would lead us to suppose—then there can be no difference—they must be the same.

There are many passages, both in the Old and New Testaments, where the term "*angels*" and "*spirits*" are indiscriminately applied, as in Acts, viii—26, 29. In the former verse the term "*angel*" is used, and in the latter "*spirit*" both to designate the same spiritual intelligence or being. In Acts, xii—13, 15 we read :

"And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. . . . Then said they 'It is his angel (*or spirit*')."

Beside the angel, or spirit, whom John proposed to worship in Rev. xix—10, as quoted at the beginning of the chapter, and who condemned the act, declaring that he was only his fellow-servant, and of his brethren, we find another whom John as related in Rev. i—18, heard saying :

"I am He that liveth and was dead, and behold I am alive for evermore."

The frequent employment of hyperbole in speech, by the Hebrews, as by all Oriental nations, is not usually considered as it should be, in judging of the degree of credit which should attach to the meaning of their phrases, and as they were given to an exaggerated mode of expression in speech, so their gestures and postures expressed deep,

even abject humility, when addressing a real or supposed superior, or even an equal.

"Such prostration was usual in the worship of Jehovah, but it was by no means exclusively used for that purpose. It was the formal mode of receiving visitors; (Gen. xviii—2) of doing obeisance to one of superior station; (II. Sam. xiv—4,) and of showing respect to equals; (I. K. ii—19) . . . and kissing the ground on which he stood. (Psalm lxxii—9; Mic. vii—17) . . . The same customs prevailed at the time of our Saviour's ministry, as appears not only from the numerous occasions on which they were put in practice towards himself, but also from the parable of the unmerciful servant; (Matt. xviii—26) and from Cornelius's reverence to St. Peter. (Acts, x—25)."—*Smith's Dict. Bible*, p. 23.

When we therefore read of patriarchs, prophets, and other devout men, falling at the feet of certain spiritual apparitions, we should not conclude that even they, necessarily considered them as Divine or even as highly advanced spiritual beings; these acts of prostration and adoration as we have seen, being common forms of manifesting respect, or courtesy, and of themselves having no other meaning.

"Know ye not that we shall judge angels."—I. Cor. vi—3.

If angels originally were distinct creations, and not the spirits of men, and if they are all pure and holy, how can the spirits of Christian men, tainted with sin, or at least with a record of sin, sit in judgment upon them, and what can be found in these presumed pure beings, to call for judgment by human spirits.

The matter is very different, if we regard all angels as human spirits, for then we can understand that some can judge (or teach) others, for they differ in glory as one star differs from another, and it is reasonable for us to assume, and in fact we are directly told by them, that the higher do judge the lower, and constantly restrain or direct, and instruct them, as their superior wisdom dictates; in the same manner as they often restrain, direct and guide us mortals.

"They are termed 'spirits' (as e. g., in Heb. i—14) although this word is applied more commonly, not so much to themselves as to their power dwelling in man. (e. g. I. Sam. xviii—10; Matt. viii—16 etc.) The word is the same as that used of the soul of man when separate from the body, (Matt. xiv—26, Luke xxiv—37, 39, I. Peter iii—19) but since it properly expresses only that super-sensuous and rational element of man's nature, which is in him the image of God, (see John iv—24) and by which he has communion with God, (Rom. viii—16) and since also we are told that there is a 'spiritual body,'

as well as a 'natural body,' (I. Cor. xv—44) *it does not assert that the angelic nature is incorporeal. The contrary seems expressly implied,* by the words in which our Lord declares, that after the resurrection *men shall be 'like the angels,'* (Luke xx—36) because (as is elsewhere said, Phil. iii—21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance ascribed to the angels in Scripture, (as in Dan. x—6) is the same as that which shone out in our Lord's transfiguration, and in which St. John saw him clothed in Heaven; (Rev. i—14, 16) and moreover, that *whenever angels have been made manifest to man, it has always been in human form.* (as e. g. in Gen. xviii—19. Luke xxiv—4; Acts i—10, etc.) The very fact that the titles '*sons of God,*' (Job i. 6—xxxviii, 7; Dan. iii—25 compare with 28) *and gods* (Psalms viii—5; xcvi—7), *applied to them are also given to men* (see Luke iii—38; Psalms lxxii—6 and compare our Lord's application of this last passage in John x—34, 37) points in the same way to a *difference only of degree, and an identity of kind, between the human and the angelic nature.*

"The angels are therefore revealed to us as beings, *such as man might be, and will be,* when the power of sin and death is removed, partaking in their measure of the attributes of God, truth, purity, and love, because always beholding His face (Matt. xvii—10). And therefore being '*made like Him,*' (I. John iii—2). This of course implies finiteness, and therefore (in the strict sense) imperfection of nature and *constant progress both moral and intellectual through all eternity.* Such imperfection contrasted with the infinity of God, is expressly ascribed to them in Job iv—18; Matt. xxiv—36; I. Peter i—12, and it is this which emphatically points them out to us, as *creatures; fellow servants of man;* and therefore incapable of usurping the place of gods."—*Smith's Dictionary of the Bible, Article "Angels."*

As to the ideas of Heathen nations upon this subject, Dr. Campbell remarks: "All Pagan antiquity affirms, that from Titan and Saturn, the poetic progeny of Coelus and Terra, down to Esculapius, Proteus, and Minos, all their divinities were ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves."

Neither the Pagans nor Hebrews used the term "demon" in the sense it is now often used, to mean an anomalously created being—a devil. Josephus, a sufficient authority for the Jews, says: "Those souls which are severed from bodies in battles, become good demons, and manifest themselves as such." Socrates his good demon, (or angel or spirit) upon whose counsel and guidance largely depended. Many authoritative Church writers affirm, *wha*

tory sacred and profane attests, that anciently the word "demon" was synonymous with spirit, and was applied to both good and bad spirits. Archbishop Whately and Grote assert that the demons—often called gods—were the spirits of the dead, and were so regarded by the Pagans, Jews, and early Christians.

CHAPTER XVIII.

SPIRITS IN PRISON.

"For this cause, was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1. Peter iv—6.

IT was a commonly received opinion of the ancient Heathen, and in a confused indefinite way also of the Hebrews, that the human spirit at death entered into a state of neither perfect happiness nor misery, but into what by the Hebrews was called the place of the departed or Shoel, and by the Greeks Hades; a vast region in which spirits were assigned different abodes. These were:

"Grim Pluto's courts the regions of the dead."

To some,

"The seat of night profound and punished fiends."

While to others they were,

"The flowery plains;

"The verdant groves where endless pleasure reigns."

Some of the New Testament writers, speak as if this doctrine of an intermediate state was well known to them, and the Catholic church in fact, and the Episcopal Church nominally, maintain it at the present day. The doctrine is plainly recognized in the passage at the head of this chapter, where it is declared that the gospel *was preached to the dead*, so that they might "live according to God in the spirit." It would seem that there can be but one construction of the meaning of this passage, which is, that the grosser spirits were accessible to more elevated spirits; that they were open to the reception of the truths of which they had been ignorant, or which they had neglected in their earth life, and that through the preaching to them of these truths, after they were dead, they were rendered capable of improvement and progression, and could be made to "live, according to God in the spirit" or in their spiritual life. X

If this passage be accepted as from an inspired source, it is difficult to conceive, how it can be interpreted in any other sense than that in which we here present it, there being no ambiguity in the form of expression.

There are still other passages declarative of this belief in an intermediate state, as in II. Peter ii—4, where it is said:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness *to be reserved* unto judgment."

And again:

"For David is not ascended into the heavens."—Acts ii—34.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. By (*for*) which (*purpose*) also, he went and preached unto the spirits in prison, which some time (*before*) were disobedient."—I. Peter iii—18, 19, 20.

It would have been a mockery for Jesus to preach to these unhappy spirits, if they were hopelessly lost, their fate irrevocably determined, and consequently with no possibility of their benefiting and progressing through his teachings. His purpose was very different, for it is here said that Christ

"Suffered for sins, the just for the unjust, that he might bring us to God." "By which" (*or for which purpose*) "also, he went and preached unto the spirits in prison."

Bishop Horsley in his Commentaries on Hosea, p. 46, says the place of the departed is the only Hell of the Old Testament, and Bishop Hobart remarks: "It cannot be supposed that the writers of the New Testament were strangers to the popular belief of their countrymen, and of the Heathen generally, with respect to the region of the departed. When they use the term Hades, they undoubtedly used it in its settled, universal, and appropriate signification, of the place of departed spirits. This was the signification which the authors of the Septuagint translation of the Old Testament annexed to the term. Except in a very few instances, they have translated the Hebrew word Shoel, which occurs in above sixty places in the Old Testament, not by death, by the grave, by the sepulchre, but by Hades, *the appropriate word for the region of the dead, for the place of the departed in a state of consciousness*. The writers of the New Testament quote from this Septuagint translation, in which the word Hades is put for Shoel. They must therefore have considered Hades as expressing what Shoel does in the Old Testament, the place of departed souls."—"*Dissertation on the State of Departed Spirits*."—p. 91.

The same authority, on page 48 of same work also says: "The Scriptures, uniformly represent that there is but one judgment—at the last day—and that the souls of men are not allotted to Heaven or Hell, until this final judgment. Previously to that event then, the soul must be in some other place. See Matt. xxv—31, 32; John v—28, 29, and xii—48; Acts, xvii—31; Rom. ii—16; 2 Tim. iv—1."

The proofs that the Primitive Church held this doctrine are abundant, and have been cited by Dr. Whitby in his "Commentary," particularly on II. Tim. iv—8. Dr. Wall in his "History of Infant Bap-

tism," part ii—chap. 8. Bishop Pearson "On the Creed." By Sir Peter Parker in his "Critical History of the Apostles' Creed," and by many others.

This belief has been perpetuated in the Catholic Church, and is there maintained to-day, in a form in *some* respects similar to that in which spirits invariably teach it now. The papal doctrine, as defined and set forth by the "Catholic Christian Instructor" is, that those who do not die perfectly pure and clean, nor yet under the guilt of unrepented deadly sin, go to purgatory, where they suffer certain indefinable pains, and the pains of material fire, until God's justice is satisfied, or they are freed from these pains by the masses said for their souls.

Bishop Horsley in his "Sermons" Vol. ii—87 in reference to Christ's descent into Hell, as affirmed in the third article of the Episcopal Church says: "The terms in which the Reformers in this article state the proposition, imply that Christ's going down into Hell is a matter of no less importance to be believed, than that he died upon the cross for men."

Bishop Hobart, in his work already referred to, p. 28, observes: "This is a doctrine of the Church of England, and of the Protestant Episcopal Church" and on page 127, he again says "This doctrine of the separate existence of the soul in the place of the departed, between death and the resurrection, being expressly revealed, should be an object of faith," and again on page 123: "That the celebrated Protestants whose names have been exhibited in support of this doctrine in the preceding pages; that Campbell, and Doddridge, and Mac Knight, Presbyterian divines; that Bishops Taylor, Bull, Burnet, Secker, Horsley, Tomline, and other Bishops of the English Church; that Hammond and Whitby, and Clarke, and Scott, clergymen; and Sir Peter King, a distinguished layman of that Church; that Wesley and Clarke of the Methodist communion; that Bishops Seabury and White, of our own Church; that all these living in different ages and countries, and of different religious denominations, should have conspired to introduce the Papal doctrine of purgatory, will hardly be credited."

The Rev. Samuel Watson, of the Methodist Episcopal Church, in his intensely interesting and able work, "The Clock Struck One," p. 110, observes:

"We have seen the Saviour of the world pass through this intermediate state, burst the bonds of death asunder and ascend on high, where he ever liveth as our great High Priest to make intercession for us. But the question is, will the Saints pass directly after death into this upper sanctuary of the Most High. I think not. They are

not prepared for it. Death will give them no qualification for it. John Wesley says: "It is very generally supposed that the souls of good men as soon as they are discharged from the body, go directly to Heaven; but this opinion has not the least foundation in the oracles of God. Bishop McTyeire commences a sermon in the *Methodist Pulpit South* by saying: "No one has ever yet been saved in heaven, no one sent to hell."

To present all the evidence we have at hand, tending to prove that this doctrine of an intermediate state was accepted by the apostles and early Christians; that it has been transmitted through the Catholic Church; that it was held by some of the great Reformers, including Wesley; that a majority of eminent commentators endorse it; that both the Catholic and Protestant Episcopal Churches endorse it; and that many of the brightest lights in most of the other denominations have held it; would require more space than can here be appropriated to the subject.

Regarding this intermediate or probationary state, the remarks of Mrs. Crowe here find a fitting place. She says:

"When the body is about to die, that which cannot die, and which to spare words I will call the *soul*, departs from it—whither we do not know; but in the first place we have no reason to believe that the space destined for its habitation is far removed from the earth, since knowing nothing about it we are equally entitled to suppose the contrary, and in the next, that which we call distance is a condition that merely regards material objects, and of which a spirit is quite independent, just as our thoughts are which can travel from here to China, and back again, in a second of time. Well then supposing this being to exist somewhere, and it is not unreasonable to suppose that the souls of the inhabitants of each planet, continue to hover within the sphere of that planet to which for anything we can tell, they may be attached by a magnetic attraction, supposing it to find itself in space free of the body, endowed with the memory of the past, and consequently with a consciousness of its own deserts, able to perceive that which we do not ordinarily perceive, namely, those who have passed into a similar state with itself, will it not naturally seek its place amongst those spirits which most resemble itself, and with whom therefore it must have the most affinity. On earth the good seek the good, and the wicked the wicked, and the axiom that 'like associates with like' we cannot doubt, will be as true hereafter as now. 'In my Father's house there are many mansions,' and our intuitive sense of what is fit and just, must needs assure us that this is so.

"There are too many degrees of moral worth, and of moral un-

worth amongst mankind, to permit of our supposing that justice could be satisfied by an abrupt division into two opposite classes. On the contrary, there must be infinite shades of desert, and as we must consider that which a spirit enters into upon leaving the body, is not so much a *place* as a *condition*, so there must be as many degrees of happiness or suffering, as there are individuals, each carrying with him his own Heaven or Hell. For it is a vulgar notion to imagine that Heaven and Hell are places; they are states, and it is in ourselves we must look for both. When we leave the body we carry them with us. 'As the tree falls, so it shall lie.' The soul which here has wallowed in wickedness, or been sunk in sensuality, will not be suddenly purified by the death of the body; its moral condition remains what its earthly sojourn has trained it to, but its means of indulging its propensities are lost. If it has had no godly aspirations here, it will not be drawn to God there, and if it has so bound itself to the body, that it has known no happiness but that to which the body ministered, it will be incapable of happiness when deprived of that means of enjoyment. Here we see at once, what a variety of conditions must necessarily ensue, how many comparatively negative states there must be, betwixt those of positive happiness, or positive misery.

"We may thus conceive, how a soul on entering upon this new condition must find its own place or state: if its thoughts and aspirations here have been heavenward, and its pursuits noble, its conditions will be heavenly. The contemplation of God's works, seen not as by our mortal eyes, but in their beauty and their truth, and ever-glowing sentiments of love and gratitude, and for aught we know good offices to souls in need, would constitute a suitable heaven or happiness for such a being. An incapacity for such pleasures, and the absence of all others, would constitute a negative state, in which the chief suffering would consist in mournful regrets, and a vague longing for something better, which the untrained soul that never lifted itself from the earth, knows not how to seek, whilst malignant passions and unquenchable desires, would constitute the appropriate hell of the wicked; for we must remember that although a spirit is independent of those physical laws, which are the conditions of matter, the moral law, which is indestructible, belongs peculiarly to it—that is to the spirit, and is inseparable from it. . . .

"We must also understand, that the words dark, and light, which in this world of appearance we use metaphorically to express good and evil, must be understood literally, when speaking of that other world, where everything will be seen as it is. Goodness is truth, and truth is light, and wickedness is falsehood, and falsehood is darkness,

and so it will be seen to be. Those who have not the light of truth to guide them, will wander darkly through this valley of the shadow of death; those in whom the light of goodness shines, will dwell in the light which is inherent in themselves. The former will be in the kingdom of darkness; the latter in the kingdom of light. All the records existing of the blessed spirits that have appeared, ancient or modern, exhibit them as robed in light, whilst their anger or sorrow is symbolized by their darkness. Now there appears to me nothing incomprehensible in this view of the future, on the contrary it is the only one which I ever found myself capable of conceiving, or reconciling with the justice and mercy of our Creator. He does not punish us; we punish ourselves; we have built up a heaven or a hell to our own liking, and we carry it with us. The fire that forever burns without consuming, is the fiery evil in which we have chosen our part, and the heaven in which we shall dwell, will be the heavenly peace which will dwell in us. We are our own judges, and our own chastisers. . . .

"But this self-pronounced sentence we are led to hope is not final, nor does it seem consistent with the love and mercy of God that it should be so. There must be few indeed who leave this earth fit for heaven, for although the immediate frame of mind, in which dissolution takes place, is probably very important, it is surely a pernicious error, encouraged by jail chaplains and philanthropists, that a late repentance and a few parting prayers, can purify a soul sullied by years of wickedness. Would we at once receive such a one into our intimate communion and love? Should we not require time for the stains of vice to be washed away, and habits of virtue to be formed? Assuredly we should. And how can we imagine that the purity of heaven is to be sullied by that approximation, that the purity of earth would forbid. It would be cruel to say, irrational to think, that this late repentance is of no avail; it is doubtless so far of avail, that the straining upwards, and the heavenly aspirations of the parting soul are carried with it, so that when it is free, instead of choosing the darkness, it will flee to as much light as is in itself, and be ready through the mercy of God, and the ministering of brighter spirits, to receive more. But in this case, as also in the innumerable instances of those who die, in what may be called, a negative state, the advance must be progressive, though whenever the desire exists, I must believe that this advance is possible. If not, wherefore did Christ after being 'put to death in the flesh' go and 'preach to the spirits in prison.' It would have been a mockery to preach salvation to those who had no hope, nor would they, having no hope, have listened to the preacher. I think these views are at once cheering, encouraging, and beautiful,

and I cannot but believe that were they more generally entertained, and more intimately conceived, they would be very beneficial in their effects."—*The Night Side of Nature*, pp. 229 to 234.

The doctrine, that all at death must enter either into a state of eternal and superlative happiness, or into a state of endless and indescribable misery, will not bear examination. Aside from such punishment being at variance with our belief and trust in the existence of a beneficent Being, which renders it abhorrent to the minds of all who worship in love and truth, there is the philosophical and moral objection, of the infliction of the same punishment for different degrees of sinfulness. The line of separation between the morally good but weak, and the morally sinful but well intentioned, cannot possibly be drawn, so that even if eternal punishment were a fit doom for the worst, and heavenly enjoyments a suitable reward for the very best, yet the injustice, and I may say absurdity, of dealing with either of the other classes in the same manner is at once apparent.

As Elder Evans forcibly expresses it: "It is a great mistake, and no less contrary to reason than to scripture, to imagine, as large classes in Christendom have hitherto done, that the everlasting state of souls is irrevocably fixed and determined at the instant of death, and that all souls, Christian and heathen, old and young, sane and insane, wise and ignorant, good, bad and middling, go immediately to one or other of those two places of eternal happiness and misery, then to return, and after again entering their material bodies, (which for that purpose must be recreated) to stand before 'the great bar of God' to again receive another everlasting sentence to one or other of those two places."

That the wicked are punished, no one should doubt; all spirits affirm this; but we can rest assured, that God has devised nothing for us hereafter, which will not ultimately prove to be beyond, not only our merits, but our reasonable expectations; and I have no doubt, that it is the overwhelming sense of this truth, when they come to realize it there, which prompts that sense of thankfulness, that evidently is uppermost in the minds of all spirits who have advanced so far, as to even dimly perceive this evidence of God's all-embracing love. This is the burden of every angelic song, when their melodious strains, or celestial utterances, are heard by mortal ears.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none."—Matt. xii—43.

"I have suffered the tortures of the damned. In imagination I have traversed arid deserts, gloomy forests, and dismal swamps. I have climbed rugged mountains for a gleam of sunshine, which might

perchance greet me from the summit, and help to thaw the ice that was freezing my spirit. I have encountered deadly miasms while traversing dismal swamps, which would rise up like demons before me, and encompass me like the deadly vapors of the Upas, threatening to destroy me at once. If death could have come to my release at such moments, yes, everlasting death, I should have rejoiced. Such experiences are like dreams or visions and I dread their occurrence as I would dread the knout. I am sometimes in doubt as to what purpose is to be served by these experiences, but there are seasons when I am sure they are working for my good."

Thus spoke a spirit through Mrs. Maria M. King. It testified to an experience in spirit life, like that to which many other spirits have borne testimony, all tending to prove that Jesus spoke from inspiration and knowledge, when he uttered the words of the passage above quoted; for his description of the condition of certain unhappy spirits is literally correct. Interminable, barren plains, overhung by leaden skies. Strange as it may seem, this description of the surroundings of many gross spirits has been in hundreds, yes thousands of instances confirmed, by as many different communicating spirits. All unhappy spirits are not bound to such extreme desolation, but their surroundings vary as do their moral, social, and intellectual natures, up to that state, where the surroundings are comparatively pleasant and attractive. From the lowest depths of degradation in spirit life, upward to angelic purity, there is—as in the works of nature—one unbroken chain.

The unhappiness of spirits arises from as many causes as there are individuals. Houses known to be haunted by spirits, often owe their exceptional character to the attraction of the premises for certain unprogressed spirits who formerly inhabited them. Sometimes such spirits are noisy, and even mischievous in their demonstrations, while quite as often they are peaceable and quiet. Of a case of this latter kind of haunting, the reader will find an exceedingly interesting and well-authenticated account, in Mr. Owen's work, entitled: "*Foot-falls on the Boundary of Another World*," p. 414, which will forcibly illustrate the attraction of certain spirits for their earthly homes, how they linger about their old haunts, and from it the reader will perceive why, "he besought him much, that he would not send them away out of the country."

If some spirits are irresistibly attracted to their old homes, others are equally attracted to the scenes of their former occupations and business pursuits. If it be true, that as we leave this life, we enter upon the next; that all there is of us is essentially of the spirit or

soul ; then there can be nothing absurd in believing that a man whose whole life from youth to manhood and old age has been devoted to and absorbed in business pursuits, should be attracted to the scenes of former activity. It is hardly to be supposed that he would suddenly lose all relish for that, which had during his earthly career constituted his principal enjoyment, and engrossed his mental and physical energies, and as suddenly acquire a taste for spiritual things with which he had never been in rapport, of which he had no knowledge, and which his undeveloped spiritual nature was incapable of appreciating. In earth life, when minds wholly absorbed in the world of business, are compelled by social custom or by the demands of health to visit the country, its quiet beauty, its numberless attractions, are almost unnoticed, and are only tolerable when they can there meet with minds engrossed like their own. What enjoyment do these find in the society of the most cultivated and intellectual, when brought in contact with them ? The answer is plain, for we all know how bored such material minds become, when compelled to listen to anything excepting what relates to business, and money-getting. Where then could they when suddenly divorced from their bodies, seek and find gratification, unless amid the scenes where their lives had been passed, and beyond the boundaries of which their hopes and desires had never aspired ? That this is truth, is as well established as any fact in Spiritualism.

A spirit purporting to be that of Wm. E. Channing, said through Mrs. Conant ; " There is a large class of spirits freed from the mortal form, who are intensely interested in the business of this physical life. They find their heaven here, and are never more happy than when acting out the desires, or peculiar conditions, in which they find themselves placed. They are attracted to your business sphere. They have never been cut loose from it. They revolve in it, as motes revolve in the sunshine."

There are those, who when they leave this earth sphere are only half dead : their physical bodies die, but their minds are mundane still. They still linger on the confines of earth, and are only partially conscious of their spiritual birth. They are yet bound to earth by all the ties formed during their earthly existence. Spirits are as rigidly under the dominion of law as mortals, and this restless unhappy condition, leads them to seek to place themselves again in relations with their former life, whenever, and wherever, they can do so. The laws under which they exist, often permit this gratification ; while the laws under which we exist, often assist it through certain favorable conditions.

Many of these restless spirits are simply of a material cast of mind, not weighed down by crimes, or sins which lie heavily upon their consciences, but there are others whose guilt oppresses them, and of these there are many instances in which they have sought relief by making confession to mortals. An account of such a confession is given by the Rev. Samuel Watson, in "*The Clock Struck One*"—a work already referred to. On page 124 he says :

"We were invited out one evening to Mrs. Winchester's, some two miles from the city (Memphis). What purported to be the spirit of an old resident of Memphis took possession of her, and gave the most fearful description of his condition I ever heard. He said he was engaged in business there many years since ; that he had cheated and defrauded the widow and the orphan, and that his children were then living off of his ill-gotten gains, while he was suffering indescribable agony for his conduct. He said he had occupied a high position in the community, and been a member of three churches, but in all he was a hypocrite, and was now reaping the reward of his doings. He would rave as a maniac, and threaten death to us, if in his power to inflict it. Several times he called for water. It was the most fearful scene I ever witnessed, and such as I hope never to see again. I verily believe it to have been a similar case, to some of those demons cast out of persons by our Saviour in Judea."

On page 126 Mr. Watson relates another case. He says : "During the time of our meetings, a gentleman of high standing drowned himself in the Mississippi River. His body was recovered and brought to Wesley Chapel, where I preached at his funeral to a large audience. The first meeting after that, it was announced that he was there in deep distress. He said that he was present at his funeral, and heard all I said on that occasion ; that he tried to control me, and that if he could have done it, that I "would have horrified the congregation, by describing the awful sufferings he was enduring, for the crime he had committed in putting an end to his existence. He begged me to pray for him ; asked us to get down upon our knees then, and pray for him."

On page 297 of Mr. Owen's work, "*The Debatable Land*," under the head of "*A Repentant Housekeeper*," he gives an account of remorse in a spirit for the crime of stealing silver plate, and the desire to obtain forgiveness from the person injured. Like all his narratives, this is well substantiated, and is an instance out of many, where spirits have sought to make the only recompense in their power, for injuries or crimes perpetrated by them. In Mrs. Crowe's

"Night Side of Nature," p. 281, she also furnishes an account of a case, as related by Dr. Kerner, who as is well known, was a careful observer, and conscientious narrator—to which I refer the reader.

These dark, earth-bound Spirits, are all around us. Believing or disbelieving this makes no difference in the fact itself, but there is this advantage to those who believe; they can take precautions to repel them, and resist their influence, by keeping their minds free from thoughts and desires, which by degrading our natures attract spirits of like natures.

They are not all bent on mischief; comparatively few are. Many of them have little affinity with spirits above them, and even have difficulty in perceiving them, and really seek the companionship of mortals not only to relieve their loneliness, but also to receive aid and comfort from our instruction and prayers, we being the most accessible to them.

When the Seeress of Prevorst asked a spirit, why he made the noises, he said "it was to make men think of him, which afforded him consolation and refreshment." Whenever she played on the piano-forte and sang, the spirit always began to knock on the wall; especially when she sang "How great is Thy goodness." Of other spirits Dr. Kerner, her biographer says: "These spectres frequented her for a considerable time and she often prayed with them. Latterly they were accompanied by a brighter form, and they themselves appeared in the robes that signified an amendment in their condition, though they were yet dark. At length they took leave of her, saying they were now able to assist themselves with the aid of happy spirits."

The Seeress said that the prayers and pious words she uttered were diffused over the spirits, and made them brighter, but she felt weakened by them. She said the spectre drew in the words, as a child does something that excites its interest.

"Big Bear," an Indian spirit friend of "Old John," who in earth-life was a chief of the Winnebagoes, has controlled Dr. Kenney in my presence many times. He almost invariably accompanies Old John, his duty being as they both declare, to protect both Old John and the medium while engaged in treating disease, and while the latter is in a perfectly unconscious state, from vagrant meddlesome spirits, who otherwise would produce mischief to both the spirit controlling and the medium.

Previously to his first coming, Old John had told me of Big Bear having in earth-life, been a chief of his—the Winnebago tribe; of his having suffered injustice at the hands of certain white people; of his squaw and papooses having died from exposure and starvation;

and of his still entertaining bitter feelings against these persons, and especially against certain white squaws, who more particularly had offended him by refusing to heed his earnest appeals for assistance, and who had even driven him from their dwellings when he applied to them, and represented the desperate straits to which he and his family had been driven in an unusually severe winter. Old John cautioned me to be on my guard against saying anything that could irritate him, as this would arouse his old feelings and he would become violent.

With this understanding he permitted Big Bear to control; who, from his gestures more than from his words, for these were barely intelligible, we inferred was pleased with thus meeting us; and during the first three meetings everything passed off agreeably, but during the fourth, he commenced the narration of his treatment by the pale faces, eloquently depicting the wrongs he had suffered, and soon wrought himself into a condition of intense excitement and indignation, so that we became apprehensive of his doing the medium or ourselves serious injury when at this moment Old John resumed control and all again became quiet.

Three days after this, on the 8th of January 1874, Big Bear again controlled, and after a cordial greeting on both sides, in the most cautious manner, I alluded to his excitement at the previous meeting, and expressed my earnest sympathy with him on account of the cruel treatment he and his family had received, and which I did not attempt to directly excuse; but I told him that he was not the only one who had received such treatment, and that many white persons had received even worse from other white persons, and from Indians; but these people who had treated him and his in this manner, were perhaps born with cruel natures as many Indians were, and that injustice and cruelty were daily witnessed all around us; that I had suffered from it; that all must suffer from it; and that, if we cherished revengeful feelings, we generally only injured ourselves, and thus aggravated the injury inflicted upon us by others. I asked; "Is not your squaw happy with you in spirit life?" he replied, "Yes." "Are not your papooses who were starved and frozen to death also happy with you now?" "Yes." "And you are happy, or would be, if it were not for cherishing the bitter memory of the sufferings of your earth-life?" "Yes." "Well then, those cold-hearted, cruel people, were the means of sending all your loved ones to heaven, where they are happy, and where you should be happy, with a certainty that none of you will ever suffer any more. Now those people after all were the means of greatly benefiting your squaw and papooses, though

they did not intend it; so indirectly you owe them some thanks for their agency. And then how do you know but those people suffered all their after lives for their sin towards you and yours, and if in spirit-life, perhaps they are suffering yet. It is not for you and I to avenge the sins of others. God will do this; and probably before this time they have sincerely repented of all their inhumanity to you. At any rate, Big Bear, it is wrong, it is wicked for you to cherish such feelings against any human being, it can only prevent your advancing in spirit-life, for just as long as you do this you cannot progress; and it is for you to throw off all such feelings and do your duty like a man who is determined to conquer them."

Big Bear heard me in silence, and with close attention, and when I concluded he grasped both my hands and fervently thanked me, and declared he would adopt my advice. "Big Bear," said he, "sees it now, you are right Brave, and Big Bear will not do so any more." Many times since he has come to me through Dr. Kenney, and he has always behaved with perfect propriety, and manifested his regard, and even affection for me and my family.

A spirit speaking through Mrs. Conant upon the subject of praying with and for spirits, said: "The same advantage is derived by a disembodied spirit, that is derived by the spirit that is embodied. Prayer always elevates the spirit, whether it is here in the flesh or passed beyond the flesh. It always lifts the spirit beyond, or outside of its present cares and perplexities. It sheds a newer and diviner atmosphere around it, and attracts to itself higher and more powerful, more holy, more perfect intelligences, and by the presence of those intelligences the praying spirit receives benefit. You cannot remain in the presence of one that is holy, good and true, without receiving benefit, for the good always shed a holy influence, which every soul that is in rapport with it must feel."

Upon these truths is founded the Catholic doctrine of purgatory, and partly through ignorance and superstition, and partly from the desire of gain, that church has restricted to its priesthood the kindly offices, which the simplest rustic could more effectively discharge through his homely, honest, heart-felt prayer, than the professional priest with his idolatrous ceremony.

By way of showing the corruption of this doctrine, and its prostitution to purposes of gain by this Church, I here copy a paragraph from the *New York Herald* of October 13, 1872:

"Abbot Martin, of St. Meinard's Abbey, Indiana, makes an appeal to Catholics throughout this country, for funds to build a Benedictine monastery for thirty-six priests, and a church, to be under the

invocation of 'Our Lady Immaculate' in Southern Indiana. Besides offering to pray generally for the living, as well as for the dead, he makes the following special and generous offer to subscribers. "For each person offering \$5 we shall say one mass immediately, and one after his or her death, when the receipt handed for the gift is sent hither. For each person offering \$25 we shall say two masses immediately, and three after his or her death. For each person offering \$100 we shall say five masses immediately, and henceforth one every year as long as the monastery shall exist. For each person offering \$500 we shall sing one High Mass immediately, and one every year hereafter, and his or her name shall be placed in the Mortuary, or List of the Benefactors, which is publicly recited every day after Prime."

In view of such abuses, one cannot wonder at the repugnance with which most Protestants regard this doctrine of an intermediate state, but when it becomes better understood, it will be seen, that there is nothing in it that reason and truth cannot approve. It is only its perversion by ignorance, superstition, and priestly greed of gain, that renders it objectionable.

CHAPTER XIX.

POSSESSION AND OBSESSION BY DARK SPIRITS.

And it came to pass on the morrow, that the evil spirit from God came upon him, and he prophesied in the midst of the house, and David played with his hand other times, and there was a javelin in Saul's hand.

And Saul cast the javelin, for he said, "I will smite David even to the wall it. And David avoided out of his presence twice."—I. Sam. xviii—10, 11.

It has been charged by the opposers of Spiritualism, that it opens a door for the entrance of evil spirits. We deny this charge, and maintain that on the contrary a knowledge of its truths frequently bars entrance. If evil or dark spirits exist and have power with us, what in the name of reason do we gain by closing our eyes to the fact. Was a sensible man ever known to advise another to ignore the presence of a thief or murderer in his house, as a means of preventing the commission of the crime, which it was the intention of the latter to perpetrate? If it be true, that gross undeveloped spirits possessed the bodies and minds of certain men in the times of the prophets, and of Jesus, what benefit did the possessed derive from their utter ignorance of the disposition and intention of the spirit, his power, and of the conditions through which he held possession? When the contemners of Spiritualism on this ground, will prove by any one of the cases, that ignorance has benefited in prosperity, supported by diversity, or protected from danger, then we shall be ready to doubt, whether a knowledge of Spiritualism is of advantage, in enlightening us to the malevolent or unfavorable influences of dark ignorant spirits; but until then we shall continue in the belief, that even a little knowledge is not a dangerous thing.

It will be observed in the passage quoted, that the spirit there possessing Saul, is termed "the evil spirit *from God*," and this form of expression is in harmony with the then general belief, that all spirits good or evil, had intercourse with man only by the direct consent or command of God. It will also be observed by the reader, that in the Old Testament, the spirits possessing are called indiscriminately by the names of spirits, evil spirits and devils. We believe these terms were there used to designate spirits of the same class as those we now call dark or undeveloped spirits, and as such we shall treat them.

Demon was rather a Heathen than a Hebrew term. Josephus observes: "Demons are no other than the spirits of the wicked, that enter into men." But that demons were not always, perhaps not most commonly, considered as necessarily wicked by the Greeks, Romans, and early Christians, is beyond dispute, and is now generally acknowledged by all those who have given the subject any attention.

In the case of Saul, as stated in the passages above quoted, when the evil spirit came upon him, "he prophesied;" that is the spirit spake through him, and controlled him to cast the javelin at David with murderous intent, as malignant spirits in our day sometimes control certain mediumistic persons, whose organisations and habits are gross, and whose minds are untrained like Saul's, and not only attempt, but perpetrate murder, and all the other crimes in the calendar. This foreign, malignant spirit-influence is the source of a very large proportion of the crimes that disgrace our civilization, and the time is near at hand, when no intelligent person will confess ignorance of the fact, and the general knowledge of it will lead to increased compassion for, and milder treatment of the unfortunate, pitiable instruments of these degraded invisible agencies. Luther comprehended though imperfectly, this great truth and expressed it in these words;

"It is very certain, that as to all persons who have hanged themselves, or killed themselves in any other way, it is the devil who has put the cord round their necks, or the knife to their throats. . . . If we could see for how many angels, one devil makes work, we should despair."

Substituting the phrase, "dark spirits" for "devil" and applying the remarks not to all, but to many of these self-murderers, we then have the statement of a fact, that all should comprehend, and seriously consider.

We are told in the 9th verse of this chapter, "and Saul eyed David from that day and forward." That is, he entertained malignant feelings toward him, and thus laid open his mind for the reception of corresponding influences from evil spirits, and the result was as the 10th and 11th verses declare, and as it generally is in similar cases, an unhappy spirit actuated by corresponding feelings, and on the low plane that all at least temporarily are who nourish such sentiments, was irresistibly drawn to him and strengthened his evil propensities, and impelled him to attempt the life of David.

"And immediately the spirit driveth him into the wilderness; and he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts. And the angels ministered unto him."—Mark i—12, 13.

Here are the proofs that Jesus was accessible to dark, as well as to

angelic spirits. This is a clear case, if not of possession, at least of obsession; the spirit *driving* Jesus into the wilderness, where it kept him forty days, tempting, influencing or controlling him, until good angels obtained the mastery over the evil spirit, and expelled it. That it was a case of possession, rather than of obsession, is rendered probable from the "devil" as related by Matthew, afterward taking him into Jerusalem, and setting him on a pinnacle of the temple; and also after this taking him up on "an exceeding high mountain." This is not a singular case by any means, as probably all good mediums are necessitated to pass through conflicts with dark spirits, at least at the commencement of their mediumistic experience. As to the "devil" or spirit tempting Jesus to cast himself down from the pinnacle of the temple, it is paralleled every day in modern times as stated in the previous chapter, in malignant spirits urging mortals to destroy themselves.

In his reply to the offer of the "devil," to give him all the kingdoms of the world if he would fall down and worship him, Jesus concentrated the full power of his will, and gave expression to it in the tersest language: "Get thee hence Satan." "And the devil leaveth him." This experience of Jesus is a conspicuous lesson, teaching us the necessity of resisting evil influences with all the determination and persistence of our nature: it is also a conspicuous example of victory achieved over these influences, through the exercise of a determined will. This exercise of will power on our part, aids good spirits in their efforts to assist us, as they are always ready to make these efforts when we need and request their assistance. We all at times need this example, for it is truly as Paul says: "We wrestle against the dark spirits of the world," Eph. vi—12, and if we pass heedlessly on our way, it too often happens that we become of that class, "Who are taken captive by the devil at his will."—II. Tim. ii—26.

It seems to have been necessary for Jesus to experience in his own person the demoniacal influence of dark spirits, in order that he should afterwards comprehend the force of that power, by which they held possession, and have a clear understanding of the resistance he would meet in his efforts to expel them, or to induce them to depart from others, for this gift was almost constantly employed in his subsequent life, as witnessed by numerous passages, amongst these Matt. iv—24, and viii—16, and viii—28, 33. And he not only exercised this gift himself, but imparted it to his disciples, and the seventy, and promised it to all others who believed. The same laws govern, and the same conditions prevail to day, as then. Swedenborg testifies to the influence of spirits and to infestations by evil or dark spirits, in the following words:

"How difficult it is for man to be persuaded that he is ruled by means of spirits. Before my mind was opened so that I could speak with spirits, and thus be persuaded by living experience, much of such evidence was presented to me during many previous years, and now I wonder that I did not then become convinced of the Lord's ruling by means of spirits. These evidences were not only dreams, for some years informing me concerning those things which I was writing, but also changes of state while I was writing, and a certain extraordinary light on what was written. Afterwards I also had many visions, while my eyes were closed a light was miraculously given, and many times spirits were sensibly perceived as manifestly to the sense as bodily sensations. Afterwards I had infestations in various ways from evil spirits, in temptations whilst I was writing such things as evil spirits were averse to, so that I was beset almost to horror, fiery lights were seen, talking was heard in the morning time, besides many other things, until at last when a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts, and afterwards wondered exceedingly that the way was open so that I could converse with spirits, and then the spirits wondered that I should be so surprised."

The biblical idea of a war, in Heaven is not entirely a myth, for there is no doubt that good angels do by the force of their will, and perhaps through other means, restrain the inclinations of spirits disposed to evil. And it is equally true, that hatred of these good angels by the dark spirits is often manifested. It is only upon the supposition that evil spirits are restrained by advanced ones, that we can account for the failure of the former to more generally work serious physical mischief to mortals, through certain mediums whom they control. But instances of mischief being thus wrought, as we have just remarked, are well attested; and it is presumable, that these cases occur through the failure of higher intelligences to control the lower; owing perhaps to the conditions at the time being unfavorable, or to the fact, that at the moment the attention of advanced spirits was not attracted in that direction.

A materialized spirit appeared at one of Mrs. Andrews' sésances at Moravia, while I was there, gave his name and former place of residence, and said that he was taken possession of by a dark spirit, and committed murder upon an old woman, and that since his passing to spirit-life he had discovered this to be the cause of his perpetrating a crime for which he had no possible motive. He was arrested, tried, and executed, and a gentleman present at the sésance who was familiar with the circumstances of the murder, and his execution, recognized the spirit.

In June 1873, a Mrs. Charlotte Lamb was tried at Trimble, Minn., for the poisoning of a Mrs. Ottoman. The defence in the case took the extraordinary but sensible course, of offering to prove that Mrs. Lamb also poisoned her youngest son, her only daughter, and a Mr. Garland. It was held that she was subject to periodically recurring attacks of insanity, and very often saw and conversed with a ghostly visitant, which by pleading, argument, and command, and by some potent influence over her body and mind, forced her to the crime of poisoning. She was first visited by this spectre many years before. It sometimes urged her to be resigned to the ills of life, and sometimes to poison people. Its argument was—if people are unhappy, or sick, with little prospect of immediate recovery, they might better die. This story of the criminal upon which the counsel in her defence mainly relied, is entirely credible, and if true, she was no more responsible for the acts she perpetrated than if she had been a lunatic.

In February, 1874, a man sixty years of age, by the name of Franklin B. Evans, was executed in Concord, N. H., for the murder of a small girl, not more than twelve years old. In his confession made just before his execution, when no motive remained for deception or lying, he declared, that "For some days before the murder, I seemed to be attended continually by one who seemed to bear a human form, urging me on to the deed. At length it became fixed in my mind to take her life."

At one of Mrs. Conant's circles the question was asked :

"If a disembodied spirit should desire to indulge the habit of smoking, does it have the facilities for doing so in another life?"

The answer was, "Yes because there are spheres in that other life, where the gratification of all such perverted appetites is a reality, as here with you. Those spheres are closely allied to your life, and come within the mental and moral spheres of the same class of individuals here in earth-life. So through the smoker here the smoker in the spirit-land enjoys his cigar. Through the drunkard here, he who was a drunkard here, but has gone to the spirit-land, returns and gratifies his appetite for liquor; or in other words lives in the mental sphere of the drunkard, and thus obtains for himself all the experience that the drunkard here obtains. Those habits generally pass from the individual soul quite quickly. In proportion as it has tended here to rise above all lower things, does it get rid of these propensities."

At another time, through the same medium, the question was proposed: "Do spirits influence some individuals to drink, and commit other offences?" The answer was :

"Yes, there never was a greater truth. Finding conditions that are appropriate to their designs and desires, they attach themselves to those persons possessing these conditions, and do whatsoever they may see fit to do, whether it be to get drunk, to steal, or to commit murder."

All this is in accordance with many of the facts and teachings of the Bible, and these corroborate its truth. If it be true, that spirits for a greater or less time after their entrance into spirit-life are just as they were here, morally, and spiritually; there should be no difficulty in believing that many of them, where they find subjects and conditions favorable to the gratification of their perverted inclinations and appetites, should gratify them. When we consider how depraved many mortals are, we should not wonder at some spirits being equally so. Here is an instance of human fiendishness, narrated by the Paris correspondent of the *London Daily News*. In a letter from Paris dated Nov. 5, 1872 this writer says:

"A trial has just taken place before the Court of Assizes, of the Loiret, the details of which are worthy of occupying a conspicuous place, among the records of those *causes célèbres*, which are so familiar to readers of peculiarly French horrors. The tragedy which formed the subject of investigation, took place in May last at a small farm called Herbage, near Mareau-aux-Prés. The victim was a young woman of twenty-eight, and her murderers were her own parents. The atrocious circumstances, under which the crime was committed, are amply indicated in the following brief extract from the *Acte d'accusation*, which refers to the discovery of the body of Elizabeth Durand in a field, close to her own home. "This unfortunate young woman," it says, "abandoned by her father, ill-treated by her step-mother, compelled to beg food during the greater portion of her existence, was the victim of a crime unprecedented in its cruelty. Her stomach had been ripped up by a blunt instrument, and the intestines when the body was found, protruded through a gaping wound; the mouth was filled with earth and gravel; the face, the neck, the breast, and shoulders, were covered with wounds, and the murderers finding that they had not succeeded in dispatching their victim speedily enough, strangled her after having hacked her about in the most brutal and revolting manner. Under her feet which were tied together, a grave had been dug, into which the body was thrown after the crime had been perpetrated."

Can there be any doubt as to the disposition, and leading inclinations of such wretches as these when they enter the other life, and provided they can then come into rapport with suitable organisms here

for them to control, can there be any question as to the character of the manifestations they would produce.

Here is an extract from the *San Francisco Weekly Bulletin*, of December 20, 1872: "At Elco, last week, a poor inebriate named Chase, held his hands in the fire until they were burned off. He was taken to the county hospital, where both arms were amputated below the elbow." The following from the *Independent* is Chase's account of his strange hallucination: "I was sitting in my cabin, near the upper bridge across the Humboldt, before the fire, early in the morning of the 13th inst. when a man, or what seemed to be a man, came in and took a seat beside me by the fire. He then said to me; 'Those hands of yours belong to me, and I desire to burn them: you will please put them in the fire.' Although the language was mild, the tone was that of an order, and though I was very loth to comply with the demand I had not the power to resist, and accordingly put them in the fire as directed. I held them in that position as long as I could; it was very painful at first; then drew them out and dipped them in melted grease which I had in the cabin, then poked them in the fire again; the stranger closely watching me all the time. I continued the process of dipping my hands in oil, and putting them in the fire, until the fingers, and a portion of the hands, as you see, were consumed. At this juncture, the irresistible influence, exerted by the stranger before mentioned was withdrawn, together with the stranger himself, and I immediately desisted from further mutilation of my limbs."

This may be said to have been a case of delirium tremens, but there are none of the symptoms usually attendant upon this affection present, so far as I can perceive from the published account; and the appearance of something in the form of a man who ordered, and directed this proceeding, together with the audible speech of this apparition, point to its being a case of obsession by a degraded spirit; the saturation of the system by alcohol, rendering the conditions favorable for the partial or complete control by spirits on this low plane.

In September 1872, South Boston, Mass. was much excited over a series of outrages, extraordinary in their character, which had been perpetrated upon the persons of several small boys, and at last a lad was arrested upon suspicion of being the perpetrator. His name was Jesse H. Pomeroy aged thirteen years, and the charge against him was for having cut, wounded, and otherwise assaulted six boys, ranging in age from five to eight years, at various times.

Pomeroy pleaded guilty, and was sentenced to the State Reformatory at Westboro.

"One victim, a little fellow with his playmate, was persuaded to accompany Pomeroy to an old shed in a brick yard, when he pushed them into the shed and closed the door. He then ordered the Hayden boy to strip. The helpless half dumb child appealed to his tormentor in vain. The poor baby, for he is not much more; kissed his little hand to the wretch, as he is wont to do when he asks a favor from father or mother. "Strip!" the boy said in a low fierce tone. "Strip at once or I'll kill you." The child removed his clothes with trembling hands, convulsed the meantime with suppressed sobs. The boy with the white eye (Pomeroy) then took off the leathern belt which he wore around his waist. He stood upon the scat and lifted the child up to the rafter. With threats and curses he told the child to cross his wrists, and hang on the beam. The helpless little fellow obeyed. The boy passed the belt once around the crossed wrists, then over the beam, and under the wrists, then braced it well up and buckled it. The child was hanging by his wrists, nearly three feet from the ground. While this was going on the other boy was so horror-stricken, that despite the threats used to him by the boy in case he should move, he opened the door, and ran away unobserved by his jailor. As soon as Hayden was suspended, the boy took the slat of a fence and standing well off, delivered a stinging blow upon his victim's back. The child groaned and writhed in agony. "If you cry, or make any noise or kick, I'll kill you," said the boy, and blow after blow fell upon the child's body and limbs, without his daring to utter a moan. At length he seemed to be satiated with the child's agony. He untied his victim and let the bruised and bleeding carcass fall to the ground.

"Get up sir and dress yourself," said the young wretch. The poor child did so. "Now sit down there and stop inside here all night. If you move out I'll kill you." The boy then went out and closed the door. After sitting there for several hours, the child ventured to peep out, and finally seeing no one near dragged himself up between the rows of bricks to Broadway where some one saw him and led him home."

The above description of his treatment of one of his victims taken from one of the daily journals of September 28, 1872—after making due allowance for the sensational language of the reporter will suffice for all.

When taken before the justice, Pomeroy showed no disposition to deny his guilt. He confessed to all the crimes alleged against

him, and said that he was unable to say what induced him to commit them. The boy according to the testimony in court, bore a good character in the schools which he had attended, and in the neighborhoods where he had resided, and his parents were respectable, quiet persons.

After he had been placed in the Reformatory institution, a correspondent of one of the New York journals visited him, and the following were his replies to the questions asked.

"Do you like animals, horses, dogs, cats, pigeons, and such like?"

(With energy.) "Yes Sir."

"Did you ever torture any animals?"

"No sir."

"What induced you to take those poor children to those lonely spots, and treat them as you did?"

"I don't know sir."

"Did they ever do you any wrong; had you any spite against them?"

"No sir."

"Did the pain you saw them endure, give you pleasure?"

"No sir."

"When you went home after torturing these children, and went to bed, how did you feel about it?"

"I felt wretched."

"Were you in the habit of saying your prayers before going to bed?"

"Yes sir."

"Did you say them the nights after you had tortured the children?"

"No sir."

"Why didn't you?"

"I knew I was wicked, and couldn't. I couldn't sleep. I used to sit all night on the side of the bed."

"Did you intend to commit these crimes when you left home?"

"No sir."

"When you met a boy, the idea seized you at the moment?"

"Yes sir," (hesitating as though he wished to say something more.)

"Well, you were going to say something?"

"After I did it the first time, I resolved I would never do it again. Every time I did it, I said to myself, I would never do it any more."

Such revolting cruelties as these, are generally attributed to nat-

ural ferocity of character, or to insanity, but neither of these causes will explain this case, for with the exception of the perpetration of these crimes, the lad as before remarked, had a perfectly good record in school, and among his neighbors, and as to insanity, there was no indication of it, and no claim for it was made by his counsel on his trial.

Had he been naturally cruel, he would have shown cruelty to animals, whereas if we can credit his answer, he was fond of them, and there was nothing brought out on his trial to invalidate the truth of his assertion, but on the contrary the testimony as to his character was all favorable—these special acts of cruelty alone excepted.

To a believer in the possessions narrated in the Bible, there should be no difficulty in placing this case as one of obsession, or possession, by a dark spirit. Possession, does not imply that a spirit must necessarily take up its abode in a mortal body, but that it shall have the power to control when it pleases, or when the conditions permit. The lad undoubtedly was mediumistic, and was influenced by some degraded spirit; perhaps of some hag, like the one previously mentioned in this chapter, who with her equally degraded husband mutilated their miserable daughter. If these wretches could enjoy the infliction of savage torments upon their own offspring, why not equally enjoy in the next life the infliction of similar torments—through an organism which they can control—upon innocent children, or other persons in this life?

Since writing the above, another dark chapter has been added to the record of this miserable boy's life. It seems, that Pomeroy's conduct while in the Reformatory, was so creditable, that the authorities released him after a confinement of something more than a year. In April 1874, the body of a child was found on the beach, in or near South Boston. The blood was flowing from several wounds on its breast and neck, and upon examination eighteen wounds in all were discovered. It was ascertained that the victim was a little son of H. K. Millin, aged four years, and upon young Pomeroy being taken into custody, he confessed to the perpetration of the murder.

Another murder under very remarkable circumstances was committed in May 1873, near Catskill N. Y. The perpetrator was a young man by the name of Joseph Waltz, who was executed for the crime, and I will here give his confession as I find it in one of the public journals of that date. To any of my readers, who admit the truth of obsession by dark spirits, I think it will appear more reasonable to attribute the influence that prompted this apparently motiveless

deed, to such a source, than to temporary insanity, or to original depravity of the perpetrator.

"On the night of May 1, Harman Holcher, a scissors grinder of Albany, was murdered near this city. About the 15th ult. Joseph Waltz was arrested, charged with the crime. He is a tall muscular youth of about 23 years. He has been indicted by the Grand Jury, and his trial has been set for the December term." While in confinement he made a confession, from which I extract the following :

"About the last of April, we were visited by an old friend of ours from Albany, who went about sometimes in the spring as a scissors-grinder. He was an honest upright man, respected by all who knew him. We gladly invited him on this evening to supper, and that he could pass the night with us. After supper, we had kept up a pleasant and delightful conversation with each other, as is usually the case with true friends that have not seen each other for a long time, and in this way was that evening passed.

"We showed our friend to bed on a sofa, on which were placed some quilts and blankets for a covering. My parents then retired upstairs. I was now the only one up, and sat down by the table and read for about half an hour, when I felt sleepy and was about to enter my room, when suddenly I was aroused from all sleepiness by this strong sensation in my mind, to execute some uncommon or unnatural, and inhuman juggle. The power was much stronger and more sudden than I had ever experienced before. I wanted to relieve myself of it, but I was utterly helpless. I began to become very hot, my ears were ringing and my heart beat very loud and quick for a short time, and the hair on my head seemed to be standing upright. All this lasted hardly a minute when I began to become cool again and everything was very quiet. I took up a small Testament and began to read. I had scarcely finished the first verse, when some violent and electric force swept past my face. It was like a flash of lightning, if it could have been directly before my eyes, and without any noise. I dropped my arm and book with a loud clap on the little table before me. I began to shake and tremble in every limb. Great fear seized me for a little while, after which everything seemed to run into my brains. I sat a few moments on my bed in great confusion. Then I went out of doors, lamp in hand, and searched for an axe or hatchet, and went back into my room. I could think of nothing but of striking some one on the head. I pressed my forehead against a pane of glass, thinking the sudden cold would have some effect in producing a different sensation, but all in vain. I turned down the lamp very low, took up the hatchet, and entered the room of my

friend, the scissors-grinder, who was sleeping soundly. I placed the lamp on the floor directly below his head. I then cautiously bent over him to see in what position his head lay. I took the hatchet and raised it up to the height of the ceiling.

"I was about to turn away and leave the man in peace, when I was again seized by the demon, and was forced to raise the hatchet and give the fatal blow, but it seemed as if the strength and force of the blow that I was about to implant on the head of the peaceful sleeper, had all entered the handle of the hatchet. I withheld the blow, took up the lamp and hatchet, and went back to my own room, greatly troubled in mind and spirit. I was about to give a loud scream, but I had no strength for it. I sat there as helpless as a babe, when all at once a painful thrill or sting pierced my heart and brains, and roused me up like a maniac. I took the lamp and hatchet up once more, and entered the room of the sleeping man, placing the lamp where I did before, and raising the hatchet quickly, but my heart failed me. My forehead became wet with perspiration, and I stood there in delirium swinging the hatchet up and down above the head of the man, when at length I struck the man on the forehead, but the blow seemed to have no force, as I dealt it. He breathed with a deep voice, and doubting of its fatality I struck him twice with the cutting part of the hatchet, not knowing for certain where I hit him, and sank fainting and senseless on the floor. When consciousness returned and I beheld the dire scene, the mangled body, the pools of blood, and the awful thought of murder, I sank back again with a feeling of pain and horror. I then wanted to go off and cast myself into a bottomless gulf, and bury myself out of sight of the world.

"With these thoughts I walked back and forth in the rain in a very confused or deranged manner for some time, then with a fierce and energetic perception in mind and body I went to the dismal room, took up the corpse, carried it out and laid it down beside a low stone fence. I then wrapped the body in the blanket, and laid many small flat stones around it to conceal it, lisping a short prayer, and departed to the house. . . .

"That night (the next) I began digging a grave in such a manner, and on such a place, that it would be impossible to find it again. I carried the corpse to it on a wheelbarrow. Having laid it carefully in and wrapped it in the blankets, I knelt at the end of the grave and prayed for an hour and a half to God, for the protection and repose of the soul of my friend, whom I had thus caused to leave this world. This being done, I covered up the remains of my friend in great sor-

row, in the name of the Father, and of the Son, and of the Holy Ghost, and proceeded to the house in a very broken-hearted condition. I then locked everything up in a trunk and went up to the barn again, took up the clothes and carried them down the lot and hid them. What I did then I do not know to this day, for the sun was shining, and I found myself sitting at the foot of the grave of my departed friend."

At another time the murderer said: "On May 1st the scissors-grinder came to our house. I was down in the lot. After supper father and mother went to bed. Holcher, the scissors-grinder went next, and I went to my room and opened my Testament. As I laid down on the bed an evil spirit came over me. I went out doors and got a hatchet. Holcher was asleep, and I set the lamp down on the floor. My conscience fought with all its might not to do the act, but the evil spirit was stronger. I took up the hatchet and struck Holcher on the head with the hammer part. He made but little noise. I then struck him twice with the blade. He struggled a little, and then died."

I believe it will be impossible to here detect any sufficient motive for the commission of this deed, nor was any motive whatever educed on the trial, but everything points to an influence, external to the wretched culprit himself—to a will overpowering his, and which led him in despite of his contrary inclinations and feelings, to murder his friend; against whom he entertained no ill-feeling whatever, and from whose death he had nothing to gain.

America is the Indian's native soil. Here he has been defrauded, insulted, and massacred. He is revengeful here, and for a while at least after entering spirit-life, he can be no less so. Are not many of these hitherto unaccountable murders, like that of the scissors-grinder and of the victims of Pomeroy, attributable to the instigation of the spirits of slain or starved Indians, who while hovering over their old homes, find mediumistic persons whom they can influence to the commission of crimes, which gratify their revengeful feelings upon the pale faces. I believe this to be the true explanation of very many of them.

Some years since the term *kleptomania*, was first applied to that class of thefts where no conceivable motive can be assigned for their commission. I knew of such a case. A lady of one of the oldest and most respectable families in New York, wealthy in her own right, with an indulgent husband and interesting family of children, was addicted to this vice to such a degree, that her husband arranged with the shopkeepers whose stores she usually visited, to not apparently notice her abstractions of articles, but to send the bills to him for settlement.

In Lawrence, Mass., in 1871, a man by the name of Carrol Sanborn was arrested for burglary, who had always been an industrious mechanic, working regularly up to the date of his capture, and had always borne a good character. "He had not robbed for money," he said, "but for the pleasure of it. It was a mania which came over him at times, and which he could not shake off until he broke into some place."

While admitting that this vice may many times originate in some peculiarity of the mental or moral constitution of the person addicted to it, I yet think, after making due allowance for this origin, that there are many other cases in which it is the direct result, of the irresistible influence of dark spirits upon organisms that are peculiarly favorable to this influence.

In an article in the *Banner of Light*, of May 21, 1870, written by Mrs. Emma Hardinge Brittan, that able and faithful expounder of Spiritualism relates a number of instances of obsession by depraved spirits, which came under her notice during her extended experience, and they so well illustrate certain dark phases of spirit control, that I am induced to here copy from her account. She says:

"On a certain occasion I visited a reform school, (in England) where the matron, although not a confirmed Spiritualist, was sufficiently disposed to the belief to receive me with much interest, and to consult with me from a spiritual point of view, on the different conditions of criminality that many of her unfortunate inmates displayed. Much that she told me, convinced me beyond a shadow of doubt that a certain proportion of the young people incarcerated in that place for crime, were in reality under the influence of obsessing evil spirits.

"Take for example the following case. The matron summoned to my presence a little girl of about eight years of age, of whose condition she did not give me the least information. Three points of surprised interest were created in my mind by this child's appearance. The first, was to see a being of her tender years incarcerated in a reform school. The next, to find in an assumed criminal, one of the loveliest creatures my eyes had ever rested upon. Hair of sunny gold; eyes of lustrous blue; exquisitely carved features; etc. complexion of dazzling clearness; completed a picture of a seraph, rather than a precocious criminal, and yet there she stood, this vision of infantine and almost celestial beauty, in the ghastly penitential precincts of vice and infamy. The third feature of the interview however, at once explained to my mind the cause of the hapless victim's presence in that place.

"By her side, and seemingly overshadowing her with her loathsome

and baleful atmosphere of grey mist, floated the spirit of a hag, whose hideous and repulsive form and features betokened the most irreclaimable character of vice, sensuality and brutalism. She grinned like a wild animal at me, perceiving instantly that I recognized her, and seemed to clutch at the golden head of the smiling child, as a beast of prey would do if he were about to be deprived of his food.

"In the hideous portraiture of moral filth and deformity presented by the pens of Eugene Sue, or Victor Hugo, I have read of such human animals as this spirit represented, but my mortal eyes had never before been seared by beholding such a creature. The apparition seemed to enclose as if in a foul grey mist, the beautiful child for the space of a few seconds, then flitted with a tremulous motion round her head, and gradually melted out, but though she had vanished from my sight, the memory of the loathsome spectre was too forcibly engraved upon my mind to be easily forgotten, and it was some time before I could regain composure enough to speak, and inquire involuntarily, 'In heaven's name, what is the matter with that child, and why is she here?' The matron, seeing I was surprised to see a creature of such singular beauty and apparent innocence in such a place, replied by asking what I thought of her. Again my lips were moved to exclaim without volition of my own 'I think she is possessed by a fiend, and there is nothing horrible or disgusting which she is not compelled to do.' The matron changed color, and looked so evidently disturbed that I deeply regretted my unwary speech, and began to stammer forth an apology, when she interrupted me by saying: 'What you say is perfectly true, and I am only too painfully astonished at its justice.' Then hastily dismissing the child, she informed me that that angelic looking infant, with all the attributes of seeming gentleness, vivacity, quick wit, intelligence, remarkable reasoning powers, and at times singularly affectionate nature, was yet guilty of the most unaccountable and wanton acts of cruelty and destructiveness, but her special characteristic was a love of filth. She would delight in soiling her hands, face, clothes, or whole person, with any filth she could find. She would emulate the very pigs, my informant declared, by wallowing in the mire; and the clothes, beds, and even food of herself and her companions, were not safe from her detestable propensity to besmear them with offal. At times too, she would utter shocking oaths, profane and even obscene speeches, and this with no apparent consciousness of her atrocious conduct, for when overheard and rebuked by her elders, she would passionately deny that she had spoken the words attributed to her, and with showers of tears profess that she did not even know their meaning. Upon

inquiring how long these evil tendencies had manifested themselves, the matron replied, that up to the age of five years she had appeared to be as good, pure, and affectionate a child, as she was fair to look upon; but suddenly she had changed entirely. The revolting propensities above named had become rapidly prominent, and after two years of vain effort on the part of her unhappy parents to correct her fiendish tricks, they had as a last resort placed her in the House of Correction, as the only alternative with a Lunatic Asylum.

"The matron concluded her recital, by asking whether the same power which had enabled me to describe the afflicted child's propensities, could not be made available for her relief. Without directly answering this appeal, I proceeded to describe the foul apparition I had seen enveloping her. As I did so, I confess the question arose in my mind as to whether that which I had seen was an individualized entity, or simply an image representative of a perverted nature, but my doubts upon this point were soon settled by my companion, who no sooner heard my description of the hag, than she cried :

"Good heavens, madam you delineate the face and form of a woman who was aunt to this unfortunate child, and who lived a most vicious and profane life. Her chief aim was to entice young girls into the den of infamy, of which she was the proprietor, and where she perished in a fit of delirium tremens, only one week before this poor victim was seized with her first attack. Can there be any connection between the child's degraded condition, and the spirit influence of her infamous relative?" I need scarcely inform my readers what my own conclusions were in the premises, nor that a mind so prepared to admit the hypothesis of spiritual possession as that of the worthy matron, readily shared my views, and promised to seek for, and adopt, the magnetic methods of treatment which I suggested.

"It was about six years ago that I was called upon by a lady and gentleman of the highest repute and social standing, in the city of San Francisco, to advise with them on the condition of their only child, a young lady sixteen years old who had deliberately left the parental roof where she had been cherished with the fondest affection, and allowed the indulgence of every fancy to which wealth could administer, to seek the shelter of a house of ill-fame. There she represented that she had been driven from home because her parents would not allow her proper food, or sufficient clothing. At the solicitation of her distracted mother I visited this unfortunate young person, and found her sane, intelligent, courteous, and amiable, until I mentioned the names of her parents and urged their wish that she should return to their protection. Upon the utterance of this plea, I

was horror-struck and confounded to hear her voice change and a string of horrible oaths poured forth in a hoarse tone, accompanied with declarations that her parents had starved her, kept her imprisoned and naked, and even attempted to take her life by poison. Whilst the transfigured victim was gasping forth these dreadful and utterly false rhapsodies, I plainly perceived the spirit of a handsome but very sensual looking man, apparently in the act of magnetizing her head. I said to her, firmly but kindly: "You are not speaking from yourself, but uttering the words of the licentious and wicked man who has held you in control for the last six months." I then went on to describe the spirit I perceived, and again warned the girl that she was simply doing the bidding of a fiend. As I proceeded she melted into tears, sobbed passionately, acknowledged that she knew who the spirit was, and lamented bitterly that he was taken from her. Ultimately she promised me faithfully that she would return to her parents that night, though all my entreaties could not prevail upon her to accompany me. Indeed I scarcely expected she would, for I saw the spirit of her evil guardian crouching down before the door, and though I knew she could be saved by being demagnetized, I did not feel myself possessed of the requisite power to disenthral her.

"I ultimately learned that the spirit I had seen was that of a physician, who had been called to attend the young lady in a serious fit of sickness, about a twelvemonth ago. This man was a libertine of profane habits, and totally devoid of all moral principle. He cured his victim of her physical disabilities, but implanted in their stead the foul impression of the ruthless seducer. Being a married man, he was unable to offer compensation for the dishonor he had wrought, but after obtaining entire hold upon the unfortunate girl's affections, he died suddenly, and it was shortly after his decease that the shocking propensities became manifest, which ended in her deliberately choosing the life of shame in which I found her. I may here add, that this wretched girl had been withdrawn from her public life, and taken under the protection of a man of wealth, calling himself sane, and a gentleman. Could that libertine have but understood, that he was associating with the obsessed victim of a demon, he would not have had much cause to felicitate himself on his disgraceful companionship. At my suggestion he was advised of the facts of the case, but being a professed materialist he simply laughed the history to scorn, and as no magnetic treatment was resorted to to restore the sufferer to her right mind, the living sensualist continued to become the medium for a spirit of his own revolting stamp."

Functional derangement, or primary disease of the brain, or over-

powering temptation, no doubt sufficiently explain many cases in which persons who have until certain periods of their lives borne irreproachable characters, and whom their most intimate friends have considered as morally and virtuously correct, have yet of a sudden, without passing through the usual gradations of vice, entered upon a depraved course, and all efforts to reclaim them have failed of success. But there are other cases to which neither of these explanations apply.

Every person of mature age must have observed at some time one or more instances like the above, and I remember one striking instance. A friend whom I valued highly for his integrity of character, died, leaving a family. One son when about eighteen years of age entered a commercial house, where from his previous unexceptionable character, his connections and acquirements, he was regarded as a valuable assistant. The social influences surrounding him were calculated to strengthen his best impulses, and his future seemed bright and promising.

Occupying such a position, with such surroundings and prospects, the temptations to which he was exposed were apparently reduced to the minimum, yet suddenly he sank to low companionship; to frequenting the lowest dance-houses; and within four months from the time he took the first downward step, he could at all times be found in the lowest drinking cellars, frequented by the very scum of the population, and when attempts were made as they repeatedly were, to rescue him by withdrawing him from his haunts, he would at the first opportunity return to the vile dens, where ultimately he was abandoned to his fate.

Instances are of frequent occurrence where men have passed their youth, and have advanced to middle age without a blemish upon their characters,—who have never manifested the least tendency to vice, and yet who like the subject of the above sketch, have suddenly plunged into its very depths, as if there, was their natural resting place. Temptation, as just remarked accounts for some of these cases; functional derangement, and organic disease of the brain, accounts for others; but there remains a large class unaccounted for, and these Spiritualism explains by attributing them to the malign influence of undeveloped spirits.

The fabulous vampire is not altogether mythical. It is simply an exaggeration; as we now know that necessitous spirits do draw from mortals under favorable circumstances, the elements of their life; and it is easy to conceive that the effects upon the victims may in some instances, be ultimately if not immediately fatal.

Dr. Bardili had charge of a woman, who was possessed by a dark spirit. His account is quoted by Mrs. Crowe, in her *Night Side of Nature*, p. 448. It is worthy the attention of the reader, as are other cases she relates.

John Wesley fully believed in the agency of spirits through obsession and possession. In *Southey's of Life of Wesley*, vol. 2, p. 86, his words are quoted, where he says: "He believed in the ministry of both good and evil angels." "And certainly," said he, "it is as easy for a spirit to speak to our heart, as for a man to speak to our ears." His notions of diabolical agency went further than this; he imputed to it many of the accidents and discomforts of life, disease, bodily hurts, storms and earthquakes, and nightmare; he believed that epilepsy was often or always, the effect of possession, and that most madmen were demoniacs.

That some of the accidents, and many of the discomforts of life, and sometimes diseases, are produced through the agency of unfriendly or ignorant spirits, I have no doubt; and that many cases of supposed epilepsy, are the effect of possession, I have if possible even less doubt; and so far adopt Wesley's ideas. On page 259 of same volume, Note xiv, Wesley's words as there reported, are: "When they are not permitted to take away life, they may inflict various diseases, and many of these which we may judge to be natural, are undoubtedly diabolical. I believe this is frequently the case with lunatics. It is observable that many of those mentioned in Scripture, who are called lunatics by one of the Evangelists, are termed demoniacs by another. One of the most eminent physicians I ever knew, particularly in cases of insanity; the late Dr. Deacon; was clearly of opinion that this was the case with many, if not with most lunatics." X

In his Journal, under date of October, 27, 1739, we find the following: "I was sent for to Kingswood again, to one of those who had been so ill before. A violent rain began just as I set out. Just at that time the woman (then three miles off) cried out: 'Yonder comes Wesley, galloping as fast he can.' When I was come she burst into a horrid laughter, and said 'No power! no power! no faith! no faith! She is mine; her soul is mine. I have her, and will not let her go.' We begged to God to increase our faith. Meanwhile her pangs increased more and more, so that one would have imagined by the violence of the throes, her body must have been shattered to pieces. One who was clearly convinced this was no natural disorder, said; 'I think Satan is let loose. I fear he will not stop here.' And added 'I command thee in the name of

the Lord Jesus, to tell if thou hast commission to torment any other soul.' It was immediately answered, 'I have L—y C—r, and S—h J—s.' We betook ourselves to prayer again, and ceased not till she began with a clear voice, and composed cheerful look to sing, 'Praise God, from whom all blessings flow.' The reader must be told that L—y C—r and S—h J—s lived at some distance, and at the time were in perfect health. The day after, they were affected in the same way as the poor creature just delivered." Wesley writes: "October 28th I called at Mrs. J—s in Kingswood. L—y C—r and S—h J—s were there. It was scarce a quarter of an hour, before the former fell into a strange agony, and presently after the latter. The violent convulsions all over their bodies were such as words cannot describe. Their cries and groans were too horrid to be borne, till one of them in a tone not to be expressed, said: 'Where is your faith now? Come go to prayers. I will pray with you.' We took the advice, and poured out our souls before God, till L—y C—r's agonies so increased, that it seemed she was in the pangs of death. But in a moment she spoke, and both her body and soul were healed. We continued in prayer till past midnight, when S—h J—s' voice was also changed, and she began to call upon God. This she did for the greatest part of the night."

Tyerman, from whose *Life of Wesley*, vol. 1, p. 262, these extracts are taken; observes in relation to these occurrences: "These are strange and mysterious facts. . . . What shall be said concerning them. For a hundred and thirty years they have been sneered at by Wesley's enemies, and have also puzzled Wesley's friends." And I would add, that it is not Wesley's enemies alone that sneer at them to day.

Mr. Owen, in his *Debatable Land*, pp. 523-4, relates two cases of insanity that were cured by the patients communing with their spirit friends, through mediums. Both these cases came under his personal observation, and one of them is so interesting that I will here copy his account of it. He says:

"The other lady is personally known to me, though I am not at liberty to give her name. I knew her when her husband was alive, and her devotion to him was such that I shared the fears which I sometimes heard expressed by other friends of hers, that if she lost him the consequences might be fatal. To her despair, he enlisted when the war was at its height, reached the rank of Major, and died in a New Orleans hospital.

"When the news no longer to be withheld was finally broken to

her, it produced a fit of frenzy, and for weeks she was drifting into hopeless insanity. She had never been a Spiritualist; indeed she usually as I well remember had treated the subject with ridicule; but a sister, visiting a medium in hopes of getting something for herself, received instead a message to the disconsolate widow. It was repeated to her, and it was the first thing that roused her out of brooding despair. She went herself to the medium, received numerous messages embodying incontrovertible tests of identity, brightened day by day, and when I met her many months afterwards she had regained all her cheerfulness, and told me that she felt as if K—— (his pet name) were living and conversing with her still."

"All my familiars watched for my halting, saying; Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge."—Jer. xx—10.

The writer of the above had a clear appreciation of the unpleasant fact, that spirits do sometimes avenge themselves upon mortals for offences or injuries committed here, and I believe we can go further, and say that they sometimes avenge insults or injuries to their mortal friends, upon the perpetrators in this life.

A spirit who gave the name of Thomas Fuller, speaking through Mrs. Conant, said: "I will say to them (his friends) that they could have no greater misfortune than to have an enemy in the spirit land, for that enemy would be capable of injuring them in so many ways, physically, spiritually, and materially. He could not only rob them of their health; but could rob them of their wealth; could rob them of their friends; could rob them of their good names; could rob them of all that makes this life desirable. Therefore see to it all of you, that you have no enemies in the land of souls. They who are capable of being at enmity with any other soul, it matters not whether they are in the spirit land or here; are not to be trusted; and there are so many opportunities in the spirit-land by which the spirits can return here, and exercise evil influences upon those they have a dislike to, that it is worth your while, all of you, to see to it that you have no enemies in the spirit-land. That wise saying, 'You should not let the sun go down upon your wrath,' meaning, that ere the sun goes down you should be at peace with all other souls, ought to be engraved on the tablets of every human memory. If you have enemies, don't let them go out of this life without making them your friends, for I assure you if you do it will be the worse for you.

"I could point out, if I were called upon to do it, and the necessity of the case demanded it, very many among my own friends here in this city, who are suffering at this present time in consequence of the

action of these enemies in spirit-life upon them. Some of them make losses in business, some of them have lost their health, some of them have lost their friends by death, and a variety of what are termed the ills of life have come upon them, by and through this one open door. Shut it then. Lock it, and keep it locked with the golden key of love. It is the only safe way."

Another spirit through the same medium, said : "The good or ill opinion of one disembodied spirit, is of vastly more consequence than of many here in the body."

If this be true—and spirits whom I have found to be reliable, have invariably corroborated it—it is a negative but forcible endorsement of the command, to "Love one another," and is equally important for nations as for individuals, to carefully consider. The late Thiers government in France made a great mistake in executing thousands of communists, as their power to work mischief though unseen, is now far greater than before, and time will confirm this condemnation of the error. And further, every man who destroys his enemy, takes the risk of increasing his power for mischief, and every public execution places the murderer in a position where he perhaps may be able to increase the catalogue of his crimes on earth, whereas if he were imprisoned, repentance, or at least time for his passions to subside, would render his delayed entrance into spirit-life of less importance to others here, and far better for himself.

The power of dark spirits to tempt or obsess and control certain mortals, is as disagreeable a truth to all considerate Spiritualists, as it can be to others, but as we did not frame our creed, nor establish our belief in Council, we accept the evil with the good—the repulsive with the attractive and beautiful truths of Spiritualism, and present them as we find them. There is this to be considered by all who feel inclined to look less favorably upon this philosophy since reading this Chapter, which is, that they are in no more danger from degraded spirits now than they were before, and truth is no less nor more truth now than it was then.

Christ was tempted and brought into relations with evil spirits. The same with the apostles. If Spiritualism should be avoided, because its belief and practices occasionally bring us into relations with dark spirits, then Christ and his apostles were guilty of evil practices. We are taught that Christians are not exempt from the visitations and temptations of Satan. The sin is not in being tempted, but in yielding to temptation. If we are beset by Satan—otherwise evil spirits—we also have the Divine Spirit to support, strengthen, and protect us, in every pure and holy aspiration, in every good work.

Bright and good angels, the ministers of God, are ever ready to draw nigh and counsel and protect those who seek with virtuous and elevated motives, the Divine assistance through them; while on the other hand, those who seek the companionship of earth bound spirits, will never fail in drawing them to their presence. The influences we gather around us are of a nature in harmony with our own, and when the seeker is actuated by proper motives, and a firm will to do right, dark, gross spirits soon find his moral atmosphere uncomfortable and repelling, and seek more congenial companionship.

CHAPTER XX.

WITCHCRAFT AND SORCERY.

"AND when they shall say unto you : Seek unto them that have familiar spirits, and unto wizards that peep and mutter. Should not a people seek unto their God for the living, to the dead.

"To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them."—Isaiah viii—19, 20.

IT is difficult for us in this nineteenth century, to conceive the ignorance, and I may add degradation, of the masses of the ancient Hebrew nation, and of most contemporary nations.

A few men, chiefly priests, were the repositories of all the learning, and even a knowledge of reading and writing was confined to the comparatively few, of rank or education, priests, and professional scribes. Books, were to the mass of the people unknown, and the teachings of the priests were confined mostly to matters of religion, so that what meagre general knowledge they possessed, was nearly all derived from tradition, observation, and experience ; and as their traditions descended to them through minds of ancestors as darkened as their own, little correct or useful knowledge was thus derived : their field of observation being exceedingly limited, they gathered little from this source ; and their experience was not associated with cultivated faculties, which could turn to account the occurrences that marked it.

Of female education we have no mention in the Scriptures, and where the great mass of males received none ; unless the little imparted by the priests upon religious subjects may be termed education ; we can only conclude that the females—the mothers of successive generations—were necessarily steeped in even greater ignorance than the men.

Everything beyond their comprehension they attributed to the agency of unseen powers, acting either directly, or through the means of sorcery, magic, or witchcraft. It is the same to-day with their successors in Judea. Mark Twain, who notwithstanding his reputation as a humorist is a close observer and clear narrator, says, in his account of his travels in the Holy Land : "As soon as the tribe found out that we had a doctor in our party, they began to flock in from all quarters. Dr. B——, in the charity of his nature, had taken a child from a woman who sat near by, and put some sort of a wash upon its diseased

eyes. That woman went off and started the whole nation, and it was a sight to see them swarm. The lame, the halt, the blind, the leprous; all the distempers that are bred of indolence, dirt, and iniquity, were represented in the congress in ten minutes, and still they came. Every woman that had a sick baby brought it along, and every woman that hadn't, borrowed one. What reverent, and what worshipping looks, they bent upon that dread mysterious power, the Doctor. They watched him take his phials out; they watched him measure the particles of white powder; they watched him add drops of one precious liquid, and drops of another; they lost not the slightest movement; their eyes were riveted upon him with a fascination, that nothing could distract. I believe they thought he was gifted like a god."

Can we suppose that the people who inhabited this country from two to three thousand years ago, were less ignorant, and superstitious. The Rev. Dr. Lord, in a lecture delivered in San Francisco, in September, 1873, said of the ancient Israelites; that they were "a nation of slaves; ignorant, sensual, superstitious, idolatrous, degraded." And one who is better authority, even than Dr. Lord; Moses himself, said of them, "They are a nation void of counsel (or reason) neither is there any understanding in them." Deut. xxxii—28.

This same disposition to attribute all that is not understood to an unseen power, prevails now as it always has prevailed throughout the East. The Rev. Mr. Sheshadri, a converted Brahmin, in his address before the Evangelical Alliance in New York, in 1873, said of this tendency in Modern India, "Rev. Dr. Wilson, a missionary to India, let me inform you was regarded as a great sorcerer in our country, for the number of people whom he succeeded in leading to Christ."

Ignorance and childish credulity, prevailed then as now in those countries, and superstition had unlimited sway over the minds of nearly all; even of the so-called educated. They were not only utterly ignorant of any rational theory of pneumatology, but they were equally so of any of the principles and laws upon which a theory could be based. To them, the spiritual world was literally a *terra incognita*.

The only consistent ideas that can be gathered from the study of the history of the Israelites, as recorded in the Old Testament, in relation to their belief in a God and his means of moral government, are, that they believed in a personal God whose habitation was in the heavens, and who was surrounded by angels, these either having always existed, or having been created by an act of His will, and some of whom were ministers to execute his commands, both in Heaven and on earth. Somewhere below the surface of the earth—subterranean—was the abode of evil spirits, who also were under the direct gov-

ernment of God, and some of these also were at times used as instruments by Him to accomplish his purposes in punishing and afflicting mankind.

Connected with their history very little is said of a future state; that little indicates the possession by a very few of some general conceptions that another life succeeds this, but as to the character and conditions of that life, we fail to discover any direct allusions to them, and a strict search does not result in the accumulation of sufficient knowledge, upon which to found a reasonable hypothesis of their belief in this respect. Henry Ward Beecher, in his twelfth lecture before the students of Yale Theological School, in New Haven, March 19, 1874, thus speaks of the absence of any definite ideas of immortality among the ancient Jews.

“Every one who reflects for a moment, will be struck with the fact, that this (immortality) is a truth which never made its appearance in the Old Testament. It would be wrong to say that the doctrine of immortality was not understood by the old Jews. We can scarcely conceive of experiences such as David and other saints of old had, in respect to Jehovah, of enthusiasm, love and soul-prostration, such as they had in connection with the idea of Divinity, infinite and eternal, that did not carry with it morally, and in some way also inferentially, the doctrine of continued existence on the part of God's people, but in the Old Testament, so far as I know, never in a single instance is it more than hinted at, or even then used other than simply as a record of soul-experience. Not once is it there spoken of as a dynamical force; not once as a force in the realm of emotion. It does not clearly appear in the Old Testament in any way. It comes out in the later experiences of the Psalmist, and the prophets, but nowhere as a cogent motive and persuasion to good, nor a dissuasion from evil. I do not remember a single instance, in which continued existence is there made use of as a motive. Still less do I know of an instance in the Old Testament, where the future penalties of ill-desert, and misconduct, and the rewards of right conduct, are distinctly employed as an argument in favor of right living. That is a fact that bears in a great many different directions, which I shall not at all pursue.”

The moral plane upon which the great majority of the Hebrews then existed must have been low indeed, and their ignorance gross, when their minds had not risen to the conception of the future as a definite state of existence. We find that all the promises held forth as incentives to a virtuous life, relate to temporal blessings and benefits, amongst which are conspicuous, long life, and the accumulation of riches, and

rarely, or never indeed are the prospects of rewards in another life presented as incentives to the practice of virtue here.

With such an insufficient basis upon which to erect and sustain a reasonable religious belief, it is not surprising that they were constantly drawn into the idolatrous practices of neighboring nations, and we find that large portions of their history relate to their relapses into and reclamations from idolatry. Exodus, Leviticus, and Deuteronomy furnish many proofs of these backslidings, and 1st and 2d Chronicles like 1st and 2d Kings, are filled with accounts of their heathenish practices, and worship of idols.

Upon their demand Aaron made them a molten calf :

"And they rose up early on the morrow and offered burnt offerings, and brought peace offerings, and the people sat down to eat, and to drink, and rose up to play."—Ex. xxxii—6.

The original, here translated "to play" according to Dr. Adam Clarke, is to "commit fornication" and this rendering of the phrase, is supported by the fact, of their being naked, as it is said they were in the 25th verse of the same Chapter.

Probably this practice as associated with idolatrous worship, was adopted from the Egyptians, who at some of their popular festivals indulged their sensual passions even in the temples. Amongst the Egyptians, as with the Grecians, both men and women consecrated themselves to the service of idols. Strabo viii. p. 378, says : "There were more than a thousand females attached to the temple of Aphrodite, at Corinth." And Juv. vi—489, asserts, that "Egyptian prostitutes consecrated themselves to Isis." They were associated with the performance of sacred rites.

"And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring."—Lev. xvii—7.

"They sacrificed unto devils, not to God ; to gods whom they knew not."—Deut. xxxii—17.

Another phase of their heathenish practices is here depicted :

"And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."—I. Kings, xviii—28.

It is said of Hezekiah that

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made ; for unto those days the children of Israel did burn incense to it."—II Kings, xviii—4.

And not only did the people thus transgress, but even the chief priests with them polluted the temple, like the heathen then did, and do now.

"Moreover all the chief of the priests, and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which He had hallowed in Jerusalem."—II Chron. xxxvi—14.

What is here meant by polluting the house of the Lord "after all the abominations of the heathen" will be shown elsewhere in this chapter, by reference to practices now prevailing in the temples in India.

To these degraded practices of the Israelites, is to be added the sacrifice—at certain periods in their history—of human beings. We find in Lev. xxvii—28, 29, a direct reference to and provision for this practice, for which as for many other objectionable commands, the sanction of Jehovah is claimed.—It is there said :

"Notwithstanding, no devoted thing that a man shall devote unto the Lord of all that he hath, *both of man and beast, and of the field of his possession, shall be sold or redeemed. Every devoted thing is most holy unto the Lord. None devoted which shall be devoted of men, shall be redeemed, but shall surely be put to death.*"—See also Numb. xviii—14.

We also find them offering human sacrifices to false gods—otherwise to spirits :

"For the children of Judah have done evil in my sight saith the Lord ; they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart."—Jer. vii—30, 31. See also Ps. cvi—37, 38 and Jer. xix—5.

That this practice was not always displeasing to the Jehovah of the Jews, when the sacrifice was made to him, is not only evident from the passages in Leviticus and Numbers just quoted, but also from the sacrifice of his daughter by Jephtha. It was the general belief of those times with most Pagan nations, that their gods or tutelary divinities demanded the sacrifice of human beings, and we find the Israelites constantly tending towards the same belief, as to the demands of their Deity. Ancient history fully substantiates this fact as to the Pagans, and for a condensed account of these practices by them, I would refer the reader to William Howitt's "History of the Supernatural," vol. i. p. 266.

We cannot in our day, as I before remarked, realize the debasement of the ancient Israelites, nor of the people that surrounded them. Even after the destruction of Sodom, from which Lot's family was rescued by an angel, on account of their possessing some remnants of virtue, we find this family indulging in gross debauchery, and the account of their proceedings is not marked with any withering condemnation of their sins, as we should suppose would be proper and necessary. The Israelites waged savage wars upon neighboring nations, with no motive but that of gain, and the gratification of their lust for blood and devastation. "The Hebrews," said Mr. Beecher, "were a war-like people. Their prophets thought war to be the favorite pastime of the gods."

This being the moral and intellectual condition of the Israelites, and the spirits—or gods—who then communicated, being often idolatrous, and the great majority of them quite as ignorant as most of the Israelites then living, the information and advice received were generally erroneous and pernicious, the same as is the case now, when ignorant and depraved spirits communicate with mortals on the same planes. The stream was polluted equally at its source and at its termination. If we now generally communicated with low, ignorant spirits, spirit intercourse would be a curse instead of a blessing ; but the intelligence of this age has wonderfully increased above the ignorance and semi-barbarism of that age, and the character of spirit intercourse generally is of a far higher order than then ; as much higher as our civilization is superior to theirs. This improvement in its character proceeds as much from the increased intelligence of the mortals consulting, as from the superior knowledge and character of the spirits communicating, for the law of affinity determines, that as a rule intelligent questioners on this side, shall attract those spirits on the other who can and will furnish them with intelligent answers. The pure air of heaven ; the crystal stream ; the glorious sunlight ; cleanliness and purity ; are always sought by the good and the true ; while the impure atmosphere ; the slum ; and the subterranean recess, are as naturally attractive to others.

Superstition is the child of wonder and fear ; nourished in the lap of ignorance. Like all ignorant people, the Israelites had a dread of apparitions and of all occurrences and phenomena for which they were unable to account, so that when a spirit manifested they at once attributed the cause, either to some special design of Jehovah on the one hand, or of the gods of the heathen or other diabolical agencies on the other. Without the direct action or authorization of one of these agencies, they could not conceive it possible for any spirit to manifest to or communicate with mortals, and they were utterly incompetent to discriminate between what proceeded from spirits of light, and spirits of darkness.

The practices of witchcraft and sorcery—which were only degraded forms of spirit intercourse in ancient times—were generally associated with vile and Godless ceremonies, in which evil spirits were often expressly invoked, with blasphemous words and rites. The objects to be obtained, were solely of a selfish, oftentimes of a criminal character, and exactly calculated to attract mischievous and depraved spirits. The whole atmosphere of these proceedings, was stagnant with impurity, and spirits in any considerable degree advanced, could not exist within its limits.

That these practices were associated with idolatrous abominations, is evident from many passages, as in II. Kings, xxiii—24, where we are told, that

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away."

As idolatry was the besetting sin of the Israelites, partly from the promptings of their own depraved natures, partly from their association with the idolatrous nations around them, and then again from the temptations of spirits from these nations, so the spirits drawn to them through their sorceries, were of like tendencies and inclinations, and witchcraft was necessarily a support to idolatry.

Sir Walter Scott in his *Demonology and Witchcraft*, p. 54, says: "In another passage, the practices of those persons termed witches in the Holy Scriptures, are again alluded to, and again it is made manifest that the sorcery or witchcraft of the Old Testament, resolves itself into a trafficking with idols, and asking counsel of false deities, in other words into idolatry, which notwithstanding repeated prohibitions, examples and judgments, was still the prevailing crime of the Israelites."

In Ezek. xiii—17 to 21, is found a reference to practices, similar in character if not in detail, to those prevailing among the witches of modern times. It is there said:

"Likewise thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them. And say; thus saith the Lord God: Woe to the women that sew pillows to all armchairs, and made kerchiefs upon the head of every stature to hunt souls. Will ye hunt the souls of my people, and will ye save the souls alive that come unto you. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people, that hear your lies. Wherefore thus saith the Lord God; Behold I am against your pillows wherewith ye there hunt the souls, to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted."

There can be no question, that these passages refer to certain superstitious and diabolical practices then prevailing, in which human life was sought through the exercise of witchcraft and sorcery, just as in the seventeenth century some few out of the many accused, then sought mischief by making images representing their intended victims, out of handkerchiefs, clay, and other substances, and piercing them with pins and sticks, supposing the persons whom these images represent

ed, would be afflicted and destroyed. It is in view of and belief in such results, that the prophet says :

"Surely there is no enchantment against Jacob, neither is there any divination against Israel."—Num. xxiii—23.

And not alone in such indirect ways was life sought, but the very name "witch," in the original Hebrew signifies, poisoner ; and this character was then attached to what is now generally understood by the term witch—at least, so many Hebrew scholars maintain, and Sir Walter Scott on this question says : "But in the law of Moses, dictated by the Divinity himself, was announced a text which as interpreted literally, having been inserted into the criminal code of all Christian nations, has occasioned much cruelty and bloodshed, either from its tenor being misunderstood, or that being exclusively calculated for the Israelites, it made part of the judicial Mosaic dispensation, and was abrogated like the greater part of that law, by the more benign and clement dispensation of the Gospel.

"The text alluded to, is that verse of the twenty-second chapter of Exodus, bearing : 'Men shall not suffer a witch to live.'

"Many learned men have affirmed, that in this remarkable passage, the Hebrew word *Chasaph* means nothing more than poisoner. Although like the word *veneficus*, by which it is rendered in the Latin version of the Septuagint, other learned men contend that it hath the meaning of a witch also, and may be understood as denoting a person who pretended to hurt his or her neighbors, in life, limb, or goods, either by noxious potions ; by charms ; or similar mystical means. In this particular, the witches of Scripture had probably some resemblance to those of ancient Europe, who, although their skill and power might be safely despised, so long as they confined themselves to their charms and spells, were very apt to eke out their capacity of mischief by the use of actual poison, so that the epithets of sorceress, and poisoner, were almost synonymous."—*Dem. and Witchcraft*, p. 51.

Again on page 65 of the same work, he says in reference to witches : "What has been translated by that word, seems little more than the art of a medicator of poisons, combined with that of a pythoness, or false prophetess, a crime however of a capital nature by the Levitical law, since in the first capacity it implied great enmity to mankind, and in the second, direct treason to the Divine Legislator."

And not only was witchcraft, as it then existed, dangerous to obnoxious individuals through the deadly means of poison, but it undoubtedly was found prejudicial to the interests of the State, and its ecclesiastical system, from its assuming to possess the power to in-

fluence its policy and affairs. In reference to this particular mischief in later periods, and in other lands, the author last quoted says, on page 191 of the same work: "In the earlier period of the Church of Rome, withcraft is frequently alluded to, and a capital punishment assigned to those who were supposed to have accomplished by sorcery the death of others, or to have attempted by false prophecies or otherwise, under pretext of consulting with the spiritual world, to make innovations in the State."

As late as the sixteenth century, Elizabeth Barton, called the "Holy Maid of Kent," was hung at Tyburn, upon the judgment of the Star chamber, because she prophesied in affairs of State. This was in the reign of Henry the Eighth, and at this day in China, witchcraft is feared and proscribed for the same reason, that it is dangerous to the state. Dr. Macgowan, formerly Baptist medical missionary to China, where he has resided for the past thirty years, says that "A club of literary graduates were in the Pau-teh-kwan, a Taouist temple near the temple of Confucius, practising the Kei, as the ceremony was called, and many and marvellous were the revelations said to be obtained. They were required to desist by an intendant, on the pretext that evil might result from these communications with the Kwei, or spirits. The reason of this soon became apparent. A Mr. Li in the village of Manthan near Ningpo, was greatly consulted. He gave prescriptions from the Kwei, which Dr. Macgowan says were found to be quite proper, but he also announced from the spirits a new pretender to the throne. Three of the invoking party were arrested and beheaded. Li escaped, but was obliged to conceal himself." This extract is from Mr. Howitt's "*History of the Supernatural*."

No doubt, the views of the powers, or supposed powers, of witches and sorcerers, were among the Israelites similar to those with which they were regarded by the Church and people, when Pope Innocent promulgated his bull against witchcraft and sorcery. The bull declares: "It is come to our ears, that numbers of both sexes do not avoid to have intercourse with the infernal fiends, and that by their sorceries they afflict both man and beast; that they blight the marriage bed; destroy the births of women, and the increase of cattle; they blast the corn of the ground; the grapes of the vineyard; the fruits of the trees; the grass, and herbs of the field."

Such being the estimation, in which the powers and practices of witches and sorcerers were held, it is not surprising that the inquisitors were directed, to "convict, imprison, and punish with death," nor can it be doubted, that this same class of offenders among the

Israelites, were supposed to possess and exercise like powers, and in view of such practices, we can no longer wonder at nor scarcely object to the command ; "Thou shalt not suffer a witch to live."

Dr. Mackey, in his *Popular Delusions*, p. 102, takes precisely the same view of the original meaning of the word, *witch*, that Sir Walter Scott does, and that many theological and other writers do, and the history of witchcraft in the sixteenth and seventeenth centuries, both in Europe and America, testifies to an almost perfect similarity in the practices and purposes, of many of those who professed to be, or who were charged with being witches.

It was undoubtedly necessary under the state of things then existing in Judea, that witches and sorcerers should be severely punished, as every sensible, proper minded person to-day, would desire to see similar practices prohibited under the severest penalties, for their results were of the most demoralizing and dangerous character. They were vile instruments in the hands of the vicious and designing, which were used with deadly effect upon the credulous and ignorant, and as hundreds of other crimes were then punished with death, there was no inconsistency, nor any exceptional injustice in awarding the same punishment to this crime. A stubborn son was punished by being stoned to death.—Deut. xxi—18 :

"And the man that will do presumptuously, and *will not hearken unto the priest* that standeth to minister there before the Lord thy God ; *or unto the judge* ; even that man shall die."—Deut. xvii—12.

As these comparatively venial offences were considered deserving of death, surely sorcery and witchcraft, with all their attendant evils, and even criminal practices, were worthy of equally severe punishment.

These views, as to the pernicious fruits of witchcraft and sorcery in those days, are also strongly supported by the knowledge of the potent influence of these degraded forms of spirit intercourse, amongst the Chinese and Hindoos at the present time, in arresting the spread of light and intelligence. I have just quoted from Dr. Macgowan, and now will quote from the Rev. A. E. Moule, who in his *Chapters on China and the Chinese*, says :

"The people dread the evil eye, and the mysterious influence of these witches exceedingly, and this superstitious dread acts as a powerful opponent to Christianity. On two occasions, I have known favorable impressions, and a rising interest in Christianity, entirely dissipated and destroyed by the lying stories of the witches. In the one case of an old Christian widow, in the other an aged Christian farmer having died tranquilly and with the bright hope of immortality,

having also on their death-beds warned their relations not to forsake the Christian Church, we had good hope that the influence of the departed saints would abide in force. After a few days however, a witch reported that the spirits of these Christians had appeared bemoaning their misery, for they were shut out because of their apostacy, from the front door, and back door, of the temple of their ancestors, and entreating therefore their surviving relatives to abandon so ruinous a religion. The effect was instantaneous, and most of them left us and have never returned.

"Witchcraft however is treated as worse than a mere superstition in Chinese law, and according to the statute book is punishable with death."

I copy this account, not because anything here done, viewing it from their standpoint, was criminal, or even wrong, but as illustrating the influence brought to bear upon an ignorant populace, by these witches, in influencing their religious sentiments, and there is no doubt that in a similar way, the Israelites were often induced to relapse into idolatry, and the degrading practices associated with it, and that this was one of its very worst effects, as the ignorant classes neither sought nor attracted spirits on a plane higher than their own. These are evils arising from the want of intelligent leaders; men who are able to recognize and comprehend the spiritual wants of the people—who instead of rebuking and persecuting them, for believing what to them is truth—will patiently listen to them, and examine into their claims, and ascertain what it is that so attracts the human mind throughout the world: now as in times past. The masses in those countries, have just sense enough to know that spirit intervention is a truth, but not sufficient to guide them in its investigation, and they would gladly welcome direction and assistance, and become docile as children, to those whom they felt assured were kindly disposed toward them, and *knew more than they*, of these matters. But it is folly for Christian missionaries to waste their lives in China and India, while ignorant of that which every native knows as well as he does that the sun shines, namely—that his spirit friends can, and perhaps do, communicate with him. They only pity the ignorance that presumes to teach them the contrary.

But the true character, and legitimate objects of spirit intercourse, are at least partially understood by the intelligent classes amongst the Chinese. The Rev. Mr. Nevins, a missionary to China, in his work *What the Chinese think*, quotes the following passages from a Chinese work, on the "Source of True Divination."

"The secret of augury, consists in communication with the gods."

The interpretations of the transformations, are deep and mysterious. The theory of the science is most intricate, the practice of it most important. The sacred classic, says : ' That which is true, gives indications of the future.' To know the condition of the dead, and hold with them intercourse, as did the ancients, produces a most salutary influence upon the parties. . . . But when from intoxication, or eating, or licentious pleasures, they proceed to invoke the gods, what infatuation to suppose that their prayers will move them. Often when no response is given, or the interpretation is not verified, they lay the blame at the door of the augur, forgetting that their failure is due to their want of sincerity. . . . It is the great fault of augurs too, that from a desire of gain, they use the art of divination as a trap to ensnare the people."

I have in this Chapter, alluded to the "pollutions of the House of the Lord" as referred to in II. Chron. xxxvi—14. To afford some idea of what meaning, and how much, there is in that phrase, I will here give a brief account of certain practices connected with modern idolatrous worship in India, taken from David Benedict's *History of All Religions*.

"There is scarce a deity, (idol) male or female, in ancient Pagan mythology, whose history does not disclose something lascivious and impure, and among the Hindoo gods, we are continually presented with debaucheries and crimes, so shockingly obscene and impure in their worship, that Gospula, a pundit employed in the Serampore printing office, a very respectable man among the Hindoos, declared that a man of character was often ashamed of being present, and that if ever he remained, he concealed himself in a corner of the temple. He added, that a song was scarcely tolerated, which did not contain the most marked allusions to unchastity, while those which were so abominable that no person could repeat them out of the temple, received the loudest plaudits. All this was done in the very face of the idol.

"There is another feature in this system of idolatry, which increases its pernicious effects on the public manners ; the wars, quarrels, and licentious intrigues of their gods, are all held up in images, recitations, songs and dances, at the public festivals.

In 1806" (says Ward, in his "Views" &c.,) "I was present at the worship of the Goddess Doorga, as performed in the house of Rajah Chishnu, at Calcutta." After describing the greatness of the assembly, and profusion of the offerings, and the many strange peculiarities of their worship, he observes : "The whole produced on my mind sensations of the greatest horror. The dress of the singers ;

their indecent gestures ; the abominable nature of their songs ; the horrible din of their miserable drum ; the lateness of the hour ; the darkness of the place ; with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were in the very act of worship, perpetrating a crime of high treason against the God of Heaven, while they themselves believed they were performing an act of merit excited ideas and feelings in my mind, which time can never obliterate.

"I should have given in this place a specimen of their songs, sung before the images, but found them so full of broad obscenity, that I could not copy a single line. All those actions which a sense of decency keeps out of the most indecent English songs, are here detailed, sung and laughed at, without the least sense of shame. A poor ballad singer in England, would be sent to the house of correction, and flogged, for performing the meritorious actions of these wretched idolators.

"The reader will recollect that the festivals of Bacchus, and Cybele, were equally noted for the indecencies practised by their worshippers, both in words and actions.

"The Hindoo Brahmins have contrived to unite balls, and theatres and sacraments, in the service of their gods, so that the gay and giddy, the thoughtless and profane, find in their temples gratification and enjoyment. The lingum worship seems the climax of depravity and abasement in this system. The lingum is an image of Shiva, in the form of a sugar loaf, with a projection at the base like the mouth of a spoon. An account of the origin of this worship, even when refined as much as possible, is too gross to meet the public eye, yet the daily number of the worshippers of this scandalous image, (even among the Hindoo women,) is far greater than the worshippers of all the other gods put together. Well might Buchanan say : "The peculiar attributes of heathenism, are obscenity and blood.

"If the whole world, as known to us, were divided into thirty-two parts, not less than nineteen of these parts are still inhabited by Pagans and idolators."

The Rev. Mr. Sheshadri, in his address before the Evangelical Alliance, in New York, from which I have before quoted, said :

"I will give you an idea of one of these prayers, addressed to one of their gods : 'O thou, who ridest in a car drawn by two white horses, come to our sacrificial feast, and drink of moon-plant juice, *and be drunk*, and eat up the viands we have prepared for thee.' There were whiskey-drinking gods in those days. . . . In India, the bigoted

portion of the population depend upon eating and drinking, for the development of their religion."

Moon-plant juice, is an intoxicating drink.

An annual fair, at which some ten thousand people assemble, in honor of the Hindoo goddess Elamma, is now held at her temple, near the town of Jat, in India. Fifteen years ago, a mali, or gardener, set up the idol, and stated that it had appeared there of its own accord. Both men and women visit the temple, and worship it. Before commencing the worship, they strip naked; apply powdered sandalwood to their whole bodies; put on the ornaments they may have; hold a small branch of the nim tree in their folded hands; and leave their places of residence to visit the idol. After visiting the idol, they go round the temple for a certain number of times. They then leave the temple, to bathe in a neighboring tank. After bathing, they return to the temple, worship the idol, and return home.

Judging from the records of ancient history, there can be no question, that these revolting rites and practices in the idolatrous worship of India, have been derived in a direct line from their remote ancestors, cotemporaneous with biblical writers, and times, and that we may correctly infer, that the pollutions of the temples in those days were not less revolting, less abominable, than these just narrated. The Israelites like all other nations of the Shemitic race, were grossly sensual, and licentious, and the degrading sensuality of the idolatrous worship of the surrounding nations, was really a principal attraction, and the cause of their frequent lapses into idolatry: this worship of false gods, permitting, and furnishing, the opportunities for lustful gratification.

While speaking of India it may be proper to say, that in that country at present, as it formerly was in Judea, and later in Europe, the terms, witch, sorcerer and poisoner, are synonymous. I will here give an extract from a letter of the Indian correspondent of the *Pall Mall Gazette*, as published in that journal, in March, 1873. The writer says:

"An extraordinary case has just been tried at Bombay. I mentioned two months ago, that a well-known Parsi attorney of the high court, had been committed for trial, for attempting the death of his enemies, by 'sorcery.' This native gentleman, and a relative of his, having cause of offence against a Mr. and Mrs. De Gha, proposed to themselves to get rid of the couple. They accordingly applied to a Mohammedan, of bad character, to aid them. The latter worthy took their money, and went straight to the police, who immediately laid a trap for the conspirators. The Mohammedan was told to inform

his employers, that in a certain house they would find a Faquir, who was a great sorcerer, and who would do their behests. The Parsi attorney and his relative fell into the trap, went to the Faquir's hut, and opened their views to him. The police having had due warning, were listening in a convenient spot. The proposal was, that the two De Ghas should die, and that the attorney would pay £500, for their destruction. The Faquir asked them how they would have the work done—by poison—or by sorcery *i.e.* science. The attorney replied he did not wish the parties to be poisoned, but to be destroyed by science. The Faquir agreed to do this, and after much consideration, and the reading of the Koran by the Faquir, it was settled." After stating the particular manner in which the police arrested the parties, the writer adds: "The belief in the power of sorcery is universal in India, but it was somewhat startling to find a well educated man, an officer of the High Court of Bombay, apparently having so perfect a faith in its power."

The withcraft of the seventeenth century, in its general character, resembled that of all other ages, and it is interesting to notice how, prevailing as it did in Christian countries in Europe, so long after Paganism had lost its foothold there, it should nevertheless have retained many of the idolatrous features, which marked its existence in ancient times, thus stamping it with its heathen paternity. There being no organization amongst witches and sorcerers; no established correspondence; no means of methodical instruction in their mysteries, real or fancied; their individuality and independence of each other were maintained, and it is wonderful, how thus operating, each without concurrence, without reference to the other, that so little diversity should be found in their objects and aims, and in the means used in accomplishing them in different countries, and ages, and it can only be explained upon the hypothesis, that low and ignorant, but not invariably evil spirits, have always been at the bottom of witchcraft and sorcery.

First: There was the true witch; undoubtedly a medium; generally old and ignorant, and sometimes depraved, who attracted low spirits, which either impressed or controlled her.

Second: Were those who aspired to the powers the first possessed and who deceived themselves in believing that they possessed them.

Third: Those who having no mediumistic power, and knowing this, to accomplish vain or evil purposes, professed to have these powers.

Fourth: Those whom their neighbors accused of being witches, from motives of credulity or fear, or from a desire of revenge.

Many of the ignorant creatures, termed witches, were undoubtedly

mediums ; and were often used by well intentioned spirits—generally on a low plane—to relieve and cure disease, and in other ways benefit mankind. If to the blunders honestly made in prescribing injurious medications by some, and the intentional use of poisonous substances by others, we add the vitiating influence on mind and morals, derived from participation in the senseless, degrading mummery that was generally associated with their proceedings, it is plainly to be perceived how dangerous must have been the resort to such a source, for remedial means, as well as for information, in an age far less enlightened than this, and when the power exercised, was supposed even by those exercising it, to be derived from a diabolical source.

To exhibit the character and purposes of the means used by the worst class of European witches, in the sixteenth century, I will here give an extract from Pitcairn's Trials, Vol. 1. pp. 191-201. It is there said :

" Katharine Munro, Lady Fowlis, by birth Katharine Ross of Balnagowan, of high rank both by her own family and that of her husband, who was the fifteenth Baron of Fowlis, and chief of the warlike clan of Munro, had a step-mother's quarrel with Robert Munro, eldest son of her husband, which she gratified by forming a scheme for compassing his death by unlawful arts. Her proposed advantage in this, was, that the widow of Robert, when he was thus removed, should marry with her brother George Ross of Balnagowan, and for this purpose her sister-in-law, the present Lady Balnagowan, was also to be removed.

" Lady Fowlis, if the indictment had a syllable of truth, carried on her practices with the least possible disguise. She assembled persons of the lowest order, stamped with an infamous celebrity as witches, and besides making pictures, or models in clay, by which they hoped to bewitch Robert Munro and Lady Balnagowan ; they brewed upon one occasion poison, so strong that a page tasting it immediately took sickness. Another earthen jar of the same deleterious liquor was prepared by the Lady Fowlis, and sent with her own nurse for the purpose of administering it to Robert Munro. The messenger having stumbled in the dark, broke the jar, and a rank grass grew on the spot where it fell, which sheep and cattle abhorred to touch ; but the nurse, having less sense than the brute beasts, and tasting of the liquor which had been spilled, presently died.

" What is more to our present purpose, Lady Fowlis made use of the artillery of Elfland, in order to destroy her step-son, and sister-in-law. Laskie Loncart, one of the assistant hags, produced two of what

the common people call elf-arrow heads, being in fact the points of flint used for arming the ends of arrow-shafts, in the most ancient times, but accounted by the superstitious, the weapons by which the fairies were wont to destroy both man and beast. The pictures of the intended victims were then set up at the north end of the apartment, and Christian Ross Malcolmson, an assistant hag, shot two shafts at the image of Lady Balnagowan, and three against the picture of Robert Munro, by which shots they were broken; and Lady Fowlis commanded new figures to be modelled. Many similar acts of witchcraft, and of preparing poisons, were alleged against Lady Fowlis.

"Her son-in-law, Hector Munro, one of his step-mother's prosecutors, was for reasons of his own active in a similar conspiracy against the life of his own brother. The rites that he practiced were of an uncouth, barbarous, and unusual nature. Hector, being taken ill, consulted on his case some of the witches, or soothsayers to whom this family appears to have been partial. The answer was unanimous that he must die, unless the principal man of his blood should suffer death in his stead. It was agreed that the vicarious substitute for Hector, must mean George Munro, brother to him by the half blood After midnight, the sorceress Marion MacIngarach, the chief priestess or Nicnevin of the company, went forth with her accomplices, carrying spades with them. They then proceeded to dig a grave, not far from the sea side, upon a piece of land which formed the boundary betwixt two proprietors. The grave was made as nearly as possible to the size of their patient, Hector Munro; the earth dug out of the grave, being laid aside for the time. After ascertaining that the operation of the charm on George Munro, the destined victim, should be suspended for a period to avoid suspicion, the conspirators proceeded to work their spell, in a singular, impressive, and I believe unique manner. The time being January, 1588, the patient, Hector Munro was borne forth in a pair of blankets, accompanied with all who were intrusted with the secret, who were warned to be strictly silent till the chief sorceress should have received her information from the angel whom they served. Hector Munro was carried to his grave, and laid therein, the earth being filled in on him, and the grave secured with stakes as at a real funeral. Marion MacIngarach, the Hecate of the night, then sat down by the grave, while Christian Niel Dalyell, the foster-mother, ran the breadth of about nine ridges distant, leading a boy in her hand, and coming again to the grave where Hector Munro was interred alive, demanded of the witch, which victim she would choose, who replied that she chose Hector to live, and George to die in his stead. This form of incantation was thrice repeated ere Mr.

Hector was removed from his chilling bed in a January grave, and carried home, all remaining mute as before. The consequence of a process, which seems ill adapted to produce the expected effect, was, however, that Hector Munro recovered, and after the intervention of twelve months, George Munro, his brother, died."

The fearful ideas entertained in the sixteenth and seventeenth centuries regarding witchcraft, and the power of vicious and evil spirits to annoy and injure men, joined to the almost universal belief in a personal devil, had generated an atmosphere of gloom and dread from which all eagerly sought means of escape. The moral condition of the civilized world was at that period much the same that it is in a community, where the plague or cholera in its most malignant form broods over it. The mental tension was almost unendurable, and any promise of relief was hailed with joy. When the reaction, which was inevitable, took place, Europe and America rushed to the opposite extreme of doubt and unbelief. In this other extreme men have sought quiet and repose, but have failed to find it. If their fears are allayed, their hopes are disappointed, and the presentiment of divine things which lies deep in every soul, is silently but potently and unceasingly working to the surface, and day by day gaining strength to influence mankind in the right direction.

I have remarked that witchcraft in Europe bore a striking family resemblance to that of the ancient heathen nations, and that low and ignorant spirits have always been at the bottom of it. I will now add, as my opinion that the reason, why European witchcraft ran so readily to idolatrous rites and practices, is that many of the idolatrous, ancestral spirits of these witches and sorcerers, and of their neighbors, still lingered about their earthly homes, and were always ready to give this tendency to the practices and purposes of the degraded votaries of witchcraft. And what confirms this opinion, is that in all the records of witchcraft in New England, we find little or nothing similar to the gross sensualism that characterized the practices of most Saxon and Celtic witches, and no indications of idolatrous worship, unless the few instances charged of the worship of the orthodox devil, be such.

The fact of idolatrous worship characterizing witchcraft in Europe, and not in America, is therefore only to be accounted for, by supposing that the Pagan ancestral spirits of European witches, have been the invisible agencies with them, while Indian, and nominally Christian spirits, have influenced witches, otherwise low mediums with us.

Confirmation of this hypothesis, is derived from the peculiar character of witchcraft amongst our Southern negroes; known by them

under the name of *Obi*, and the knowledge of which they derived from their African ancestors. The practices accompanying it, and its manifestations, both real and imaginary, are *sui generis*, and there is every reason to believe, that the spiritual influences working through its votaries are of their African ancestors, and their immediate predecessors from Africa, and that the influence is thus wholly ancestral.

In Appleton's Journal, of date, December 14, 1872, Mrs. M. P. Handy, a Southern lady, furnishes the readers of that journal with an interesting account of the effects of this belief in *Obi*, upon the Southern negroes; a portion of which I here copy.

The article is headed "*Witchcraft among the Negroes*;" and she says:

"All over the South wherever the African has been settled, he has carried with him the belief in and practice of the necromancy known in Africa as *obi*, and throughout the Southern states as voodooism, or "tricking." In vain have religion and the white man waged war against this relic of barbarism; it still flourishes, hydra-headed, and ever and anon the newspapers raise an outcry, as some fresh instance of its power and diabolical results, is brought to light.

"The negro witches have little in common with the witch of our story books; they never ride broomsticks, or resort to the thousand and one petty arts of the Saxon or Celtic witch. Theirs is a far deeper and deadlier sorcery—a power which the negro firmly believes—can waste the marrow in the victim's bones, dry the blood in his veins, and sapping his life slowly and surely, bring him at last a skeleton, to his grave.

"Nor is this all a fable; there are hundreds of graves in the South, on which might be placed the epitaph: 'Died of *obi*.'

"Well, Honey;" said a shrewd old negress to me once, when I had been exerting all the eloquence I possessed, to convince her of the nothingness of this terrible bugaboo. "Well, Honey; dey mout jes as well kill you, es skear you ter deth."

"Potent among their charms, is that of the 'evil eye,' which fixed on a man by one of these witches, has power to thwart every undertaking in life. His axe will not cut; his hoe will not dig; his ploughshare will be broken against the rocks; his cow will go dry; plant he crops, they will not come up, and whatsoever he doeth it shall not prosper."

"Mention has been made in a former article, of this terrible scourge of voodooism, and the modes in which it is practised, but no mere words can describe the hold which it has on the mind of the Southern negro. Once convince him that he is 'tricked,' and unless

he be able to procure a 'trick-doctor' whom he considers more skilful than the witch under whose spell he has fallen, no human power can save him. He *believes* that he must die, and die he will; a whole college of physicians could not save him.

"A man was sick nigh unto death; his wife went to a witch-doctor and received orders to open his pillow. She did so, and within it, she found half a dozen or more, tiny conglomerations of feathers, closely resembling the plumes on a hearse.

"These were burnt, and the man recovered. Another, very ill, was given an ointment with which to rub his stomach and chest. At the end of two days he vomited several hairy worms, and was cured. I know colored people, who would swear to the truth of these statements, and I have myself seen the little plumes. Indeed, learned men have taken the trouble to try to account for these last, by natural causes.

"This dread of 'tricking,' is a grievous cross to the Southern house-keeper, since it sometimes interferes with her changing servants, as often they dare not take each other's places. I had myself a cook whom I was anxious to get rid of. The woman had no desire to leave, and told every other servant whom I tried to secure, that she did not mean to go. I finally engaged one, and this dread of *obi* was nearly the cause of my losing her. I was forced to notify the two women and their husbands, that I would not, and should not, keep the former if I had either to do so, or to cook for myself. Even then my new cook remained under protest, and red pepper and salt—potent countercharms for voodoo—were freely used in my kitchen for the next week or two.

"It is pitiful—it is mournful—to see, as we Southerners have often seen, strong men pining away under the influence of this superstition, taking medicine with a sorrowful smile, whispering perhaps in awe-struck tones the dreadful secret that they are 'tricked;' and dying at last, in spite of all that medical skill could do for them.

"I have known a young athlete; a brawny Hercules; whose strength was the glory of the plantation, who would shoulder a barrel of flour, and then picking up a keg of nails, walk briskly up-stairs and deposit his burden with a grin, and who was as proud of his muscle as any wrestler of old. I have seen him laid on his bed, with paralysis creeping from one member to another, until at last he could only move his eyes and tongue—dying by inches, of a disease which the first physicians in the three counties around could do nothing to check, or cure, and for which he and his fellow slaves had only the one word of explanation, 'tricked.' The doctors held a post mortem

examination, and reported: 'Singular internal discoloration, probably death by lead-poisoning in whiskey,' when the poor fellow scarcely ever drank, and of numbers of sots in the neighborhood, not one was affected in like manner. . . .

"The medicines which these people use—if medicines they may be called—are as singular as the disease which they profess to cure. A piece of bread stained with the blood of a wart, and buried in the ground, will eradicate the wart. Chills and fevers are cured by blowing into the mouth of a live frog, or walking backward to a tree in a graveyard, and tying a string around the trunk.

"Parings from finger and toe nails; hair from the human head; blood from the tip of a black cat's tail; snakes' fangs, skins, and dried heads; wood that has been charred by lightning; of which negroes have a superstitious dread, believing (many of them) that a fire kindled by it can only be extinguished with blood, or milk, and the horrible looking insect known as the devil's horse; play an important part in the science of *obi*.

"Education and religion, are doing gallant warfare with this hideous form of superstition, still it yearly numbers its victims by hundreds, and it is probable that it will be long ere it entirely disappears."

There is a negress by the name of Tena, living near Brown Marsh; a station on the Carolina Central Railway, about forty miles from Wilmington, who passes for a witch among her people, as she perhaps would have done, had she lived in former ages of the world.

"She is worshipped by the negroes of the neighborhood as if she were a deity. Her sanctuary is a rude log cabin, in which she sits in Turkish fashion, while her followers are prostrate on the floor. Occasionally she steps on the worshippers, in order 'to mash out their sins.' She indulges in very ungodlike language, and is much feared. Tena is an ordinary looking woman, about fifty years of age, and was formerly a member of the Methodist Church in Wilmington. Like the god of the Assyrians, she is supplied with food by her adorers."

In further illustration of negro superstition I will here quote from an account published in the *Raleigh Examiner*, of February 1874. It says that a resident of Thomasville, N. C., was in the Capital of that State, making an effort for the pardon of a negro, who was in the penitentiary from his town, for stealing. "The negro was sentenced for three years, and has served out one year. He had always borne a good character in Thomasville, and was considered an honest servant. But some stave negroes from Norfolk, came to Thomasville getting staves, and they 'conjured' this boy into the theft. They told him, they could give him a receipt for stealing anything he

wanted, and it never would be found out. They told him to kill a black cat, and bake it in an oven, and then get a bone from its body and carry it in his pocket, and he might steal what he pleased, and still be as free as a bird. This boy was simple enough to follow out the instructions to the letter, and had the bone in his pocket when he stole some meat."

And here is an account of another case as published in a newspaper in Webster County, Ky. "Bill Gaines, the well known porter at the Jones House, Dixon, is doubtless one of the best servants at a hotel that can be found in this country, and the rest of the darkies being envious of his reputation and position at the hotel, have devised many unsuccessful means to get him to quit, but at last they struck him in a weak place, by threatening to conjure him. Wince Baker who is said to possess this supernatural power, found a crooked root, and wrapping a thread-like sarsaparilla root around it placed it near Bill's gateway. The latter found it; left the hotel immediately; took to his bed; and has been totally worthless ever since. He is now able to be about, but he keeps his head and jaws well bound with a white handkerchief, and says that his teeth are dropping out. Nine-tenths of the darkies here, firmly believe that Mince has this power, and exerts it *upon all who do not obey his behests.*"

But it is not alone among the immediate descendants of the African, that we find the belief in Witchcraft still prevailing. We can find its practitioners, and those who consult them in perfect faith, in our day, among highly civilized people. Here is an account, as published in one of the public journals in November 1873, of a sorceress, or witch, in Paris, and of the means she adopted to impress simple, credulous minds.

"A few days since, a woman named Margaret Pharamot, who for the last five years has professed the trade of a sorceress, at 27 Rue de la Gare, in Paris, was arrested on the complaint of a young girl, to whom she had sold some false hair, which she alleged had been taken from a woman who died of love on the night of All Saints, when just twenty years of age. This hair was supposed to have the marvellous property, of conquering the obdurate heart of any man whose love was wished for. The young woman who bought it adjusted it to her chignon, but was disappointed fifteen days afterward, to find that the faithless lover instead of returning to her, had married some one else.

"The consultation room of the sorceress, was adorned with stuffed animals, and a blackened broomstick, used in the Walpurgis

revels of the witches stood in one corner. For each interview two francs was charged ; and this tariff of prices was hung up.

| | |
|---|--------|
| A tibia, inner shin-bone of an old man—charm for acquisition of wealth..... | 50 f. |
| A philtre, to make one loved..... | 25 f. |
| A toad's eye, to cure all kinds of disease..... | 100 f. |

"The clients of La Pharamot were not alone among the lower classes, but she had many among the aristocracy. A member of the Commune, during the insurrection, bought philtres from her in order to insure the triumph of his cause. The sorceress now attributes its failure to the fact, that he omitted to pay for the charms. This of course destroyed their potency. The trial of this woman is soon to take place."

Webster defines a witch ; to be a "person, especially a woman, who is *given to the black art*. One regarded as possessing supernatural or magical power, by *compact with evil spirits*. A sorcerer or sorceress."

Witchcraft he defines to be : "The practices of witches, sorcery, enchantments, *intercourse with evil spirits*."

These are the correct definitions of these terms, as Spiritualists understand them ; the idea being properly restricted to compacts, or intercourse *with evil or degraded spirits*. A virtuous intelligent person could not be a witch ; for where there is a moderate basis of virtue and intelligence, she who with less would be a witch, would then be simply a medium. A witch, is a person who virtually has a compact, or more properly speaking an understanding, with dark, ignorant, otherwise evil spirits, and who is content to do their bidding, for the reason that her own inclinations and motives accord with those of the impressing or controlling spirits. In this sense a compact always exists between witches and the spirits who influence them.

That these were the views taken of witches and witchcraft by the Jews in biblical times is evident from the distinction made between them and those who exercised some of the gifts that witches usually did, and yet who are countenanced and upheld by scriptural authority ; and even further than this, we find in some instances divinations and incantations resorted to by divine command, thus proving that not all the practices of witches were condemned, but only those that directly tended to evil, either by association, design, or as resultant from the false ideas and doctrines entertained and taught. In Isaiah viii—19, 20, being the passages quoted at the head of this

chapter, the Israelites were told, when they should be invited to consult witches to put them to the test ;

"To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them."

A most excellent way of testing them in those days, when the Levitical law governed ; and as clearly though not as tersely expressed as in St Paul's direction to "Try the spirits." The test is furnished by the same authority that denounced them : that test was whether they speak according to the law and the accepted testimony of the prophets.

As it is in modern times so it was then, not all mediums who from their poverty and obscurity were stigmatized as witches, really were such. The woman of Endor is now often termed a witch, but nowhere in the account of her invoking the spirit of Samuel, is she so called, and her conduct towards Saul in his distress, proved her to be kind and considerate. Then as to Samuel, he was a prophet of God ; and of course after death beyond the reach of Satan and evil spirits, and how could a witch by the practice of devilish arts compel him to appear. That it was he, there can be no question, for it is so declared, and Saul recognized the woman's description of him, and he informed Saul of the latter's impending fate, together with that of his sons, all of which was subsequently verified.

That charms and incantations were not always regarded as sinful, is proved from Ezekiel v—1 to 4, where this prophet is expressly commanded by "the Lord!!" as it is there stated—but as we understand it by a spirit mistaken for God—to resort to incantations, and of such a character too as we should suppose to be quite in keeping with the practices of witches. It is there said to the prophet :

"And thou son of man, take thee a sharp knife, take thee a barber's razor and cause it to pass upon thine head, and upon thy beard, then take thee balances to weigh, and divide the hair.

"Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled, and thou shalt take a third part and smite about it with a knife, and a third part thou shalt scatter in the wind, and I will draw out a sword after them.

"Thou shalt also take thereof a few in number, and bind them in thy skirt.

"Then take of them again and cast them into the midst of the fire, and burn them in the fire, for thereof shall a fire come forth into all the house of Israel."

If the reader will turn to the fourth chapter of Ezekiel, he will there find that the same prophet was commanded by "the Lord!!"—so it is there declared—to practise rites, than which nothing more bestial and revolting can be found in the annals of witchcraft.

Then again by command of "the Lord!!" incantations were

resorted to by the priests to determine the virtue of women, which savour strangely enough of witchcraft. See Num. 17 to 24. And in Judges vi—37 to 40, we find Gideon, in order to ascertain whether "the Lord" would save Israel by his hand, also practising incantations, though of a very simple and comparatively unobjectionable character.

Moses and Aaron under direction of the Lord, resorted to magic in the presence of Pharaoh. They lifted the rod and smote the waters, and they were turned to blood. "And the magicians of Egypt did so with their enchantments." Aaron brought up the frogs. "And the magicians did so." But the magicians do not appear to have been successful in producing flies, as did Aaron and "could not stand before Moses, because of the boils." When it came to these, Moses excelled them, but as "Moses was learned in all the learning of the Egyptians," it is not remarkable that he was their equal in other things and their superior in the magic which he had learned from them.

In the following passages, other practices that savor of sorcery are shown to have been lawful when sanctioned by the priests, or commanded by "the Lord." These are means of cleansing from the leprosy :

"And the priest shall command that one of the birds be killed in an earthen vessel, *over running water*.

"As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.

"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. . . .

"And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the *tip of the right ear* of him that is to be cleansed, and upon the *thumb of his right hand*, and upon the *great toe of his right foot*."—Lev. xiv—5, 6, 7, 14.

In verses 49 to 53 of same chapter, also are directions for using charms and incantations to cleanse a house from the plague. The means to be used are of a similar character to those just noticed.

Yet in Leviticus, chapter xix, there is an express command against such practices, for it says in verse 26.

"Neither shall ye use enchantment, nor observe times."

This passage viewed in connection with those above quoted, shows that the use of incantations and charms were lawful when practised or used by the priests, or under their direction, but unlawful when practised or used by others.

I will not deny the justice and necessity for this prohibition of such demoralizing practices ; on the contrary I insist upon both, but it is equally true that the same objections did not then nor do not now apply to more enlightened methods of spirit intercourse, and especially to such methods as Modern Spiritualism employs, they being so unlike most of those employed in that age, and so much superior even to the best of them, the character and objects of this intercourse being now comparatively well understood, and the civilized world abounding with enlightened men who are competent, and who when they understand it will be willing, to act as teachers, and guides, in the practice of it.

The Israelites were by nature an idolatrous people, and in spirit intercourse attracted idolatrous spirits, and association with them in these practices, was inevitably attended with the inculcation and adoption of idolatrous and debasing sentiments, and their faith was constantly being undermined, and many times was totally subverted. The prohibition therefore in every light was a necessary one, a care for the integrity of the faith of the nation, and for the existence of the nation itself demanded it, and it was eminently proper, but it is evident that communication with the spirit world, when directed by what was then considered enlightened judgment, was not condemned.

Throughout the Bible, wherever witchcraft, sorcery, necromancy, etc., are spoken of, it is in the spirit of entire confidence in their reality as powers, and in harmony with the universal belief of the times. and the denunciations of the practice of these arts, were always levelled against it as a practice of real arts, and not against any pretensions to certain assumed powers which did not exist.

So with false prophets, they were perhaps as numerous as the true, and throughout biblical history, wherever we find true prophets we also find the false, and they were often the subjects not alone of denunciation but of the punishment of death, and nowhere in the Scriptures, neither in the Old or New Testament is supermundane agency denied them, for the language used in regard to them is :

"The Lord sent a lying spirit" to speak through them ; or as it was with Saul :
 "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

If the propriety and necessity of the Levitical laws against witches, and false gods, or evil spirits are maintained, then it must be admitted that they did exist, and if they existed then they must exist now, for the same natural laws that governed then, govern now, and there is not in the Bible a syllable which can be construed into an intimation that they should cease to exist. Orthodoxy claims that all the

malevolent agencies, such as Satan and the evil spirits that act as his instruments, are still in active existence, and surely in the olden times they found no more efficient means through which to operate, than sorcerers and witches; and these still exist, and all biblical evidence and analogical reasoning, tend to show that these agencies should still exist.

When we regard witchcraft in the sixteenth and seventeenth centuries; its claim to the same paternity as the witchcraft of the Bible; the evils that flowed from it directly and indirectly; I believe we must allow that evil spirits were at the helm during its reign in Europe, as they were during its sway with the Israelites. If from the identity of character, and from the marked similarity of these witches, with those of the Bible, it be evident and admitted, that they were of the same stock, and that diabolical or low spirit agency was concerned in these occurrences at both periods, then it follows that evil or dark spirits do exist, and they do manifest through witches and others, and the truth of spirit intercourse, though in a hideous form is undeniable.

If this again be admitted, I would ask if evil spirits can communicate with men through depraved and corrupt mediums, why cannot elevated spirits communicate through moral and virtuous mediums? Is it that the spirits from Hades have a larger liberty, and possess greater power, than the spirits or angels from Heaven? Are the former under less restraint than the latter, and is it a part of the punishment of those that they are permitted to vex and afflict mortals, while it is a portion of the reward of the blessed spirits that they shall witness the misery of their dearest friends, and be destitute of the power like that of the evil spirits, to approach and to succor them?

Not so did John Wesley regard this question. He believed that good and bad spirits approach us, and that we are influenced by both. This is what Spiritualism teaches, and what his good angel taught him. In his Journal, under date of 25th May 1768, he says: "It is true likewise that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old-wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible, pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether

Christians know it or not) that the giving up of witchcraft, is in effect giving up the Bible, and they know on the other hand that *if but one account of the intercourse of men with separate spirits be admitted, then their whole castle in the air (Deism, Atheism, Materialism,) falls to the ground.* I know no reason therefore why we should suffer even this weapon to be wrested out of our hands."

These are words of wisdom and truth, and every materialist appreciates them if they can be substantiated, yet while the enemies of religion perceive their force, its professed friends, who are so fearfully deficient in means of defence, cast them aside with indifference, or join with their more sagacious enemies in treating them with levity and scorn. Yet the time will come and is not distant, when that "one account of the intercourse of men with separate spirits," will be admitted by both the friends and foes of religion; with consternation to the latter, but with shame and mortification to the former.

In this chapter I have endeavored to show what witches and witchcraft were with the Israelites; that they were wholly demoralizing and vicious, and deserving the condemnation of mankind. Also I have more lightly touched upon what they were amongst people nearer our own times; their general character being the same. It will remain for subsequent chapters to further show what true Spiritualism is, and that it cannot possibly be confounded with witchcraft and sorcery. The degrading practices that accompanied the exercise of these black arts, bear no more relation to enlightened Spiritualism, than the analogous abuses and frauds practiced by the priests of Spain and Italy, do to true Christianity. A few days devoted to the honest and patient investigation of the Spiritual phenomena, through a really good medium, will forever banish the idea of the possibility, of their bearing any relationship to the developments of witchcraft and sorcery.

If spirit intercourse, under the Mosaic dispensation was misunderstood, perverted, and abused, under the various forms of witchcraft, sorcery, necromancy, magic, etc., so was astronomy misunderstood and perverted in later periods, under the name of astrology; and chemistry still later, under the name of alchemy. Astronomy and chemistry have arisen from the errors and abuses which crushed them, and modern Spiritualism in like manner is arising—has arisen—from the dark fearful superstition and error of former ages, and to-day stands unveiled, comprehended, and welcomed, by millions of intelligent men and women, as the savior of the age.

CHAPTER XXI.

HEBREW PROPHETS AND MEDIUMS.

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man." . . . "And when they came thither to the hill, behold a company of prophets met him, and the spirit of God came upon him, and he prophesied among them."—1. Sam. x—6, 10.

THE term "prophet" was by the Hebrews, applied not only to those who predicted future events, but to all who gave vent to spiritual or inspired utterances, and even when these utterances were inspired by "an evil spirit from the Lord;" and it had a still more comprehensive meaning, for it embraced their poets, their historians, and lawgivers. The word is also sometimes used to designate a musician, or singer, and we read of their prophesying with harps, etc.; and Deborah, Barak, and David, are called prophets, so far as I can perceive, only because they composed and sang, or chanted songs.

In its true sense, the term "prophet" was simply another name for "medium," as we now understand and apply that term; and with the Hebrews, embraced all who exercised any spiritual gift, or who were remarkable for any peculiar talent.

In Smith's *Dict. of the Bible*, p. 931, different classes of persons who were termed prophets, are thus enumerated and described:

"They were the national poets of Judea. . . . They were annalists and historians. . . . They were preachers of patriotism; their patriotism being founded on the religious motive. . . . They were preachers of morals, and of spiritual religion. . . . They were extraordinary, but yet authorized exponents of the law. . . . But the prophets were something more than national poets, and annalists, preachers of patriotism, moral teachers, and politicians. We have not yet touched upon their most essential characteristic, which is that they were instruments of revealing God's will to man."

The same writer, on page 936 says: "The prophetic trance then, must be acknowledged as a Scriptural account of the state in which the prophets and other inspired persons, sometimes at least, received Divine revelations. It would seem to have been of the following nature.

"1st. The bodily senses were closed to external objects, as in deep sleep.

"2d. The reflective and discursive faculty was still, and inactive.

"3d. The spiritual faculty was awakened to the highest state of energy. . . .

"Had the prophets a full knowledge of that which they predicted? It follows from what we have already said that they had not, and could not have. They were the 'spokesmen' of God: the 'mouth' by which his words were uttered."

This language is perfectly descriptive of a trance medium in our day, the only error being in making the prophet the "spokesman" and "mouth" of God, instead of a spirit.

Hitchcock, in his "Analysis of the Bible"—a standard orthodox work—on page 1140 says:

"The word 'prophet' does not mean simply 'foreteller.' *Its strictly correct meaning is a 'speaker for,' that is an interpreter.* The usual Hebrew word for a prophet is 'Nabi,' which seems to signify one whose utterances burst forth, or bubble out spontaneously, like a fountain. Thus it is incorrect to consider the Hebrew prophets, *only as persons whose office was to predict future events.* Their chief office was to communicate to the Jews, the will or words of the Lord. As a matter of fact, the prediction of future events often became part of their duty, and thus that office, as the most wonderful one of all, came to be reckoned their chief one. . . . The primary office of the prophets, was to declare the word of the Lord."

Allen Putnam, in his very able and instructive work, *Bible Marvel Workers*, p. 175, remarks: "No one will fail to be misled by Scripture usage of the word *prophet*, and *prophecy*, who does not give them wider application than they usually receive. Webster in his Dictionary, says prophecy means, 'in Scripture, to preach, to instruct in religious doctrines.' The prophet is a person illuminated, instructed, inspired, and who teaches under inspiration, or under any influence from unseen intelligences."

That the possession of the prophetic gifts was not exclusively claimed by the Hebrews, and that others than Hebrew prophets were equally inspired, is evident from the account given of Balaam, a heathen, the son of a soothsayer, and a soothsayer himself; who judging from the narration, must have been as highly endowed with these gifts as any whose claims are set forth in the Old Testament. In Ex. xxii—verse 9, we read: "And 'God' came unto Balaam, and said," etc. No doubt he came to him, as he came to the Hebrew prophets, influencing or controlling him to speak. In verse 12 "God" again directed him. In verse 20 "'God' came unto Balaam at night." In verse 21, "'The Lord' opened the eyes of Balaam," and he saw

the angel of the "Lord." In chap. xxiii, Balaam sacrificed upon the high places of Baal, to the gods of his nation and notwithstanding this act of idolatry, "'The Lord' put a word in Balaam's mouth," or inspired him, and in chap. xxiv—he is clairvoyant, and is used by what is there assumed to be the Spirit of God, as a medium for inspired communication. There can be no doubt that Balaam, being an idolator, supposed that the spirit that controlled him was one of the gods—as spirits were then termed—of his country, while the Jewish narrator in greater ignorance, supposed it to be God himself.

It was in keeping with the morals and practices of the Israelites, that they should seize the first opportunity to destroy Balaam, who although influenced or controlled by a spirit friendly to them, was yet one of the detested heathen, and the priesthood could not tolerate the existence of one of these, who excelled at least the majority of their own prophets, in the exercise of the gifts of mediumship. See Josh. xiii—22.

Thus prophets were a class of men, who generally—not always—assumed to speak in the name of the "Lord" or a "god;" and the term is used to designate persons like Balaam among the heathen; as well as like persons among the Hebrews, and they were a numerous class, especially with the former, as is evident from I. Kings xviii—19 where it is said:

"And the prophets of Baal four hundred and fifty; and the prophets of the groves four hundred."

Iamblichus, a Pagan philosopher, who lived in the second century, thus describes the characteristics of mediums, or prophets, in his day. They are the same that distinguish mediums with us.

"Some are agitated throughout the whole body, others in some of their members: others again are entirely quiet. Sometimes there are pleasing harmonies, dances, and *according voices*, and sometimes the reverse. Again the body either appears taller, or larger, or *is borne aloft through the air*, or is affected by the opposite of these." And in explanation of these manifestations, he further says: "But in truth, inspiration is the work, neither of soul nor body, nor of their entire compound. The true cause is no other than illumination emanating from the very gods themselves, and spirits coming forth from them, and an obsession by which they hold us fully and absolutely, absorbing all our faculties even, and exterminating all human motives and operations, even to consciousness itself, bringing discourses which they who utter them, do not understand, but pronounce with furious lip, so that our whole being becomes secondary

and subservient to the sole power of the occupying god." Iamblichus, *De Myst. Sec.* iii—c. 5.

Josephus in speaking of Balaam, thus explains why he blessed when he intended to curse.

"When the Spirit of God seizes us, It utters whatever sounds and words It pleases, without any knowledge on our part. . . . For when It has come into us, there is nothing in us which remains our own." *Antiq.* IV.—p. 216.

With the ancient Hebrews, the principal rule for determining the possession by their prophets, of the true prophetic gifts, or of divine inspiration, appears to have been, whether they taught in conformity with state policy, and the orthodox sentiments of the nation, as expounded by the priestly lawgivers, or otherwise. If their utterances were in harmony with the real or supposed interests of the State and ecclesiastical system, they were received as from God, if otherwise, they were condemned as false and evil. This mode of testing the spirits, necessarily was a fallacious and corrupt one, and it inevitably followed, that truth was often rejected, and error accepted, and while honest mediumship was frequently frowned upon and proscribed, erroneous and even false mediumship was encouraged, and rewarded.

The Hebrew priests, were like the priests of the Romish Church at the present time. These admit, as did the former, that good and evil spirits communicate with mortals, and the Catholic test to-day is precisely the same that was applied by the Jewish priests—namely—do their utterances coincide or not with the orthodox teachings. If they do, they are "Angels from the Lord" if not, they are "evil spirits:" the Israelitish priest said "sent from God" the Catholic priest says "from Satan." This latter is the only point upon which there is any difference between the ancient and modern priestly tests for spirits. In the olden time the person who was the mouth-piece of spirits, was called a prophet: in the Catholic Church he is called a saint; while Spiritualists call him a medium.

Another test, to which prophets who predicted, sometimes were subjected, was whether their predictions proved true or false:

"But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak; or that shall speak in the name of other gods, (*or spirits,*) even that prophet shall die. And if thou say in thine heart: How shall we know the word which the Lord hath not spoken: When a prophet speaketh in the name of the Lord; if the thing follow not, nor come to pass; that is the thing which the Lord hath not spoken, but the prophet has spoken it presumptuously: thou shalt not be afraid of him."—*Deut.* xviii—20, 21, 22.

The ancient heathen philosophers, supposed what they called natural divination, to be effected by a divine influence, or *afflatus*, and

what they termed artificial divination, by certain rites and ceremonies. The better informed of the Hebrews also held these opinions, and while the former was by them considered authoritative and reliable, the latter was forbidden. Magic was also lawful, or unlawful, according to the aid invoked.

It was not only recognized prophets among the Hebrews, who were supposed to be inspired, but there were others who possessed this reputation. Of this class was Ahithophel of whom it is said :

"And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the Oracle of God."—II. Sam. xvi—23.

It is here evident that this man possessed the endowments of a prophet, at least as to inspirational utterances, yet he advised Absalom to go in unto his father's concubines and proposed to go himself and smite Absalom's father, David ; and because his counsel was suspected, he "put his household in order, and hanged himself." And that acknowledged prophets, and prophetesses, were not necessarily persons of strict probity, is shown from Nehemiah, Chap. vi—12, 13, 14 where we find that a number of prophets, and a prophetess, conspired to frighten and force Nehemiah, and he bewails their deceitfulness.

As Ahithophel possessed the prophetic or mediumistic gift, so it came to a military officer.

"Then the spirit came upon Amasai, who was chief of the captains."—I. Chron. xii—18.

And we find from the passages quoted at the head of this chapter, that this spirit came upon Saul, as soon as he met the company of prophets, "with a psaltery, and a tabret, and a pipe, and a harp before them." "And he prophesied among them" or spoke by spirit impression, as many do to-day when they come within the influence of other mediums. Many of these prophets, or seers, were esteemed among the Hebrews, as the "wise men" were among other nations, and undoubtedly many of these latter were esteemed wise men, solely from their being the mouth-pieces of intelligent spirits. Mediums, seers or prophets, of this order, were often consulted by the rulers of the Hebrews, and some of them were attached to the court and called the "Kings' seers," as appears from certain passages, as in II. Chron. xxxv—15 where it is said that they took their places with the singers, and others, and like them they "might not depart from their service." These were consulted on all important occasions, or rather the spirits who spoke through them were. It was Nathan the prophet, through whom David used to "inquire of the Lord." These seers, prophets, or mediums, wise men, or magicians, attached to the Court, some-

times abused their trust as simple instruments for ascertaining the supposed will of God, or of the gods, and used their influence to accomplish more selfish purposes. Professor Farrar, of Trinity College, Cambridge, says in reference to this subject: "But the supposed knowledge (of divination) became in all nations an engine of political power, and hence interest was enlisted in its support. It fell into the hands of a priestly caste, who in all nations made it subservient to their own purposes. Thus in Persia, Chaudin says, that the astrologers would make even the Shah rise at midnight, and travel in the worst weather in obedience to their suggestions."

When Saul and his servant had been seeking the lost asses of his father Kish, and when failing in their search, they were about to return home, the servant said to Saul:

"Behold, now there is in this city a man of God; and he is an honorable man; all that he saith cometh surely to pass; now let us go thither, peradventure he can shew us our way, that we should go."—I. Sam. ix—6.

This would seem to imply, that not all who were then styled "men of God" were honorable, otherwise honest; and from it being said that "all that he saith cometh surely to pass," it would appear that what some of them said, did not come to pass; thus placing these "men of God" generally, upon a level with mediums in our day, in respect to honesty and reliability, and that Samuel, the man of God here spoken of, did sometimes at least exercise the functions of a modern spiritual medium, is evident from the servant knowing of his ability to furnish such information as was here sought, and this was probably derived from general reputation; and moreover upon application to him, Samuel did furnish the information they desired.

That prophets were most commonly mediums, and like those of the present and of all time, were controlled or influenced by spirits of different grades, I think is obvious from the manner in which Saul was affected.

"And the evil spirit from the Lord was upon Saul, as he sat in his house, with his javelin in his hand, and David played with his hand. And Saul sought to smite David, even to the wall with the javelin, but he slipped away out of Saul's presence, and he smote the javelin into the wall, and David fled and escaped that night. . . . And Saul sent messengers to take David, and when they saw the company of the prophets (*mediums*) prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again, the third time, and they prophesied also. Then went he (Saul) also to Ramah. . . . And he went thither to Naioth in Ramah, and the Spirit of God came upon him also, and he went on and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked

all that day, and all that night. Wherefore they say, Is Saul also among the prophets?"—I. Sam. xix—9, 10, 20 to 24.

Here in the ninth and tenth verses, we find Saul controlled by an evil spirit, who through him sought the life of David, as evil spirits now sometimes seek the lives of persons, through certain mediums whom they can temporarily control. But David fled, and Saul sent messengers after him, but when these came within the circle of influence of the band of mediums surrounding Samuel; who himself probably was the best developed of them all; their mediumistic qualities or powers were aroused into action in this powerful spirit circle, and spirits controlled or influenced them, and they were no longer capable of executing the orders of Saul. After three parties of his messengers, had been successively brought within the magic circle of mediumistic influence, Saul himself determined to execute his own commands, and went to Naioth; "and the spirit of God was upon him also," and he prophesied, viz., spoke under spirit control, and stripped himself naked, and in this state lay all one day and night. From the manner in which the spirit here controlled Saul, there is no possible reason to doubt that it was either the same that sought David's life, or another of the same grade; and this is evident from the absence of all sense of decency on the part of the spirit; for spirits who have possessed that sense in earth-life, do not become divested of it in spirit-life. So I must differ in toto from the writer, when he says, "and the Spirit of God was upon him also," for if the spirit who first controlled him to seek David's life, was "an evil spirit from the Lord," the one who through him perpetrated these indecent acts, could not have been the "spirit of God," as here claimed. In all probability, the same spirit controlled him on both occasions.

What would now be thought of a spiritual medium, who should be influenced in this manner? Thousands of them since the times of the Hebrew prophets, have been incarcerated in lunatics' cells, when the spirits manifesting through them were on a higher plane, than this degraded spirit who manifested through Saul.

All this shows with what lack of consideration, and with how little knowledge, judgments were pronounced in those days, upon the quality and grade of mediumship, and the status of the spirit controlling. It seems to have been determined by mere whim; in utter ignorance; with no rules for guidance; and the same disembodied intelligence that at one moment is termed "The Lord," in the next is called "Angel of the Lord," and then "Spirit," or even "Man." A medium is said, as here, to be controlled by "an evil spirit from the Lord," and afterward by "the Spirit of God," when it is evident that

the influence has not changed at all for the better. Saul at first was rightly said to be under the control of an evil spirit, but when he was afterward acting like a raving maniac, and being disgraced, he was said to have "the spirit of God upon him also," and was styled a prophet," as were all Saul's messengers who came under spiritual influence. Nothing is more plain, than that mediums who were influenced in a manner acceptable to the priests, and to the other prophets, or mediums, and who spoke in an orthodox, or even unintelligible manner, were pronounced "prophets," and were thereafter supposed to be the direct mouth-pieces of God, even though they furnished abundant proof by the manner in which they were controlled, that their familiar spirits were neither cultivated nor refined, and from what they uttered that they were not intelligent.

With all due respect for the talents and intelligence of the majority of the orthodox clergy, and laity, I cannot here avoid expressing the feeling of pity that I, in common with most intelligent Spiritualists feel, when reviewing such scriptural passages as these; for those who can so fearfully mistake, what to us are so clearly the manifestations of low, vulgar spirits, for the Almighty's methods of exhibiting his power and wisdom, through mortal organisms. It is a humiliating fact, that millions of persons who reject the spiritual manifestations of our day, on the ground that they are unworthy of the intelligence and good sense of their departed friends, yet tenaciously hold the degrading opinion, that the Supreme Being, the Infinite God, did directly manifest through such an organism as Saul's, and in such a grovelling manner. A mode of manifestation which they would reject with horror, when claimed for their spirit friends, they argue is quite worthy of the Infinite Father, Who is All powerful, All wise, and All good.

To those who believe that such bodies of men suddenly became prophets;" all gifted with power to see into the future; all at once constituted oracles of God; all instantly made holy; I would ask: What became of them? At least ninety-nine in a hundred of them were never heard of again. Strange fate for such gifted beings, specially selected by God, for what—apparently for no purpose. God does not work in this manner—without a purpose. If prophets were special creations, they must have been for a special work; but we can perceive no work accomplished, saving here and there by an individual.

Being at Moravia, N. Y., in August 1872, for the purpose of witnessing the manifestations through Mrs. Andrews, I was one day told at a man by the name of Charles S——, residing in that town, was

then under the control of a spirit, and was acting in a violent manner.

I visited the house, and found a man about thirty years of age, with his eyes closed, in a profuse perspiration, shuffling about the floor in imitation of a clumsy kind of dance, and at intervals he would seat himself on a chair, and slap his limbs with violence, and trot his feet, as if keeping time to music. After having attentively observed him, I approached him, and inquired what spirit controlled him, when he replied in a loud voice: "I am the Father; the Son; and the Holy Ghost; the Giver of all earthly gifts. I give you the bread you eat and the water you drink;" and occasionally he would say something more rational, but the talking was incessant.

A gentleman here laid his hands upon his shoulders and commanded the spirit to depart, when he raised his arm and retreated, at the same time exclaiming: "Don't touch me. I am the most peaceable man in the world, if you will only let me have my own way; but don't lay hands on me. I will leave when I please." The gentleman very sensibly desisted from any further attempt to expel the spirit, and he continued speaking wildly as before.

Often in the most urgent tones he would demand water, declaring he would die without it, and when it was offered he would swallow incredible quantities with the utmost avidity. Occasionally he would say he was a drummer boy, who died on the field of battle, suffering from thirst.

The spirit in control evidently was insane, and at first I failed to comprehend the situation, as I knew that persons dying insane do not carry their insanity with them, but only the confusion of ideas arising from that condition, which soon passes away, but upon further reflection I felt assured, that the spirit in assuming control had necessarily resumed the last conditions of his earthly existence.

This was the third time he had been thus affected, but he was now more violent than at either of the previous times, probably from the attempts of the gentleman before mentioned, and others, to compel the spirit to leave him.

After remaining with him for an hour I left the house, and in about another hour returned, and found him sitting quietly and composed, holding his youngest child, and perfectly restored to his ordinary state, not the least evidence of excitement remaining, and upon questioning him he assured me that he felt no sense of fatigue from his extraordinary exertions, nor soreness from the numerous heavy strokes he had inflicted upon his limbs. He had been under control nearly four

hours, in an oppressively warm afternoon in August, and his exertions had been incessant during that time.

Mr. S—— had been a strong opposer of Spiritualism, and had steadily refused all invitations to be present at Mrs. Andrew's séances, until one day his curiosity induced him to attend one, where he had been but a few minutes when he became subject to spirit influence for the first time, and disturbing the harmony of the circle, some persons present attempted to eject him from the room, but the controlling spirit at the séance appeared at the aperture of the cabinet, and requested them to let him alone, as the spirit attempting to take possession was actuated by good motives, and if not opposed, would not injure him. The circle of course was broken up.

At the circle of Mrs. Andrews, the next morning after this occurrence, I inquired of the controlling spirit at her séances, why it was that the spirit had been so violent, and had exhibited such evidences of insanity, and he replied, that the spirit had died on the field of battle, and from his sufferings—principally from thirst—had died insane; and that when he now controlled, he resumed his last earthly conditions, with the intense thirst and the insanity that characterized them.

The spirit had formerly resided a short distance from Moravia, and was known there when living, and when first controlled he had given his name, and his mother had been informed of the circumstance, and at the next attempt to control she was notified and visited Mr. S——, when she fully recognized her deceased son.

There will be observed in the features of this case, some resemblance to those that characterized the efforts of the spirit to control Saul; the principal difference being, that the spirit here was on a higher plane than the former.

The prophets or mediums of the Bible conflicted in their utterances, as do mediums in our day:

"And the word of the Lord came unto me saying: Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts: Hear ye the word of the Lord. Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit, and have seen nothing."
 "Likewise thou son of man, set thy face against the daughters of thy people which prophesy out of their own heart, and prophesy against them."—*Ezek. xiii—1 to 3, 17.*

"The word of the Lord" undoubtedly came also to the other prophets, and prophetesses, and how could Ezekiel, or how can we decide which was authoritative, for all the evidence we have of his being the true prophet, is his own unsupported assertion. But there is a way to settle this question, and our knowledge of modern mediumship furnishes the means. It is by assuming that ancient prophets,

or mediums, even like our modern ones, were liable to make contradictory statements when under spirit impression or control: and Ezekiel's suspicion of the others, is paralleled amongst some of our own mediums; so that our knowledge of the peculiarities of the same class in our day, is the key to an understanding of this subject.

Had Joseph Smith, the founder of Mormonism, lived in the prophetic period, he would have been esteemed a prophet. He possessed great magnetic power, and used it with his followers in curing disease, and in establishing his claim to divine appointment. To them he occupied the relationship that Moses did to the children of Israel. In both cases, God was supposed to speak through the mouths of these instruments, His servants, and through him, as through Moses and Ezekiel, the divine will was revealed; and if any of his followers were doubtful as to the course they should pursue, he could always explain to them the will of God in the matter. He understood His will, through dreams and visions, and interpreted these in the language of men.

There is no reason to suppose, that the ancient Hebrews were any better qualified to discriminate between true and false mediumship, than are the Orientals of to-day. When upon a visit to an Algerian Aga, Robert Houdin performed some of his tricks, he says: "The effect produced was such that I could not possibly continue, for every one fled at my approach. Ben Amara assured us, they took me for Shaitan himself; but had I worn the Mohammedan costume, they would have cast themselves at my feet as an envoy from Heaven."

Thus in our day—as in former times—the inhabitants of those countries either worship as divine, or condemn as infernal, whatever they cannot comprehend.

Dr. Wolff, the celebrated traveller in the East, remarks: "The people of the East always come to the primal cause in everything; to God Himself. They do not as Europeans do, invariably dwell upon the second causes, but refer everything at once to the Governor of the world."

The inflated, metaphorical style and form of speech, that characterized other Oriental nations, was equally characteristic of the Hebrews. Their language, both written and spoken, was for truthful purposes vitiated by an extravagant use of hyperbole, simile, and metaphor. This exaggerated mode of expression, nearly always distorted or perverted facts, as in I. Chron. 22. "For at that time day by day, there came to David to help him, until it was a great host, like the host of God."

This exaggerated style of expression has descended to the present

day, with the successive generations in those countries, and Sir W. Baker says of the present inhabitants; "Should the present history of the country be written by an Arab scribe, the style of the description would be precisely that of the Old Testament, and the various calamities, or the good fortunes that have in the course of nature befallen both the tribes, and the individuals, would be recounted, either as special visitations of Divine wrath, or blessings for good deeds performed. If in a dream, a particular course of action is suggested, the Arab believes that *God has spoken and directed him*. The Arab scribe or historian would describe the event as the *voice of the Lord* (Kal lum el Allah) having spoken unto the person, or that *God appeared to him in a dream and said*, etc. Thus much allowance would be necessary on the part of a European reader, for the figurative ideas and expressions of the people."—*The Nile Tributaries of Abyssinia*, p. 130.

This mode of expression, with slight regard to exact truth, pervades the books of the Old Testament; and their composition in this respect affords a striking contrast to that of the New; if we except the book of Revelations; for in the New Testament, a regard to truth in description is evidently paramount to force or brilliancy of style. Added to this loose and imaginative style of description by the Hebrew writers, was their ignorance as to the spirit world, and its relations to this, so that when a real or supposed spirit communication was received, or when any phenomenon occurred which startled them, they were incompetent to form a correct opinion as to its origin and character, and from their hyperbole of speech were certain to aggravate the difficulty, by their description of it. They were equally ready to attribute these things—as before remarked—to "the Lord" to "an angel of the Lord" or to "an evil spirit from the Lord" and we thus find in certain accounts of real or supposed super-mundane manifestations, that the spirit manifesting is frequently called by all three of these names, and from the above causes, and from their natural habits of servility, they were generally ready to fall down and worship the one, as readily as the other.

That this description is not overdrawn, will—I think—be evident from the many passages that can be adduced to prove its correctness. Thus we find this ignorance and confusion of ideas manifest with Joshua:

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood *a man* over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him; Art thou for us, or for our adversaries? And he said, Nay; but as *Captain of the host* of the Lord am

I now come. And Joshua fell on his face to the earth, *and did worship*, and said unto him; What saith my *Lord* unto his servant?"—Josh. v—13, 14.

Here the spirit is described as "a man," then the spirit himself said he was "Captain of the Host of the Lord" and Joshua worshipped him, and addressed him as "Lord."

We find Jacob equally uncertain, as to the status of a spirit with whom he was brought into intimate and singular relations :

"And Jacob was left alone, and there wrestled *a man* with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

"And he said, let me go, for the day breaketh; and he said, I will not let thee go except thou bless me. . . . And he said, Thy name shall be called no more Jacob, but Israel; for as a prince *hast thou power with God*, and with men, and *hast prevailed*. . . . And Jacob called the name of the place, Peniel; for *I have seen God face to face*, and my life is preserved."—Gen. xxxii—24 to 30.

Thus Jacob, after calling the spirit in a sane moment, "A man" suddenly fancies him to be God, and declares he has seen his Maker face to face; and not only that, but has had a trial of strength with him, and when He (God) saw that he prevailed not against him, as the last resort, He took an unfair advantage, and dislocated Jacob's hip joint. It may be well to here notice, that according to the 24th verse Jacob was alone when this marvellous proceeding took place, so the orthodox faith in the story rests upon the testimony of Jacob alone—provided the story originated with him.

If an ancient writing purporting to be sacred, were discovered, accompanied by evidence that it had the same origin, and was of equal authority with the books of the Old Testament, and were this story to be there found narrated, and for the first time in this age there read in the very words it is now recorded, it would be indignantly rejected by all enlightened theologians, as little less than blasphemous, and it would be the means of utterly discrediting the entire record. And yet, from theologians having been educated to discard the simplest dictates of reason, in reverently regarding everything in the Bible just as their ancestors did centuries since, when a man was considered learned who possessed a superficial knowledge of Latin, they accept it as of binding force, as literally true, while at the same time they admit that the same Bible declares, that "no man hath seen God at any time," and while they know that this declaration is incontrovertibly true.

Antiquity has no peculiarly sacred character. All of truth that has descended to us, is of the same value as if we had discovered it,

and a great error though enveloped in the mantle of antiquity, is as truly hideous as though it had just arisen to view.

In Genesis chapter xix—verse i. it is said "*two angels* came to Lot at Sodom. In verse 2 they are styled *Lords*. In verses 10 and 12 the writer calls them *men*. In verse 15 they are again styled *angels*. In verse 16 again *men*. In verse 18 they are called *my Lord*: and in verses 19 and 20 Lot addresses them, as if he supposed them to be *God*.

In Genesis xxxi—11, 13, it is said: "And the *angel of God* spoke unto me in a dream." Then this same angel says: "I am the *god of Bethel* where thou anointest the pillar." It is evident from these and numerous other passages, that when these and similar manifestations are ascribed to the Lord, or to God, a local or titular divinity is quite often, if not generally meant. If the word "God" were here spelled with a small g, both the construction and sense of the sentence, would then strongly impress this idea upon the mind of the reader. I must do the writer of these passages the justice to say I am satisfied, that at least in many of these cases, his intention was not to convey the idea of the Almighty being the visible or invisible agency,—as the case may be—concerned in these manifestations. He only meant to ascribe them to a god or spirit—but the glamour through which succeeding generations view the acts and teachings of preceding ones, has magnified these occurrences into special manifestations of God himself.

In Exodus chapter iii—verse 2 it is said of Moses: "And the *angel of the Lord* appeared unto him in a flame of fire, out of the midst of a bush." In verse 4 we read: "And when *the Lord* saw that he turned aside to see, *God* called unto him out of the midst of the bush." Verse 6: "Moreover he said: *I am the God* of thy father; the *God* of Abraham. . . . And Moses hid his face, for he was afraid to look upon *God*."

In the same chapter verse 22 this same spirit no doubt that Moses mistook for God, commanded that

"Every woman shall borrow 1 of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians."

In the 13th chapter of Exodus, verse 21, it is said: "And *the Lord* went before them by day, in a pillar of a cloud." In verse 19 of the succeeding Chapter, it is said: "And the *angel of God* which went before the camp of Israel." And in the 24th verse it reads: "*The Lord* looked through the pillar of fire." While in Numbers xx—16 it says: "And when we cried unto the Lord he heard our voice, and sent an *angel*, and hath brought us forth out of Egypt."

It is elsewhere generally said, that God brought them out of the land of Egypt; but in Judges ii—1 we again read:

"And an *angel* of the Lord came up from Gilgal, to Bochim, and said; *I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers, and I said I will never break my covenant with you.*"

And this angel, or spirit, or god, continues to speak in such an authoritative tone, and in such language, as are generally supposed to be proper for God alone, for the succeeding verses read:

"And ye shall make no league with the inhabitants of this land. Ye shall throw down their altars: but ye have not obeyed my voice. Why have ye done this? . . . And it came to pass when *the angel of the Lord spake these words*, unto all the children of Israel, that the people lifted up their voices and wept."

Throughout this chapter he is called the *angel of the Lord*, and he directly claims to have exercised the authority, and to have done that, which elsewhere is ascribed to God.

In Exodus xxxi—18 it is declared that the two tables of stone were "*Written with the finger of God.*" In chapter xxxii—16, this is reiterated in different words. These tables were broken by Moses in his indignation at the idolatries of his people, and in chapter xxxiv—1, Moses is directed to hew two more tables like the first, and God says: "*I will write upon these tables the words that were in the first tables that thou breakest.*" But it appears from the 27th and 28th verses that Moses wrote them, for it says: "And the Lord said unto Moses, write *thou*, these words. . . . And he wrote upon the tables the words of the covenant, the ten commandments."

There is a contradiction here, as to who was the writer of these tables, and believing that the last account is the most probable, I am disposed to accept it as the true one, and believe that Moses wrote all the tables. In other words Moses or some one for him, furnishing us with two diametrically opposite accounts, I accept the one that is reasonable, in preference to the one that is impossible.

I could swell these pages with further quotations, all proving that the writers, not only had no correct conception of the character of God, but no better understanding of that of spirits and angels. I will call the attention of the reader if he feel disposed to further pursue this subject, to Gen. xv—5 and 8, which compare with verse 10 of the next chapter. Also compare verse 11 of this chapter with verse 13. Then see chapter xviii—and xix. Also Judges vi—from 12 to 23. Also Judges xiii—21, 22 which I will here quote:

"But *the angel* of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an *angel* of the Lord. And Manoah said unto his wife: We shall surely die, because *we have seen God.*"

In II. Sam. xxiv—1, it is said that *the Lord* moved David to

number the people, while in I. Chron. xxi—1, in another account of the same transaction, it is said that "*Satan* provoked David to number Israel." David being a medium, it is probable that a spirit moved him to do this, or the idea may have originated with himself.

Neither are some of the New Testament writers entirely free from similar looseness of expression, for we find Paul calling a spirit "a man," in Acts xvi—9.

The disposition to worship every object or agency of a supermundane character, is shown throughout the Old Testament, and sometimes even in the New, as in Rev. xix—10, where we find John falling at the feet, with the intention of worshipping a spirit, who rebukes him for his servility, and tells him that he is only a "fellow servant" as all angels or spirits are. In Acts x—25 and in other places, we find one man worshipping another.

The same indiscriminate use of terms is also apparent in the use of the words "god" and "gods." The Psalmist says :

"I have said *ye are gods*, and all of you are children of the Most High."—*Psalms*, lxxxi—6.

The term is here evidently used as synonymous with "spirits" as it also is in I. Sam. xxviii—13, 14, where the woman of Endor saw "gods" (or spirits) "ascending out of the earth." In fact the terms "gods" and "angels" were generally used to express what we now know to be human spirits. In Exodus vii—1, 2, Moses was made "a god" to Pharaoh ; or as we interpret it, his power was to astonish Pharaoh to the degree that he should regard him as more than mortal—as a spirit or god. But by taking Gen. xxx—37, and xxxi—19, 30, 32 together, we find that green rods used as instruments of enchantment, were called "gods." It must here have been supposed that the potential agency resided in the rods themselves. These passages not only show how loosely these terms were applied, but these latter passages also show how the laws and penalties against sorcery and witchcraft were constantly disregarded.

In the following passage, we find that Paul was taken for a "god" because the bite of a viper did not destroy him. At first the barbarians viewed it as a judgment from Heaven, but

"However they looked when he should have swollen or fallen down dead suddenly, but after they had looked a great while and saw no harm come to him they changed their minds, and said that he was '*a god*'" (or spirit).—Acts xxviii—6.

The first judgment of these barbarians, was about as sensible as that of some of the bigots of the present day, who in utter ignorance of the nature of spiritual phenomena assign to them a Satanic origin.

With the Israelites, all spirits or angels, good and bad, were sup-

posed to be God's ministers, in the same sense that men directly receive and execute the commands of a higher authority ; as illustrated in the passage,

"And the evil spirit *from the Lord* was upon Saul."—I. Sam. xix—9. Or as it is said in Psalm xxviii—49, "By sending evil angels among them." Good spirits then were "angels of the Lord."

THE "WORD OF THE LORD."

The contradictory character of many of the communications in the Old Testament, are satisfactorily explained, if we admit that they were made by spirits of divers mental capacities, on different moral planes, and at different times, extending over a period of centuries. When viewed in this light, there is no difficulty in accounting for the discrepancies in their teachings, or the sanguinary character of many of their messages or commands ; and the phrase, "And the Lord said," becomes intelligible, and the contrariety of interpretation, and the innumerable attempts to reconcile irreconcilable teachings and differences, are alike obviated. The term "spirit" so often used in both the Old and New Testaments to designate human spirits, but which has so generally by commentators and interpreters, been construed to mean God Himself, would then have its proper and restricted signification, and it would be clearly apparent that angels or spirits have always been the agencies employed in spiritual intercourse with man. In Acts, vii—53, this great truth is virtually declared, for there it is said that the law was received by the disposition (or agency) of *angels*; and if received by or through them, it could not have been given directly by God through the prophets, as is now held. Ezekiel in Chap. iii—24, says

"Then the *spirit* entered into me, and set me upon my feet, and spake with me, and said unto me,"

This is a clear, concise statement of control by a spirit ; but in verse 27 we further read :

"But when I speak with thee, I will open thy mouth, and thou shalt say unto them ; 'Thus saith the Lord God.'"

It is here stated that the spirit controlling claimed to speak as God, as other spirits often claimed to do, and were encouraged to do from the blind credulity with which the superstition and ignorance of the age received their utterances. There is as much vanity and tendency to deception in the spirit-world as in this, with those spirits who were vain and deceitful here, and who have not progressed there.

In the eighth chapter of Acts, verse 26, it is said : "And the *angel* of the Lord spake unto Philip, saying," etc. And in the 29th verse it reads : "Then the *spirit* said unto Philip," etc.

No one will deny that the invisible intelligence first mentioned, was an angel—or as we say—a spirit—and it does seem unreasonable to maintain that this angel suddenly stood aside, and that God took his place, for the passage in which the word “spirit” is used, is in continuation of the same story, and we can safely assume that it is the same intelligence directing all through. The phrase is explicit—the spirit—and it can only be the spirit previously called an angel. It is in this sense that the term is used in so many other places, and where it is so generally perverted to mean the Holy Spirit of God : a meaning for which there is no warrant whatever. It was not only in the times of the prophets, that men supposed they saw and conversed with God, and received communications direct from Him ; but we find that later, John, in the Revelation, imagined he also saw Him, and in modern times, among others Swedenborg was under a similar delusion. He says a misty darkness came over him, succeeded by a light, and he saw an appearance in human form who said to him “I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will dictate to thee what thou shalt write.” And again he says, “I have been called to a holy office by the Lord himself. I can sacredly and solemnly declare that the Lord himself has been seen of me, and has sent me to do what I do.” And he assures us, that he “received nothing of the doctrines of the New Church, or of the spiritual sense of the sacred Scriptures, from any angel, or spirit, *but from the Lord alone.*”

If such a highly educated and intellectual man as Swedenborg, could in modern times be persuaded that God spake to him direct, how much more readily could uneducated prophets or mediums among the Israelites, be deluded, by mistaking the utterances of spirits for the voice of God, and which they confidently announced to the people, with the imposing prefatory phrase, “Thus saith the Lord.”

Many other modern enthusiasts besides Swedenborg, have been affected by this delusion : among others Joanna Southcott. In her Biography, it is said under date of July 2, 1804, that, “Joanna tried to compose herself after a hard contest with the devil, when at last she fell asleep, and whether awake or asleep she does not know, but she remembers she was quite awake when *she felt the hand* of the Lord upon her, but in that heavenly and beautiful manner, that she felt joy unspeakable and full of glory. . . . ‘I said to him ; “Are you my dear dying Saviour, that is to come to destroy all the works of the devil ?” He answered me “Yes.” I then thought I would go out

of my bed, and fall down on my knees before him, to return him thanks for his mercy and goodness, but as soon as these thoughts entered my head he disappeared."

This spirit or angel, like the one seen by John the Revelator, was averse to any such exhibition of credulous servility, and probably retreated to avoid witnessing it or being the object of it.

So Fitz Hugh Ludlow in "The Hasheesh Eater," p. 188, relates how in some of his visions caused by the use of this drug, he saw what to him appeared to be Deity; "always menacing, wrathful, or avenging," as such a creation of a morbid fancy naturally would be, and much as certain Jewish prophets conceived and represented their Deity.

Rev. Thos. K. Beecher, in a lecture delivered in Elmira, N. Y. March 17, 1872, said:

"I would have you notice too, that all *spirits*, or at least samples of every class, have according to Scripture testimony made themselves apparent to the eye, or the ear, and sometimes to both. God appeared to Adam and talked with him—to Abraham in the form of a traveller; afterwards to Lot in Sodom—before Moses in a sphere of light around the acacia tree—to all Israel in the pillar of fire, and cloud that went before them as they journeyed, and rested on the holy place when they camped—to Elijah by a still small voice—to Solomon when he dedicated the temple—to Shadrach, Meschek, and Abednego, in the fiery furnace.

"These and like manifestations of God, we call by the learned name, theophanies—that is outshinings of God. *It still remains true, however, that no man hath seen God at any time, for no man can look upon Him and live.*"

"And the Lord spake unto Moses, face to face, as a man speaketh unto his friend."—Ex. xxxiii—11.

This is plain enough; but what are we to do with the twentieth verse of the *same chapter*, which reads as follows:

"And he said, Thou canst not see my face, for there shall no man see me and live."

These two contradictory statements are penned by the same writer, in the course of the same narration, and both asseverations cannot be true. It is not uncommon for a modern prophet, or medium, while speaking under one spirit control to be suddenly influenced by another, and much that he says may conflict with what he previously uttered. I have witnessed this change scores of times; and it is in this way that I account for the contradictory utterances of the same Hebrew prophets, at different times.

Either God has been seen of man, or He has not. We presume few well-informed, Orthodox Christians at this time, will confess to a belief in God having been personally seen by any man, and if any so believe, they are at once met with the counter declaration in the same Holy book, in the words above quoted. I would inquire of those who accept the finality of the latter declaration, and who reject my explanation, What are we to do with the numerous other passages of Scripture, in which it is as clearly asserted that certain prophets, seers, and priests, did see God? As in Gen. xviii—1 ; xxxii—30 ; xxxv—9, and xlviii—3 ; Ex. xxiv—9, 10 (where seventy of the elders of Israel, and the nobles saw him) ; also Ex. xxxiii—11 ; Deut. v—4, and xxxiv—10 ; II. Chron. vii—12 ; Job, xlii—5 ; Is. vi—1 ; Ezek. i—26, 27, and viii—1, 2 ; Dan. vii—9, 10 ; Amos, ix—1 ; Rev. iv—2, 3, and xx—11. Here Abraham, Jacob, Moses, Aaron, Solomon, Job, Isaiah, Ezekiel, Daniel, Amos, John of the Apocalypse, and others, all declare, or it is declared, that they each and every one saw God, not in His works, but in person. How can we reconcile these contradictory, though I believe honest statements. There is only one way to do it, and it is by assuming, that all the prophets and others just named were mistaken—that they did not see God, but some appearance,—some object in human form, which they mistook for God, but which in the light of modern spiritual revelation, I have no hesitation in saying were human spirits.

This is the only reasonable conclusion, and the only one that saves the credit of these scriptural writers. If this hypothesis be rejected, we can only conclude, either that they were the subjects of hallucination, and therefore visionaries and unworthy of credit, or that their narrations were wilfully false.

I cannot entertain either of these opinions, and especially the latter. I believe them to have honestly related what they saw, and as they understood it, but I also believe that they were mostly uneducated, and mentally untrained men, living amidst ignorant and superstitious people, and that they really saw human spirits whom they mistook for God.

Then again we should bear in mind, as we have before remarked, the irresistible tendency of the Oriental mind to exaggerated modes of expression and that the term *Lord* or *lord* is by the Scriptural writers in innumerable instances applied to men, as in Gen. chap. xlv—where it is thus applied in almost every verse. The custom amongst the Hebrews, was to address every one above them as *My Lord*, and to rate themselves as his servant. Spirits—or as they were more generally termed—good and evil angels—when seen, were ad-

dressed and spoken of in the same way, numerous instances in evidence being given in this work, so that a spirit seen by them would almost certainly be spoken of as *God*, or a *god*, or as *the Lord*.

A thoughtful person, reading the twenty-first, twenty-second, and twenty-third verses of the thirty-third chapter of Exodus for the first time, would naturally receive the impression, that the writer was experimenting upon the reader's credulity, but there is no reason to doubt that the writer was honest in relating the story. It was the spirit that influenced Moses on that occasion, that was experimenting upon his credulity, and the former resorted to a trick worthy of a harlequin. These verses read as follows :

"And the Lord said, Behold there is a place by me and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen."

Within fifty years, men will read these passages and raise their hands in amazement, that such contradictory and absurd statements, could in this enlightened age have been received as truthfully descriptive of that Grand Incomprehensible Being, of Whom the Psalmist says : "The heavens declare the glory of God, and the firmament sheweth His handiwork."

"To Thee, whose temple is all space,
Whose altar, earth, sea, skies,
One chorus let all being raise,
All nature's incense rise."

"No man *hath seen* God at any time."

What reason have we to believe, that any man *hath heard* God at any time? If the authority that asserts the one, is proved fallacious, how about the same authority, when it asserts the other? It is not wonderful that the priestly instinct perceives danger in the exercise of reason.

And what have been, and are now, the legitimate fruits of this fearful error, of ascribing to God a most cruel and sanguinary disposition, and the correspondingly cruel and sanguinary commands, that were enunciated through the Hebrew prophets and mediums.

When David penned the following, he must have held the then orthodox view of God's character :

"Do not I hate them O Lord, that hate Thee. . . . I hate them with perfect hatred, I count them my enemies."—Ps. cxxxix—21, 22.

The Old Testament abounds with similar sentiments, and works

were strictly in harmony with this faith, as we find everywhere through its pages.

"And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then will I utterly destroy their cities. And *the Lord hearkened to the voice of Israel, and delivered up the Canaanites*, and they utterly destroyed *them*, and their cities."—Num. xxi—2, 3.

No doubt the depraved spirits who counselled these deeds, had been while in earth-life, fully instructed and dyed in the sanguinary code of the Israelites and had passed unchanged to the other side, for none others could have advised the extirpation of a people, whose only offense was that of defending their ancient homes, their wives and children against the encroachments of a merciless foe.

Who in reason can believe, that a jealous wife can successfully invoke the vengeance of a just God, upon the innocent head of a rival, because of offense imputed to her son. Yet we are called upon to believe this, in the story narrated in Gen. xxi. where Sarah demanded of Abraham, to

"Cast out this bondwomen and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And *God said* unto Abraham: Let it not be grievous in thy sight because of the lad, and because of the bondwoman, in all that Sarah hath said unto thee, bearken unto her voice, for in Isaac shall thy seed be called."

It is much easier, and more reasonable, to believe that Sarah imposed this story as the "word of God," upon her aged, imbecile husband, then more than one hundred years old, than to believe that God is so unjust. And she succeeded; for

"Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder and the child, and sent her away, and she departed and wandered in the wilderness of Beer-sheba, and the water was spent in the bottle and she cast the child under one of the shrubs. And she went and set her down over against him a good way off, as it were a bow-shot, for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven and said unto her, What aileth thee? Hagar fear not, for God hath heard the voice of the lad where he is."

This narrative, excepting where God is misrepresented as counselling this action of Abraham, bears upon its face the impress of truth. Sarah undoubtedly was a scheming jealous woman, who taking advantage of the advanced age of her husband, invented the falsehood that God directed this inhuman proceeding, and her husband like many a foolish old man before and since, was entrapped into becoming an instrument for a heartless, cruel, woman's injustice upon a helpless rival. There is intrinsic evidence in the narrative

itself, of this being the correct view, for "God heard the voice of lad" and through his angel "opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the lad drink," and thus rescued Hagar and her son from the grasp of death. God and the good angels were more kind than the aged husband and father.

These old Hebrew patriarchs, were a grasping, merciless set of men, who had they lived in our day would have been shunned as neighbors and citizens. H. W. Beecher says of them; "There wasn't one of the patriarchs, who didn't live such a life as in these days would put him in the penitentiary."

The intended sacrifice of Isaac by his father—Abraham—is often referred to as an example of obedience to God's commands, worthy of imitation; but when we examine it, I think it will be seen that the obedience was yielded simply to the commands of a spirit, and therefore it is not well to recommend Abraham's example of implicit obedience to the behests of an unseen authority, especially where our reason and sense of justice do not sanction it.

This account is found in the twenty-second Chapter of Genesis, where it is said:

"God did tempt Abraham. . . . And he said: Take now thy son etc, . . . And Abraham rose up early. . . . And they came to the place which God had told him of. . . . And Abraham stretched forth his hand and took the knife to slay his son, and the angel of the Lord called unto him out of heaven and said, Abraham. . . . And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son thine only son from me."

And in verse 15 it is said

"And the angel of the Lord called unto Abraham out of heaven, the second time, and said: By myself have I sworn saith the Lord."

Thus it will be seen, that at first it is said to have been God who demanded the sacrifice, but afterward "*an angel of the Lord*," and then it expressly says "*The angel of the Lord*" called the second time, thus confirming the proof that it was a spirit or angel alone who required this evidence of Abraham's blind obedience. One of the objections most commonly made against consulting spirits, is that the simple and credulous are prone to accept everything from spirits, as the instructions and commands of superior beings, and there is sometimes too much ground for this accusation, but it would be difficult to find an instance in the history of Modern Spiritualism, where credulous, blind obedience, was more readily yielded than here.

Abraham, in mistaking the voice of a spirit for that of God,

narrowly escaped the sacrifice of his son ; but in Judges xi, we have an account of the *spirit of the Lord* coming upon Jephthah, and his making a vow *unto the Lord*, that in return for success against his enemies,

"Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's ; and I will offer it *for a burnt offering*."

And it so happened, that

"behold his daughter came out to meet him, with timbrils and with dances, and she was his only child. . . . And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed."

That is he burned her upon the altar, as a sacrifice to *his* god.

The spirit demanding or accepting this, undoubtedly was of that class of degraded or evil spirits that were gratified with the sacrifices to Moloch, in honor of whom the heathen passed through fire ; otherwise offered human sacrifices to their infernal deity. The worship of this and other like gods, was frequently participated in by the Israelites, and it was from these practices probably that Jephthah derived authority for his inhuman, selfish vow, and its fulfilment.

Jehovah, so far from being the Universal God, the Father of All, was always represented by the Israelites as their especial divinity ; as existing alone for them. He was invested with all their passions and weaknesses, and was a creation of their minds, reflecting all the evil in their natures, and only what little good had there been developed. All their misfortunes as a nation and as individuals, arising from their errors and imperfections, were attributed to his anger, and the choicest of his blessings were identified with the misfortunes of their enemies. They clothed him with power, for the purpose of conferring upon themselves temporal blessings, on the one hand ; and of punishing their enemies on the other ; and he was feared and worshipped, only when the exercise of this power was in the direction of one or the other of these objects. Their faith in this magnified image of their own attributes, was necessarily as inconstant as their conduct was unstable. So their own writers constantly attest.

It remains to inquire, is this imaginary being—so thoroughly representing the evil, and so faintly the good, existing in that semi-barbarous people, a suitable and satisfactory Deity for the advanced period in which we live. Does *he* realize our conceptions of what should constitute that Great Being, who "rideth upon the Heaven of Heavens, which were of old." Can we in praise of such a being

as the Israelites created, honestly offer the incense of the pure worship of our souls, and declare

"Blessed be *his* glorious name forever, and let the whole earth be filled with *his* glory."

Casual readers of the Old Testament, rarely have any realization of the conceptions, which the majority of these patriarchs and prophets had of God and his attributes. They were here as far from the truth, as they were in supposing nearly every spiritual apparition to be Deity, and every spiritual communication a direct message from Him.

Some of their distorted views I will here set forth, and contrast them with the more enlightened views of the comparatively few amongst them, who existed on a higher moral and spiritual plane.

He had a local habitation—the sanctuary.—Ex. xxv, 8.

He dwelt between the shoulders of Benjamin.—Deut. xxxiii—12.

And yet

He dwelleth not in temples made with hands.—Acts xvii—24.

He rides upon horses.—Hab. iii—8.

A smoke came out of his nostrils, and fire out of his mouth, so that coals were kindled by it.—II Samuel, xxii—9.

He had horns coming out of his hand, and it was there his power resided.—Hab. iii—4.

He feared the wrath of the enemy.—Deut. xxxii—27.

He was as a man astonished.—Jer. xiv—9.

The Lord roared from on high. He roared from his habitation. He shouted as they that tread the grapes.—Jer. xxv—30.

He laughs in scorn.—Ps. ii—4.

He cried and roared.—Is. xlii—13.

He awaked as one out of sleep, and shouteth like a man drunken with wine.—Ps. lxxviii—65.

The writer undoubtedly was in this state when he penned this last paragraph.

The Lord is a man of war.—Ex. xv—3.

He swore to have war with Amalek from generation to generation.—Ex. xvii—16.

He will plead with all flesh by fire and sword, and will slay many.—Is. lxvi—16.

In his anger he persecuted and slew without pity.—Lam. iii—43.

His anger will be accomplished, and his fury rest upon them, and then he will be comforted.—Ezek. v—13.

His fury is poured out like fire, and the rocks are thrown down by him.—Nah. i—6.

His arrows shall be drunken with blood.—Deut. xxxii—42.

He became angry, and swore.—Ps. xcv—11.

The fire of his anger shall burn to the lowest hell.—Deut. xxxii—22.

He is angry with the wicked every day.—Ps. vii—11.

He was provoked to anger, and he will retaliate by provoking the offenders to anger.—Deut. xxxii—21.

He burns with anger: his lips are full of indignation, and his tongue as a devouring fire.—Is. xxx—27.

Notwithstanding all this :

He is gracious, and merciful, and slow to anger, and of great kindness.—Joel ii—

13.

Mercy and truth are his attributes.—Ps. lxxxix—14.

His judgments are upright.—Ps. cxix—137.

His mercy is great unto the heavens.—Ps. lvii—10.

He is full of compassion, and slow to anger.—Ps. cxiv—8.

Fury is not in him.—Is. xxvii—4.

Again

He was a jealous God.—Ex. xxxiv—14.

He stirred up jealousy.—Is. xlii—13.

He was jealous to fury.—Zech. viii—2.

And yet

God is Love.—I. John, iv—8.

He is good, for his mercy endureth forever.—Ps. cxviii—29.

The Lord is good to all, and His tender mercies are over all His works.—Ps. cxiv—9.

Again

He repented of the evil which he thought.—Ex. xxxii—14.

He repented that he had set up Saul as king.—I. Sam. xv—11.

He repented, or relented so often that he became weary of it.—Jer. xv—6.

He was filled with vain regrets, and it grieved him at his heart that he had made man.—Gen. vi—6.

And yet

He changeth not.—Mal. iii—6.

He is immutable. He cannot repent.—Num. xxiii—19.

He is not a man, that He should repent.—I. Sam. xv—29.

With Whom is no variableness, neither shadow of turning.—James i—17.

For known unto God, are all His works from the beginning of the world.—Acts xx—18.

Again

God tempted Abraham.—Gen. xxii—1.

But

God tempteth no man.—James i—13.

Well may such contradictory views of God's character elicit from the Apostle the incisive question

"Who hath known the mind of the Lord, or who hath been his counsellor?"—Rom. xi—34.

"And thine eye shall not pity; but life shall go for life; eye for eye; tooth for tooth; hand for hand; foot for foot."—Deut. xix—21.

Did God inspire Moses to utter such sentiments? If He did—who inspired these?

"Ye have heard that it hath been said; An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil, but whoever shall smite thee on thy right cheek, turn to him the other also."—Matt. v—38, 39.

It is certain that the same God did not inspire both these doctrines,

for they are directly antagonistic, unless God is changeable, and unreliable, and necessarily an extremely imperfect Being. I prefer to escape this conclusion, by assuming what reason and the revelations of Modern Spiritualism establish, that the writer of the first, only gave vent to the utterances of an undeveloped spirit, while Jesus in uttering the last was inspired by Divine love and wisdom.

The same spirit of error and of all uncharitableness, animated David when he wrote the 109th Psalm, which of itself justifies the papal claim to the right of excommunication. There is nothing in the sentiments and phraseology of these Papal denunciations, that is more revolting to a merciful soul, than the sentiments and phraseology of this Psalm, and so long as Protestants endorse it as inspired of God, they should not open their lips in condemnation of this practice of the Romish Church. Num. v, 21st to 24th verses, *breathe* the same spirit.

It is fearful to read a papal bull of major-excommunication. Curse upon curse, from the mouth, perhaps of a weak old man, verging upon the grave, hurled upon the head of one who perhaps conscientiously differs from him upon a question of belief. What authority can the defenders of such an atrocious act appeal to, unless it be to the precedents furnished by Hebrew prophets and priests, who set the example "In the name of the Lord."

Our Protestant clergy, are men generally born under favorable circumstances, possessing advantages of education, endowed with fair—often superior mental abilities, and fully capable of tracing ordinary visible effects to their causes, and strange indeed it is that they do not perceive the accursed fruits of mistaking the promptings of undeveloped, yes vile spirits, for the voice of a Kind Father. They forget or disregard the great truth, so well expressed by Schiller, that "A man paints himself in his gods."

The barbarous practice of duelling, of which vestiges still remain in some of the Southern States, was justified by appeals to Scripture, "An eye for eye, and tooth for a tooth," it being only necessary to quote, to silence all pious opposition.

The Old Testament justified human slavery, and naturally the strongest supporters of it were found in the churches, both North and South. How could it be otherwise, when the members were compelled by their education—not their reason—nor conscience—to stamp such words as here follow, with the impress of inspiration—as "the word of the Lord."

"Both thy bondmen and thy bondmaid which thou shalt have, shall be of the heathen that are around about you. Of them shall ye buy bondmen and bond-

maids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and they shall be your possession. And ye shall take them as an inheritance for your children after you to inherit them for a possession, *they shall be your bondmen forever.*"—Lev. xxv, 44, 46.

It also sanctioned the rights of the master over the life of his slave.

"And if a man smite his servant, or his maid with a rod, and he die under his hand, he shall be surely punished. Notwithstanding if *he continue a day or two, he shall not be punished, for he is his money.*"—Ex. xxi.—20, 21.

After reading the above and similar passages, it cannot surprise us that Whitefield, the great Methodist preacher should speak thus; "As for the lawfulness of keeping slaves I have no doubt, since I hear of some that were bought with Abraham's money, and some that were born in his house." Tyerman's Wesley, vol. 2, p. 132.

Nor is it remarkable that the American Religious Tract Society, during the existence of slavery, uniformly excluded from its publications, every sentence reflecting upon this national crime: the hideousness of which was well expressed by one who suffered, when he said: "I am one of that unfortunate race, who for more than a century was denied the ownership of our bodies, our wives, and husbands, homes, and children, and the products of our labor. We were compelled under pain or fear of death, to submit to wrongs darker than the world ever before witnessed. We were forced to silence, in presence of the infernal spectacle of our daughters being ravished, our wives violated, and ourselves sold like the beasts of the field."

Within the last few years we have sacrificed the lives of half a million of men, have crippled and deformed a hundred thousand more, have impoverished one-third of the nation, and burdened ourselves with a debt of more than two thousand millions of dollars, to demolish an institution, the main pillars of which rested upon this fatal error, of mistaking the utterances of undeveloped spirits for the commands of God.

And all these evils are justified by reference to the Old Testament: each in its turn deriving ample support from the falsely assumed declarations of Deity. If these were according to his will then, it is wrong to strive against them now, for

"He is the same yesterday, to-day, and forever,"

and what he said then must be truth to-day, for

"It is impossible for God to lie."

God never inspired an idea, never issued a command, which in the heart of an honest soul could arouse a feeling of distrust, or resent-

ment, much less of horror, and detestation. God is love—not hatred and vengeance. He is our Father—not our foe: and the mind that can conceive Him to be otherwise, is far removed from the condition in which it can comprehend His wisdom, or appreciate His love."

"Touching the Almighty, we cannot find him out. He is excellent in power and in judgment, and in plenty of justice. He will not afflict."—Job xxxvii—23.

In the main I agree with Elder Evans, when in his lecture at St. George's Hall, London, he said, "I take you down to the teachings of him that you recognize as your God—the God of Israel. I consider him a tutelary divinity, not the Almighty Creator of the countless worlds that roll in space, but a created being. A spiritual being adapted to the conditions of the people, and the minister of God unto the people, but not God himself, any more than the spiritual being that John the Revelator bowed down to worship, when he said to him, "See thou do it not, for I am thy fellow-servant one of the prophets. Nothing more."

With the evidence that pervades nearly every page of the New Testament, testifying to the abrogation—I may say repudiation of the crude, semi-barbarous Mosaic laws, it is wonderful that Christians have not long since severed these two contradictory codes of law and morals. Christ disregarded the old dispensation, and constantly strove to neutralize its effects, and here we find him directly impugning the authority of Moses and his teachings:

"Then Jesus said unto them, verily, verily I say unto you, *Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.*"—John vi—32.

This declaration of Jesus, in the most unequivocal manner denies all that I here deny, as to the divine inspiration of Moses and his teachings. At another time, speaking of the Mosaic dispensation, in that cautious manner, which prudence suggested, and even compelled, he said:

"The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi—16.

This being as I understand it, that from the advent of John the Baptist, his harbinger, the Mosaic law and the teachings of the prophets, were no longer to be regarded as binding, the gospel being both requisite and ample for that more enlightened age.

The tenacity with which modern Christians hold to the divine inspiration of the Old Testament, subjects them to the charge of idolatry. It is as Henry Ward Beecher says: "The adoration of the Church and of the Bible are both idolatrous, but if I am obliged to choose between a book—a record—and a living Church, made up of living men, interpreting God's providence, I should say, Give me the

Church by all means." I say Amen to these sentiments in so far as they apply to the Old Testament, for the Church without this as its principal authority, would not have been for ages the bulwark of bigotry and religious persecution, of slavery, and man's and woman's degradation.

If it should be said, that in the denial of divine authority for the use of the oft repeated phrase, "And the Lord said" as used principally by the Mosaic writers, we are depriving the writers and consequently the books themselves, of much of their sacred character, my reply is, God is still authority for all the truth they contain, and by this denial we remove a stumbling-block which has been a reproach to the Bible in all ages, and is more especially so in this. I contend that this result alone would compensate for all the loss; but even if it should not, the loss would not equal what is now incurred from the failure of the Church to recognize its spiritual element.

Which is better, on the one hand to correctly, though rigidly judge, as to whether God in these historic books spoke directly to man, even though we may be compelled to decide against the claim as made by these writers, or on the other hand in support of this claim, which reason and knowledge condemns, to attribute all its authority direct to Him, and ignore other spiritual agencies that in his intercourse with men, the experience of all ages proves he always employs. By the former judgment, we secure the triumph of the truth at the cost of surrendering some of the erroneous fruits of education, and at the same time, those especially of the clergy who approve this result place themselves in the front ranks of the intelligence of the age, instead of being compelled to drag and follow in its wake as too many now do. It is time modern Christians should hold as advanced ideas as Stephen the martyr, who nearly two thousand years ago, declared what Spiritualists are laboring to prove, that the law was given by angels or spirits.

Protestantism will lose nothing by placing the Old Testament upon a footing with other records; namely, upon the basis of its intrinsic merits. The world has outgrown it, and the Church in yielding it a transparently weak support, by nominally vouching for its divine inspiration, has surrounded itself with an air of duplicity that repels the majority of clear-headed, honest, earnest minds, so that the support of this class, which is of the greatest importance, is mainly lost to the Church.

"The *law* was given by Moses, but the *truth* came by Jesus Christ."—I. John i—17.

CHAPTER XXII.

THE NATURAL AND SPIRITUAL BODIES.

"There is a natural body, and there is a spiritual body."—I. Cor. xv—44.

CHRISTIANS for more than eighteen centuries, have regarded the teachings of Paul as second only in authority to those of Jesus Christ. Paul taught the doctrine of the resurrection; he also declared as in the passage quoted, that man has two bodies; one natural or physical, and the other spiritual, and he nowhere intimates nor is there any intimation in the Bible, that both shall be raised; on the contrary it is expressly declared, that flesh and blood cannot inherit the kingdom of God. If Paul's declaration be correct, that man has two bodies, and that flesh and blood cannot inherit the kingdom of God, and further, if it be true that one of these bodies is peculiarly fitted for continued spiritual existence, while the other is wholly unfitted, then it must necessarily be the spiritual body that will be raised, and not the natural or physical.

This great truth of man's possession of a spiritual body, was known by others than Paul. It was taught by ancient spirits to the early nations. The Hindoos believed it; and the Greeks incorporated it in their mythology. It is a simple truth in nature, and this spiritual body exists in every natural body to-day, as much as it will exist hereafter.

I believe the two bodies have distinct, though in reference to time coincident origins; neither proceeding from the other, but while associated in earthly existence, they to a great extent are mutually dependent upon each other, for growth, development, and the harmonious operation of their respective organisms. The food we eat, the atmosphere we breathe, the conditions that surround us, both physical and moral, our magnetic and electric relations, and every other influence that operates upon us, either physically or mentally, affects the character of the spiritual body.

Notwithstanding these direct teachings of St. Paul as to man's possession of two bodies, when Spiritualists declare the same thing; with what incredulity it is received by the Protestant Church. Though with this fact admitted, nearly all the difficulties in the way of accounting

for the apparitions of the Bible are removed, theologians still refuse to accept Paul's declaration as substantially true, and view these spiritual bodies, much as Drew does in his *Essay on the Soul*, when he says, that the soul, the immortal part of man, "is immaterial, having neither length, breadth, nor thickness, occupies no space, and has neither interior nor exterior surface." In other words, the spiritual body is a myth—a nothing—and yet they teach that it is capable of, and destined to, either the highest enjoyments or to endless misery. A myth—a nothing, according to every test that science and theology can apply, has yet faculties like a god to appreciate and enjoy celestial happiness, with an entity of being that will endure forever.

If a man live hereafter, it would seem necessary that he should retain the memories and feelings that characterized him here, else wherein lies the benefit to him of the experiences of this life. If he retain these memories and feelings, he must retain the faculties of mind, upon the exercise of which they depend for existence. If he possess faculties, he must have corresponding mental organs, and if organs, an organism, so that we come inevitably to an organized being; not a mythical but a substantial existence; something, not nothing, and no matter what it be termed, it cannot be denied that Paul's definition "spiritual body," is truthfully descriptive.

All spirits agree in stating, that their spiritual bodies are of the same general form and feature as their earthly; complete in every member and organ; in the main subject to like emotions, feelings, and desires, and like us requiring food for nourishment. Sublimated nerves convey impressions to their brains; and sublimated blood circulates in their veins.

If this be true of disembodied spirits, it must be equally so of embodied spirits, as no new faculties, organs, or functions, are imparted to the spirit by the change called death. They stand in spirit-life, as they stood before entering that life, excepting the gain of their freedom from the enthrallment of their earthly bodies.

The gross, unspiritual doctrine of the final resurrection of the physical body, is clearly set forth and emphatically endorsed, in the *Confession of Faith* of the Presbyterian Church, chap. xxxii., sec. ii.

"At the last day, such as are found alive shall not die, but be changed, and all the dead shall be raised up with the *self same bodies, and none other*, although with different qualities, which shall be united again to their souls forever."

This is a strictly material view of the resurrection, and in it the spirituality of Paul's teachings is entirely unrecognized, and it is not surprising that orthodox churches should still adhere to this inter-

pretation of those teachings, for "neither can they know them, because they are spiritually discerned."

The doctrine, that the dead shall be raised at the last day, involves the necessity of believing, that their souls are either bound to the atoms of their bodies and dispersed through nature, or that they exist in some indefinable state, where they are destitute of those "qualities," which the Confession of Faith declares "shall be united again to their souls." In other words, devoid of all capacity for active enjoyment, and incapable even of adoration : a spiritually fossil existence ; an ethereal something ; and yet the upholders of these incongruous doctrines, will seriously descant upon Moses and Elias, appearing to and conversing with Jesus on the mount, when others also saw them, and fail to perceive how impossible it would have been, for these dead prophets to thus appear and converse, if they were in the vague, spiritually hybernating condition, that their theory of the resurrection necessitates. The resurrection of the dead, and that of the natural body, are very different processes, but have been generally confounded. The first takes place at the moment of death, through the release of the spiritual body from its tabernacle of clay, and if this fact be accepted, there is no room left for the belief in the resurrection of the atoms of the physical body.

On every hand, unconsciously to themselves, great spiritual truths are being enunciated by speakers and writers, who would repel with incredulity, the suggestion that they received them from the spirit-world. Thus Victor Hugo says, what we know to be true :

"The soul is the reality of our existence. To speak accurately, the human visage is a mask. The true man is that which exists under what is called man. If that being which thus exists, sheltered and secreted behind that illusion which we call flesh, could be approached, more than one strange revelation would be made. The vulgar error is, to mistake the outward husk, for the living spirit."

And St. Bernard, in a moment of inspiration thus apostrophizes this outward husk. "Thou hast a noble guest O flesh !" and I would add, so noble that the qualifications of the entertainer should be more carefully attended to, so that at all times the welfare of the guest should be insured.

Does the appearance of spirits when seen by mortal eyes, strengthen or weaken this claim for spiritual bodies ? We know that many times, as related in the Bible, when angels or spirits were seen, their appearance was so natural, that they were often mistaken for flesh and blood. They sometimes handled and moved substances, and conversed audibly. These acts imply organs, and an organism.

The angels who knocked off the chains or bands of the imprisoned apostles, and opened the doors and gates, and led them forth, must have been in some manner, organized and substantial living beings, not myths.

Dr. Kerner says of the Seeress of Prevorst; "When she saw people who had lost a limb, she still saw the limb, attached to the body; that is, she saw the nerve-projected form of the limb, in the same way that she saw the nerve-projected forms of dead persons," or apparitions.

Spirits are also clothed. Probably no one who believes in the existence of spirits, doubts this. What is clothed, unless it be a form of substance; and if such a form, can it be internally a vacuum? Is it not more probable that this external form conceals organs, that are necessary to the existence of the being? If the spirit in the next life bears the human form, why not possess all the human organs? A miracle will have to be supposed, in case the one is retained and the others not; and as no possible necessity, so far as we know, can exist why the form should be perpetuated, and not the organs, the necessity for a miracle is a pure assumption, and the possibility of the miracle equally so.

When Jesus was transfigured in the presence of the three disciples, Matthew relates, that "His face did shine as the sun, and his raiment was white as the light." And Mark in his relation of this event, says:

"And his raiment became shining, exceeding white as snow." Of the angel, when he appeared to the two Marys, as related in Matt. xxviii—3, it is also said: "His countenance was like lightning, and his raiment white as snow." In Luke xxiv—4 it is said: "Behold two *men* stood by them, in shining garments." So natural was their appearance, that in relating the circumstance, the writer calls them, men.

To the Seeress of Prevorst, happy spirits always appeared with bright countenances, and in long, loose, shining robes, with girdles around the waist. My daughter appeared to me in such a robe, as did also my sister. So the spirit arms that appear at Moravia, are clothed in linen, so pure and fine, that it may be said to be "shining, exceeding white as snow." And yet material walls are no obstacle to the passage of spirits, any more than they were to Jesus, when he appeared to the disciples, as related in John xx—26. "Then came Jesus, *the doors being shut, and stood in their midst*, and said, 'Peace be unto you.'"

Spirits, excepting the most degraded, are not only superior to matter, in degrees of perfection, and beauty, but in respect to power, and they pass through what we term solid matter, as we pass through the

atmosphere and water. Matter is but the servant of spirit. If spirits were not able to pass through material substances, how could the spirit of a man escape, whose body while yet living, had been immured in the grave? How about those who while living, have been enclosed within walls of masonry? And how do our spirits escape from our own bodies at death, unseen by those around?

Once admit that there is a material and a spiritual world, and that we have material and spiritual bodies, and we must necessarily concede that man in his two-fold capacity, is fitted to live, and is now living in both worlds. If he possess a spiritual body, it must have functions and organs, and these can only be exercised surrounded by the conditions of spiritual existence. Every man then has two present existences, and in one of these he is now in spirit-life, as truly as he will hereafter be, so far as mere spiritual existence is concerned. Man must in this spiritual existence, be in relation with other spiritual beings, just as in his physical body, he is in relation with other physical beings. The spiritual body must be nourished with spiritual aliment; must breathe the spiritual atmosphere; must possess faculties of mind, and spiritual senses; and be able to take cognizance of spiritual things; and of other human, though disembodied spirits. Of this he would be continually sensible, could the spiritual brain impress the knowledge and experiences of its own spiritual life upon the physical brain; but the latter is so constantly impressed, and engrossed, by material things, that it is not in harmony with spiritual things, and the former fails to reflect these impressions, so as to be realized by the external consciousness. This is the general rule; but there are persons who are so constituted, that ordinarily, or at least at certain times, they are conscious of their relationship to the spirit-world, and to disembodied spirits, and their external brains receive and realize, the impressions of spiritual things.

I believe that the teachings of the New Testament, if received with due regard to the spiritual element pervading them, will be found to always support, and never conflict with these views. These are the teachings of spirits to-day, and I have no doubt of their literal truth, fully believing that man while in the flesh, is spirit as truly as he ever will be; as truly as any disembodied spirit; and herein lies the difference between the formal orthodox Christian, and the Spiritualist, that while the latter can in all his relations, view man as a spirit, the former imbued with theological materialism cannot; and when we assert that spirits in the flesh, can have communion with spirits out of the flesh, he rejects the idea: the material medium, through which

only his material eye can view spiritual things, preventing his perception of the spiritual existence beyond.

All that constitutes *the* man, is his spiritual body, animated by God's Spirit. The physical body is no more the man, than the shell is the nut; and when Modern Christian believers can be brought to realize this great truth, they will have less difficulty in perceiving, how spirits while in the body, can often communicate with friends out the body; and in some instances, even with the spirits of friends yet in the body.

From the knowledge I have been able to gain, from the teachings of spirits generally; from communications personally received from them; and through my investigations and reflections; certain opinions have taken form and shape in my mind, regarding the constitution and relationship of the spiritual and physical organisms of man; the relations of matter and spirit; and the origin of the human soul; which I will here briefly set forth. I do not here attempt to support these opinions, with a tithe of the evidence and arguments that can be adduced, the limits of this work not admitting of it, but I hope at some future time, to be able to treat this subject more at length.

I believe that Spirit, Soul, or Essence, pervades the Universe—all space and all matter—the atmosphere we breathe—every animate and inanimate form; and every atom and aggregation of atoms, that constitute our earth, and the various orbs that move in silent majesty through the trackless regions of space. Man is but an atom of one stupendous whole, but through this All-pervading Spirit, he is in relation with every other atom, which enables him to appreciate the harmonies of the Universe.

The elements of wisdom and knowledge pervade the whole, and all we consider as original in thought or aspiration, inflows from this Boundless Ocean, either directly, or mediately through the mental organism of another spirit, and all intelligence in man and animals, is but an expression of this Divine Spirit through their respective organisms. This All-pervading Spirit is the source and repository of all wisdom and power—all force—of all life and motion, and of every spiritual and moral element. It acts upon, and finds expression through all matter, gross and sublimated, and its manifestations are apparent or otherwise, in proportion to the refinement and perfection of organization of matter.

Through the unceasing operation of Spirit, matter is ever progressing. This Spirit is the Essence or Soul of all things—that which we call God—in whom we live; move; and have our being.

Man is constituted of,

- 1st. A Physical body ; composed of physical matter.
- 2d. A Spiritual body ; composed of sublimated matter.
- 3d. A Spirit ; Soul ; or Essence.

The physical body has capacity for, and is actuated by that degree or amount of spiritual force, which is necessary to maintain life, and for the exercise of its processes and functions ; including those of the brain.

The spiritual body has capacity for, and is actuated by, that degree or amount of spiritual force which is necessary to maintain its life, and for the exercise of its processes and functions : the life of the spiritual organism in spirit-life, corresponding with that of the physical organism in earth-life.

The human spirit, soul, or essence, is that elementary portion of the All-pervading Spirit, which is more immediately associated with the spiritual organism, as spirit is associated with all material and sublimated matter. Man, strictly speaking, has no entity of soul, or essence. This entity consists in his possession of a spiritual body.

To this extent only is spirit inborn in man, and the portion of the Infinite Spirit thus in close and special relationship with the spiritual organism, is his spirit proper ; and is also in perfect relationship with the Boundless Ocean of Inspiration, whose tides flow in upon our being. From this latter is derived all the wisdom, knowledge, and love, which is in harmony with his mental and moral structure and which he is capable of receiving and appreciating, and these influences are transmitted through the associated material brain, to the extent its organization and conditions admit.

There is properly only one Spirit—the Supreme—and whatever may appear as individualized spirit, or essence, is only a fractional part of Him, for “ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.”—I. Cor. iii—16. All other individuality pertains exclusively, in spirit-life, to the spiritual body, and in earth-life, to both the spiritual and physical bodies.

Thus man's entity and individuality, do not proceed from the spirit, but from the spiritual organism ; otherwise the Universal Spirit would admit of division and segregation—an impossibility. Matter varies according to its degrees of refinement, and the association of its particles. The same perfection of spirit is associated with gross, as with refined matter, the only difference being, that Spirit is in closer union or rapport with refined than gross, and can more readily express itself through the former than the latter. Thus it is that the spiritual organism, which admits of a freer, more perfect expression of spirit than

gross matter, constitutes the entirety of individuality in the spiritual man, and the real man, notwithstanding the generally received opinion to the contrary, is the spiritual body, and not the spirit proper, as this is an undivided, unsegregated portion of the Infinite Spirit.

The manifestations of Spirit, being of a higher or lower order, according to the greater or less perfection of the organization, upon and through which it operates, we find that through the organs and machinery of animal life, it sustains the functions and processes of that life; and through the organism of the human physical brain, immediately through the spiritual brain, it manifests those higher powers which that brain alone is fitted to display, and thus gives rise to the intellectual, and moral faculties—the power to comprehend and judge—constituting the intellect of man.

The spiritual brain is the laboratory of thought, attracting its elements from the vast Ocean of Spirit in which it exists. The thinking principle, is the spirit in association with the spiritual brain, and the latter moulds and shapes the influence, so that when expressed in spirit-life, it bears the stamp of the spiritual brain, and is characteristic of the individual; but when the spiritual brain is conjoined with a physical, as in mortal life, it has in turn to express itself through the latter, and this further changes and moulds the influence, and it appears in the form and mode of expression of ideas, and sentiments, and in actions, that characterize the individual in earth-life. Thoughts are measured by the channels through which they flow as a river is measured by its banks.

The physical brain does not think; it does not of itself exercise intellectual functions. It is simply the physical double of the spiritual, having corresponding organs, and it stands as the material medium through which the spiritual brain, and the action of its organs are reflected, and through which impressions from the external world are received, and presented to the mind. It is a medium of communication more or less perfect. In some it readily receives and transmits, nearly correctly, the impressions made upon it by the spiritual brain; while in others, nearly all that comes through it partakes of the peculiarities of the imperfect physical organization, and is correspondingly imperfect; and while impressions from the external world, made upon the physical brain when in a wakeful and normal condition, are always transmitted to the spiritual, the impressions of the spiritual brain are not always communicated through the physical, as many of them are beyond its capacity to receive—its materiality being too gross, for the necessary affinity to exist. The physical brain, in its highest condition, may be said to be the mirror of the spiritual

brain, and it holds the same relation to the external senses, that these do to external things.

No atom of matter exists in the vast Universe, without being linked with, and vivified by its equivalent of spirit. In low forms of matter, the manifestations of spirit, and life, are not discernable to our senses; but as we ascend through the vegetable, to the animal kingdom, we perceive them wherever we turn our attention; and in man, the most perfect of living beings, we perceive them in the highest degree.

The efforts of nature, from her first creation of the lowest forms of life, through the successive stages of progression, have been directed to the elaboration and perfecting of man's spiritual body. This is the culmination—the flower—that crowns nature's efforts to elevate materiality to the spiritual plane. It is the highest and most perfect embodiment of matter; and in the condition, in which it constitutes the organism of the elevated spirit, is in close affinity with the Great Essence, or Soul of all things.

The ultimate purpose of nature in regard to man, being the formation of the spiritual, and not the physical body; the change by death is necessary to free the former, so as to enable it to enter upon its final state of existence; but death thereafter, being no longer necessary, we will no longer be subject to it. Death is only a necessary incident, in the progress of man toward his immortal destiny. In view of this evident design of nature, and of nature's God, that man's spiritual body shall be the culmination of her efforts, her crowning work, it is not reasonable to suppose that he can fail of immortality, unless we assume that she failed in her purpose, and that God's wisdom and love are insufficient for our preservation.

We will now inquire, what is the origin, and what the means of growth, of the spiritual body. This body is endowed with an organism corresponding with the physical; an active, living organism, while yet associated with the physical body. As the physical organism is obviously concerned in the development of the fœtus physically; is it not reasonable to conclude, that the spiritual organism, is equally concerned in the development of the fœtus spiritually; and that both organisms are also equally concerned in the quickening, one of the physical, and the other of the spiritual elements of the embryo itself. It is reasonable to believe that both these systems are equally concerned in the generation and development of the fœtus, and that conception is thus double. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."—John iii—6.

That this is the correct view, and that the spiritual body must have

an origin as independent as that of the physical, would seem to be quite undeniable, when it is considered, that a child born without limbs, or deficient in certain members, or organs, still has them perfect in the spiritual body.

From the moment of conception, the fœtus derives its nourishment and elements of growth from the system of the mother: the physical system of the mother supplying nourishment to the physical system of the fœtus; while the spiritual system of the mother—having every organ and function of the physical—supplies nourishment and strength to the spiritual system of the fœtus or child. The maternal physical, and the maternal spiritual systems, should respectively and equally contribute to the nourishment and development, of the physical and spiritual growth of the fœtus; and if either fail to properly perform all its work, the child is correspondingly stunted in its growth, physically or spiritually. Thus many children are born robust and healthy physically, but whose spiritual natures are weak and sickly. Many outgrow this condition; their spiritual natures gathering strength and vitality from the time of birth; while others seem to have been starved by the spiritual system of the mother, and no sufficient foundation laid for subsequent spiritual growth, while in earth life. Thus idiocy, and the different low forms of mentality are accounted for.

On the other hand, many children are born, whose spiritual bodies have been nourished, while their physical bodies have failed to receive the proper nutrition, from the maternal physical system; and the result, is a disproportion between the development of the body and mind, the latter being said to be prematurely developed, and compared to the body this is the case, as will generally be perceived in the weakness and delicacy of constitution, that so often accompanies this development of mind. The fact is, the spiritual body of such a child being duly developed, while its physical body is yet behind in its development, the mind is less fettered by the material body, than in ordinary cases, and exhibits its powers more clearly than in ordinary individuals. It is hardly necessary to state, what all now know, namely; that if we permit such a brain to be exercised to its full bent, there is danger of serious consequences, as the physical body is not yet capable of bearing its part in the common duties and labors of the two. In these cases also it will be observed, that as the physical body is cultivated, the mind assumes a more healthy tone, and if the treatment be successful, the individual gradually assumes both physically and mentally, the usual conditions of a healthy person.

The law of progression governs all these cases. Both bodies should progress *pari passu*; but from the want either of physical

or spiritual nourishment, the corresponding nature lags behind, and thus inequality ensues.

While in the mortal form Spirit not only operates upon the spiritual body, but through that also upon the physical; but at death, the latter no longer being in magnetic relations with the spiritual body, reverts to the condition of inanimate matter, and thereafter is endowed only with that degree of unindividualized spirit, that pertains to all gross matter. Hence decomposition and recombination in new forms.

To sum up; Spirit, Soul, or Essence, pervades the Universe. Mortals have two bodies, animated by component, but fractional parts of this Universal Spirit. The inner or spiritual body, resembles in general features the outer or physical, and exercises its own proper functions while in mortal life. Both bodies are material, differing only in degrees of refinement. Man has no entity of soul or essence; his entity consisting in his possession of a spiritual body. The spiritual brain, and not the physical, is the laboratory of thought—the seat of the mind. The ultimate purpose of nature in regard to man, is the formation of his spiritual, not his physical body. All matter exists in association with Spirit, and is governed by it. The human germ, or embryo, is both material and spiritual, and the dual systems of each parent, are concerned in the act of generation, and in conception, and the dual maternal systems are both concerned, in supplying the corresponding fœtal systems with the elements of growth. Should the physical system of the mother, fail to afford proper nourishment, the child will be physically weak. And should the spiritual system fail to afford suitable nourishment, the child will be mentally weak, or even idiotic. At death, the spirit in association with the spiritual body, no longer exercising its preservative power over the earthly body, the magnetic relations between the two being severed, the latter becomes subject to the processes of decomposition, and its elements are dispersed and enter into new combinations.

This theory of the nature of the soul, removes much of the difficulty in accounting for the identity in thought, feeling, and will, of the magnetizer and his subject. The principal difficulty heretofore, has arisen from erroneously assuming, that each individual possesses a soul existing as an entity, independently of the spiritual body, and it has been an inexplicable mystery, how one person's physical and mental organism can be so perfectly controlled by the will of another. But if these views are correct, we can understand how the stronger more positive will of one, can control the spiritual organism of another, in whom this will force—which is in itself spiritual force—does

not act with equal energy, by directing its own current of spiritual force through the more passive spiritual brain, and thus temporarily substituting its own, for the current of spiritual force which ordinarily flows through that brain. The force thus flowing into it, intermediately through the brain of the magnetizer, impressing upon it his own ideas, feelings, and peculiarities of mind. The two organisms are here like the two strings of a harp, when one is touched the other vibrates in unison.

These remarks equally apply to the control of a medium's physical organism, and to impressions made upon his mind by a disembodied spirit ; the principle being in both cases identical.

This theory is at variance with the doctrine of the pre-existence of the soul, and necessarily so, with the heathenish doctrine of re-incarnation.

As to the proposition ; that all which has a beginning must have an ending, and therefore that the human soul must, with the origin this theory ascribes to it, also have an ending ; my answer is, that the spiritual body is the immortal part of man : that matter in itself is eternal ; and in its progress it is ever tending to combination and arrangement in outward form ; and decomposition, and disintegration, are only necessary incidents or events in the progress of matter, and arise from the fact, that in no material, visible form, has the ultimate object been attained, and it only can be attained through these successive processes. But in the perfected spiritual body, matter has reached its perfected form and condition, and is thenceforth beyond all change. The eternal principle of matter here asserts its sway, and the incident of change, or decomposition, no longer attaches to it : it has passed beyond.

CHAPTER XXIII.

MATERIALIZATION OF SPIRIT-FORMS.

"I have also spoken by the prophets, and I have multiplied visions, and used *Similitudes by the ministry of the prophets.*"—Hosea, xii—10.

THE definition of the word "similitude" as given by Webster, is "The state of being similar or like ; resemblance ; likeness ; as similitude of substance."

"Let us make now man in our image, man
In our similitude."—*Milton.*

Another sense in which the word is used as mentioned by Webster, is, "The act of likening one thing to another ; fanciful or imaginative comparison ; simile."

In cases like this where a word has different meanings, it is a well-established rule to adopt the one that the context suggests, instead of arbitrarily adopting another, which fails to agree with or support the general meaning of the text. Upon these grounds we here adopt the first definition of Webster, as applicable to the word similitude, as used in the passage in Hosea.

In this passage three distinct phases of spirit-power are enumerated. The first is speaking under control, or by impression ; the second, perception of visions ; and the third, the use or production of similitudes by the ministry—or agency—of the prophets—or *mediums*. What is here supposed to be God, proclaims what he has done to demonstrate his power, and speaks of these three modes of manifestation, the first of these—speaking by the prophets—embracing all modes of expression by the use of similes and figures, fanciful and imaginary, and necessarily precluding the idea that the term "similitude" can here apply to any form or figure of speech, and it compels us to accept the other and only remaining meaning, namely a "similitude of substance." This interpretation of this portion of the passage, makes it a declaration of a distinct mode of manifestation of spirit-power, differing in character from the other two modes, and yet worthy of being classed with them.

That this is the correct view, is further evident from various other passages, as in Num. xii—8, where it is said :

"With him will I speak mouth to mouth, even apparently, (*or visibly*) and not in dark speeches, and the *similitude* (*or likeness*) of the Lord shall he behold."

Again in Deut. iv—12 we read :

"And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words, *but saw no similitude*, only ye heard a voice." And again in Dan. x—16, it is said ; "And behold one *like the similitude of the sons of men* touched my lips."

The word *similitude*, as used in these different passages, evidently means an appearance, a likeness, something visible, and in Hosea it is declared as before remarked, that these *similitudes* of substance were rendered visible through the agency of the prophets ; probably as they are to-day through the passive agency of such mediums as Mrs. Andrews ; Mrs. Hollis ; Dr. Slade ; etc.

It remains for us to inquire into the precise character of this class of manifestations, and the means used in their production. Before the advent of Modern Spiritualism, it would have been a very difficult task to satisfactorily prosecute this inquiry, but with the light we now possess this difficulty is nearly removed. There can be little doubt, that as all, or nearly all other modes of modern spirit manifestation were then known, to both spirits and mortals, the processes of materialization of spirit-forms were also known, and were means used by spirits to render themselves visible to mortals, as they are to-day.

That spirits at that time did in many instances materialize portions, or the whole of their spiritual bodies, is evident also from the many cases related in both the Old and the New Testaments, in which they possessed the sensible qualities of material substance, as where the angel or spirit wrestled with Jacob. To do this the spirit must have been perfectly materialized. See Gen. xxxii—24. And Daniel as related in Dan. ix—21, was touched by a spirit : this implies materiality. Then again in Dan. v—5 it is said : "In the same hour came forth fingers of a man's hand, and wrote."

Jesus also was materialized when he showed the disciples his hands and side, as related in John xx—20, and in verse 27 we are told, that

"Then saith he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my side."

It will not be a sufficient reply, that this was a miracle and therefore not a case to be cited in evidence, for hundreds of similar cases of materialization have occurred, and are occurring in these

In Ezekiel ii—9, we find a materialized "roll of a book," or manuscript was presented to Ezekiel by an angel, and "it was written within and without," and in Joshua v—13, it is said that he saw and conversed with a spirit with a drawn sword in his hand. David also, as related in I. Chron.—xxi, saw a spirit similarly equipped, and in Amos vii—7 it is said :

"And behold the Lord (a spirit) stood upon a wall made by a plumbline, *with a plumbline in his hand.*"

Here the plumbline, like the swords seen by Joshua and David, must have been materialized to render it visible, and the spirit must have been materialized in order to hold it.

When angels or spirits appeared as related in the Bible, their garments are not generally described, but in the few instances in which they are, it is noticeable that while in the Old Testament the description of them is often characterized by the Oriental tendency to exaggeration, representing them as appearing in strange and often grotesque garments, and often as strangely accoutred ; in the New Testament spirits are more usually, though not always, described as clothed in white shining robes, indicative of a more advanced state. In the Old Testament and in Revelation, the description embraces a variety of styles of garments, and proves the power of spirits to clothe themselves according to their will—a fact that the manifestations of Modern Spiritualism demonstrate.

Thus Samuel appeared to the woman of Endor, "covered with a mantle," while in Dan. x, we read that he saw a spirit "clothed in linen, whose loins were girded with fine gold." And at Moravia I saw a spirit whose hand was decorated with numerous rings set with precious stones, with a massive bracelet also set with brilliant gems, ornamenting her wrist.

And not only do spirits appear differently clothed, but the same spirits appear differently at different times, as Jesus did to his disciples after his ascension, for we are told by Mark, Chap. xvi.—12, "After that he appeared *in another form* unto two of them."

It is incomprehensible to many, and not easily to be explained, how spirits are able to show themselves in forms and apparel, precisely like those in which they appeared in earth life. A spirit through Mrs. Conant, of Boston, explained this matter so sensibly, that I here quote his words. He said :

"It is properly speaking a psychological process. For instance ; the returning spirit on coming in contact with earthly matter, with minds dwelling in material bodies, becomes immediately vividly impressed with its last sense of the conditions of earthly matter, through

which it lived. They are all distinct to it in memory. Its dress ; its general appearance ; the incidents connected with them ; all are clear to it. By the process of intense outward thought concerning any one object, spirits are able to clothe themselves according to whatever objective form they may desire to assume. Your mother remembers how she dressed, in what manner she wore her hair, during the last weeks, days, or hours, of her life. She knows she will be remembered most distinctly, most satisfactorily, by those who remain, if she can assume that objective form, so all she has to do is to fix her mind upon the picture she wishes to weave out of your atmosphere. By intense outward thought she clothes herself just as she wishes. It is a psychological, common process, which all spirits thoroughly understand. Even little children are acquainted with it."

At Moravia, at one time, I saw an arm projected from the aperture of the cabinet, which with the hand, was fully three and a half feet in length. It remained in view, in free motion, for a time sufficient for all to observe and remark upon it. Its enormous length and size startled all present.

The following explanation of the means used by spirits to materialize their forms, was also given by a spirit.

"In order to produce visible forms for spirits, we must have proper atmospheric conditions, and suitable mediums, and a portion of the process must be performed in the dark ; light being a disintegrator. Under proper conditions, with a good and harmonious circle, and with the instructions we can give, we shall be able to make forms for ourselves that will be much more permanent, and will resist for a time the disintegrating influence of light.

"The basic magnetic and electric elements, which we use for making the pabulum with which we cover our forms, are drawn from the atmosphere in a darkened place, hence in all ages spirits have been enabled to appear more distinctly at night. In order that this pabulum may be used without too much injury to the spirit, we should have the magnetism of a circle, and of one or more mediumistic persons, from whom we draw certain elements which still retain their vitality. We are thus enabled to vitalize our pabulum, so that it resembles the cuticle and hair of the human body, and the spirit who is thus surrounded, becomes so similar to a human being, that you cannot detect any difference. In drawing these elements from our mediums, the process is often exhaustive, and there are certain elements which are only borrowed and must be returned, and this explains the fact that if a portion of the spirit materialized be stained

by any colored substances, the stain will be transferred to the same portion of the medium's body with the elements that are returned."

The elementary substances that spirits gather from human organisms, and which they use to render themselves visible to us, is furnished in variable quantities and quality by different individuals, and at different times. Under very favorable conditions, they can materialize the whole or large portions of their forms, while under conditions less favorable, they may be able to render objective and tangible only a hand, or even a single finger. For these reasons, their success must vary with each effort, as we find it does.

I have a lady friend, a Mrs. A—— who sat with Dr. Slade for the purpose of seeing her materialized son. She possessed a positive influence—partly arising from her anxious desire to see this spirit—which prevented him from manifesting so as to be recognized by her. After her fourth séance she was succeeded by a gentleman—a relative of mine—who is more passive and mediumistic, who expected to see his spirit-wife; when the son of this lady appeared at the aperture as naturally and distinctly as when in earth-life, and Dr. Slade was highly gratified, and requested my friend after the séance to describe the appearance of the spirit to Mrs. A——, who had not yet left the house, to prove as he said, that when he told her at the sitting what he had seen, he had not misrepresented. My friend complied, and from his description the lady was satisfied that it was her son who had appeared.

In sitting with the best mediums for materialization, the manifestations often fail to occur. It is so with Home, Slade, and Mrs. Andrews, and no doubt with others. A medium is as necessary for these manifestations, as an electrical machine is for the display of electrical phenomena in scientific circles, and both classes of phenomena are dependent upon certain conditions, the presence or absence of which insures success or failure.

Mr. D. D. Home, the celebrated medium, in his testimony before the London Dialectical Society as published in their *Report on Spiritualism* p. 190, said:

"I have seen a pencil lifted by a hand to a paper, and write in the presence of the Emperor Napoleon. We were in a large room; the Salon Louis Quinze. The Empress sat here—the Emperor there. The table was moved to an angle of more than forty-five degrees. Then a hand was seen to come: it was a very beautifully formed hand. There were pencils on the table. It lifted, not the one nearest, but one on the far side. We heard the sound of writing, and saw it writing on note-paper. The hand passed before me and went to

the Emperor, and he kissed the hand. It went to the Empress. She withdrew from its touch, and the hand followed her. The Emperor said: 'Do not be frightened—kiss it,' and she then kissed it. It was disappearing; I said I would like to kiss it. The hand seemed to be like that of a person thinking, and as if it were saying, 'Shall I?' It came back to me and I kissed it. The sensation of touch and pressure was that of a natural hand. It was as much a material hand seemingly as my hand is now. The writing was an autograph of the Emperor Napoleon I. The hand was his hand, small and beautiful as it is known to have been. The Emperor of Russia, as well as the Emperor Napoleon have seen hands, and have taken hold of them, when they seemed to float away into thin air. The hand was like alabaster."

In an article contributed to *Appleton's Journal*, in 1870, by Rev. Dr. Bellows of New York, entitled, "Sittings with Powers the Sculptor," from which I have already quoted, he reports Mr. Powers as saying:

"These spiritualistic phenomena have always interested me, although I have never been in the least carried away by them. I recollect we had many sésances at my house and others, when Home was here. I certainly saw, under circumstances where fraud, or collusion, or prearrangement of machinery was impossible, in my own house, and among friends incapable of lending themselves to imposture, many very curious things. That hand floating in the air, of which all the world has heard, I have seen. There was nothing but moonlight in the room it is true, and there is every presumption against such phenomena under such circumstances; but what you see, you see, and must believe however difficult to account for it. I recollect that Mr. Home sat on my right hand, and beside him there were six others, round one half of a circular table, the empty half toward the window and the moonlight.

"All our fourteen hands were on the table, when a hand delicate and shadowy yet defined, appeared dancing slowly just the other side of the table, and gradually creeping up higher, until above what would have been the elbow, it terminated in a mist. This hand slowly came nearer to Mrs. — at the right side of the table, and seemed to pat her face. 'Could it take a fan?' cried her husband. Three raps responded, 'Yes,' and the lady put a fan near it which it seemed trying to take. 'Give it the handle,' said the husband. The wife obeyed and it commenced slowly fanning her with much grace. 'Could it fan the rest of the company?' some one exclaimed; when three raps signified assent, and the hand passing

around, fanned each of the company, and then slowly was lost to view.

"I felt on another occasion a little hand—it was pronounced that of a lost child—patting my cheek and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch. Many other similar experiences I have had. It is interesting to know that the effect is not to create supernatural terrors, and morbid feelings. My children who knew all about it and were present, never showed any signs of trepidation, such as ghost-stories excite in sensitive and young brains."

The substantiality of these hands, is not any more a matter of surprise than that of the hands of the angels spoken of in Gen. xix. It is there said that two angels (or spirits) came to Sodom at even, and Lot pressed them to visit his house, and when the men of the city surrounded it, and threatened to break into it, when Lot had gone out to dissuade them, the angels "put forth *their hand and pulled Lot into the house* to them, and *shut the door*," and in the morning "while he lingered, the *men (before called angels)* laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters." The hands of these angels evidently must have been substantial and probably were materialized through the mediumship of Lot, or some of his family.

Mrs. Hollis of Louisville, Ken. is a lady possessing pre-eminent mediumistic qualities for materialization of spirit-forms. Her power is of more recent development than that of Mrs. Andrews of Moravia, and I here take from the *Washington Capital* of Sept. 28, 1872, an account of the materializations at one of her sêances in Cincinnati, where were present three well-known gentlemen, two of these, Messrs. Piatt and Plympton being of the editorial fraternity—the former of the above-named journal, and the latter of the *Cincinnati Commercial*; the third gentleman being Hon. William M. Corry, equally well known as a lawyer of standing in Cincinnati. The account of the sêance was written by Mr. Piatt in a facetious vein, through which here and there an earnest spirit crops out.

"I was sitting," says he, "in the editorial room of the *Commercial*, talking to one of its versatile editors who answers to the name of Plympton, and who ought to be known throughout the country as one of our most accomplished journalists, and who is known to a wide circle of friends as the best sort of a fellow, when William M. Corry, late of the *Commoner* and Kentucky Resolutions, and now for all time the most brilliant conversationalist ever endowed with breath,

came in and immediately opened a conversation concerning a message that he had received the night before, from his grandfather, long since deceased, and quite forgotten." "There has always been something extremely ludicrous to me in the spiritual business. At best it seemed a sort of rat-hole revelation, and an unseemly attack on furniture." "I soon discovered however that my two friends were in earnest, and not in a frame of mind suited to joking. They went on to tell me—first one and then the other—of the wonderful things they had witnessed at a Dr. Wolfe's, on Smith Street, in the presence of a medium called Mrs. Hollis of Louisville, Kentucky. I was of course interested, and when invited to accompany them that night to a seance at the house of said Wolfe, under the direction of the said medium, I readily assented."

"At eight o'clock we were at the house of the doctor, a charming residence in Smith Street just out of Fourth. I was introduced to Mrs. Hollis, quite a handsome, dark-eyed brunette, weighing about a hundred and forty, and some thirty-five or forty years of age. I found her quiet and unassuming, and rather diffident. Aside from her personal attractions, the chief characteristic that impressed one, was the exceedingly frank and honest expression of her face. A judge of human nature would dismiss all suspicion of fraud, after taking one good look at her kind, gentle countenance.

"We were at once conducted through a long porch to the rear building, where between the library and laboratory, the doctor had erected for Mrs. Hollis what was called the cabinet. It consisted of a partition run across one end of the small room, in the centre of which was a door, and in the centre of the door a circular opening ten inches in diameter, and about four feet from the floor. This aperture was covered with black cloth, while on the outside lay a slate with a minute slate pencil upon it. The doctor made us examine the walls and floor, to satisfy ourselves that there was no machinery about, while in the cabinet there was nothing but a common chair. Into this cabinet went Mrs. Hollis, but before so doing the doctor blackened the palm of her right hand. The door was closed, fastened on the outside, and we sat down to the rattle of a large music-box that had borne about as much music in it as a tin pan covering an insane bug. The gaslight shone through in a dim way from the adjoining rooms, on either side, and we sat watching that dark spot upon the door, like three terriers gazing into a rat-hole.

"In about ten minutes a delicate white hand appeared, that seemed to waver and flicker before us and then disappear. As it went down it seemed to melt into darkness. Directly the hand

came back and went out as before. The third or fourth time it seemed to grow steadier, reached out, seized the pencil, and wrote something with easy rapidity. It then opened so as to show the white palm and disappeared. The doctor seized the slate, and we all rushed into the other room to read this message from the spirit-world. It was to the effect, that some fighting character felt certain that he could whip somebody a second time. I thought the message was addressed to me, and so said, with the opinion to the ghost that it couldn't be done; but it turned out subsequently to have been addressed to Mr. Corry, from a venerable defunct, who, in the remote ages of Cincinnati had thrashed his (William's) grandfather, and unwilling to clasp hands over the bloody chasm, was prepared to fight again.

"This message with the subsequent ones, accorded with my sense of the ludicrous, and I quite annoyed my friends with my levity. After receiving four or five messages, a luminous ball very dim, appeared at the aperture, grew lighter, resolved itself into a head with the features clearly defined, and for a second gazed at us from the opening. Mr. Plimpton told me that that was his sister Mary—dead some years, and was very striking in its resemblance. After this came a message addressed to me, purporting to come from a cousin deceased some time since, in Boone County, Kentucky.

"Then came another face, appearing and disappearing like the other. After this we saw the late President of the United States, James Buchanan, that was so like the common lithograph head of the old Pub. Func., that my sense of humor grew stronger than ever. I thought that if James Buchanan—dead these many years—had only got so far as Smith Street, Cincinnati, he was as slow in the spirit as he used to be in the flesh. It seems however, that Doctor Wolf had been at one time the private secretary of the solemn old pump, and through life quite intimate with him, so that his appearance was not so extraordinary as it otherwise would have been.

"We then had the pleasure of seeing Stephen A. Douglass. Stephen came, I suppose, because Buchanan did, and my doubts overtook my fun when I saw that the bow each gave to the response to the "Good-evening" of Doctor Wolf, was precisely that which would come from a crayon sketch, on a pasteboard, if the upper end were dipped forward suddenly. I had made up my mind that the whole affair was an ingenious, innocent sort of fraud, when the luminous appearance at the opening resolved itself into a head, that so shocked me, that for a second my heart seemed to stop its action. I was so surprised that for a second I was stunned, and my first feel-

ing was that of indignation at what struck me as a wanton outrage. This was not however well defined, and the moment I could reflect, the fact forced itself upon my mind that probably I had deceived myself. My sight is quite dim from over-use, and I had only caught a glimpse of what so startled me. It was too sacred a subject to be trifled with, and I determined to investigate the matter closely, and if I found any fraud in the business, to make an example of one medium at least.

"The face appeared but once afterward, and then more distinct than before, so that nothing was given me upon which to solve my doubts. I had enough, however, to satisfy me that there was something more in this than is generally attributed to such manifestations. To tell the honest truth, I had gradually settled into that unhappy state of belief so common to this materialistic age, that we possessed nothing in the way of spiritual life that could be administered upon after death. This had been jammed into me by being knocked on the head, when I found by actual experience that as the physical ceased to operate that part of me which thinks, wills, and remembers, ceased to exist also, and all was blank until the blood began to circulate, and the material engine got under way again. For thousands and thousands of years that chin of death has been tied up, and the napkin folded over the mouth, never to be removed by any message from the world beyond. So like the more eminent theologians of our day, I had come to the unpleasant conviction that all there was of it we could taste, hear, smell, and see. And yet through this rat-hole, came what purported to be facts, upsetting my settled opinions, and putting me all at sea upon this subject.

"It is a common error for us to reject the truth because it does not come to us in a dignified and imposing manner. All the miracles of Christ failed to overcome the disbelief of the Jews, that grew out of the melancholy fact that the Messiah had come out of Nazareth, and had been born in a manger. Newton got his idea of a great law from the falling of an apple, while Franklin with his kite, identified the lightning. And so this startling disclosure of a great truth, is as likely to come when least expected, in an obscure way, as others have done before.

"With this spirit of scepticism, and with no belief in anything, not even in myself, I entered upon this investigation. I do not propose to go into the details of it, for others are at work upon them, but I can say in brief, that at the end of a week in which I gave from five to eight hours' investigation, I was forced to the conclusion that if I had not been holding intercourse with the dead, I had at least been

in communication with a mysterious intelligence, outside humanity, not subject to the laws of flesh.

"The most striking manifestations were made in the dark, when the voices of the spirits became audible to us. The spirit whose face I had seen—and by the bye this had been repeated to me until there could be no question about the resemblance at least, if not the identity, for I had procured a powerful opera-glass that revealed to me the very color of the eyes and hair—this spirit whispered to me long messages that could be heard by others, which fact saved me from the doubt as to whether my imagination had not played me false.

"But the most striking and conclusive manifestation, was an interview between Mr. Corry and his former friend, Elwood Fisher. This was introduced by the medium asking if any one knew Elwood Fisher and giving a description of his personal appearance. Mr. Corry said he would be glad to communicate with his friend, but asked for some evidence that it was Elwood Fisher he conversed with. Elwood the friend then began :

" 'Dost thee remember the little store on Fifth Street ?' "

" 'Yes, very well,' responded Corry.

" 'Dost thee remember the first time thee saw me there, sitting on the counter ?' "

" 'Very distinctly.' "

" 'Dost thee remember taking me to thy father, who expressed an approbation of me ?' "

" 'I remember it all.' "

" 'Dost thee remember Daddy Bassett, with his long queue and ruffled shirts ?' "

" 'I do ; and I have not thought of him these thirty years.' "

"And this sort of thing continued, it seemed to me, for nearly an hour—this talk of the two friends over the events of their lives, in which the one from the spirit-land sought to convince the other of his identity, and succeeded beyond doubt. While this was going on, Mrs. Hollis informed me that quite a stout gentleman was examining my arm, lately twisted in a buggy-wheel, who claimed to be a surgeon, and called himself Jesse Judkins. She described him as a merry gentleman, fond of his jest. Poor Jesse, no truer word was ever said. After these whispered communications, that we were assured would grow stronger and become more distinct, we had a talk with Jimmy Nolan. Jimmy spoke right out very like a man talking through a horn, which I have no doubt he was doing, for there was a tin horn in the room, and having decided that the medium was honest, this

strange hollow voice, speaking to us in a familiar way with ease and fluency, had a very strange effect.

"I wish I could write more at length upon this interesting subject, but I find myself since making the attempt shrinking from the task. I am not ashamed, as many are of my experiences, or afraid to avow my convictions, but unfortunately for my testimony the proof came to me in a shape too sacred for common use. Dr. Wolfe had invited this lady to his house, after what I understand was rather an unfortunate experience as a medium, at Cincinnati, for the purpose of calm, careful investigation of Spiritualism generally, and this lady's power and honesty in particular. Of all the prominent men invited in the city, two only could be found possessing interest enough in the subject to look into it, and report the result of their investigation. I happened accidentally to make a third. I join heartily in the report, which says that the medium is above all suspicion, and I can add my conviction that the intelligence with which we communicated, was beyond, if not above, the experiences of material humanity."

I was interested in the fair and liberal spirit in which the subject was treated in this account, and communicated with Mr. Piatt in Washington, in relation to his experience as above given, and received his assurance of the entire reliability of the narration, with permission to use his name and authority in confirmation. He says in his reply: "I wrote the letter in question and all that I saw and heard Messrs. Corry and Plympton saw and heard, and one is a distinguished journalist, and the other an eminent lawyer. I tried to tell the facts so far as I could to the public. There were some things too sacred for narration."

Mr. Corry also verifies the statement in a letter to me, in these words: "I have to confirm the *Capital* report of the séance with Mrs. Hollis when Mr. Piatt and myself were present. . . . It did not give all the particulars by any means. I have written out my own account which will I presume appear in Dr. Wolfe's book * which is to detail Mrs. Hollis' history here. . . . Our newspapers will not publish such matters without unfair commentaries. You may use my name if you deem it advisable, in the way you suggest."

At a séance with Henry Slade at his rooms in New York, March

* Since these pages were written, Dr. Wolfe has published his work under the title of "Startling Facts in Modern Spiritualism." It can be obtained of A. J. Davis & Co. 24 East Fourth Street, N. Y. and of Colby & Rich, 9 Montgomery Place, Boston, Mass. It is a reliable and complete record of materialization of spirit forms, and of other spiritual manifestations, through the mediumship of Mrs. Hollis.

6, 1871, during a conversation with his controlling spirit Dr. Davis, I inquired whether he and other spirits could render themselves visible to me. The answer was "We will try: perhaps we cannot succeed so that you can see spirit forms plainly but we will probably be able to present them so that you will perceive them to be spirits. If the medium is willing to sit; and provided you will punctually meet at the times appointed, we will make the attempt; but do not speak of it to others at present, as they will make similar requests."

The time set for the first trial, was the succeeding Saturday evening at seven o'clock. The medium and I were to be the only persons present. I was punctual to my engagement, and upon entering the back room and closing the doors, we took our seats at the table, with one gas jet burning over our heads. In a minute the medium was controlled by Owasso, the Indian spirit who is one of the band that manages and directs the séances, who said that they would endeavor to show me the forms of spirits, but probably they would not be able at this sitting to effect anything satisfactory, but they would take the preparatory steps and experiment upon the conditions and influences, with a view to future success. He requested us to keep quiet and turn down the gas to a low point, and then bidding me farewell the medium regained his normal state.

I will here state that all our sittings for materializing, were held in a back room, on the second floor of the medium's residence, with the only two doors and two windows well secured. One of the doors opened upon the well-lighted hall, and the others, being sliding doors, divided the back from the front room; this latter being also well-lighted and nearly always occupied by visitors. I never took my seat until I had inspected the room—four chairs, a table and sofa, being the only furniture, and we two were the only persons present until after many sittings. At no time was the gas turned so low as to render us unable to discern clearly the forms or objects in the room, and generally, so complete was the silence that I could hear the slightest rustle of a garment, or the sound of the lightest foot-step. I will now proceed with the narration. As soon as the gas had been turned down we placed our hands together upon the table, and in a few minutes the medium saw luminous forms, but indistinctly, and asked if I did not see them, which at first I was unable to do, but in a few minutes I observed a soft hazy light of indefinite form, rise from the space beyond the opposite side of the table, which soon disappeared. This reappeared a number of times, each time in an enlarged form, until it attained the dimensions of a human head, though not defined, while the brightness increased. It appeared like a small

luminous cloud, and the medium, who at least partially, saw clairvoyantly, said it bore the appearance of an old man with long silvery hair. Each time after thus appearing it would glide to my right—the medium always sat at my left side—and there disappear. The last time it appeared, while opposite to me, the medium exclaimed: "Why it is bowing to you!" and I distinctly saw the small luminous cloud move, as if it might be doing so. It then disappeared.

After this the medium was again controlled by Owasso, who said they could not use the medium any longer at that time as it drew heavily upon his strength, but that I should meet them again the succeeding Saturday evening.

At this sitting I at no time saw anything larger than a human head, no indication of features nor distinct outlines. The medium said he saw a head, and the hair, but the features were indistinct, and Owasso said it was my mother's father in spiritual person.

The next séance was held March 18th. Upon our becoming seated the medium was controlled by Owasso, who said it was uncertain whether they would be able to exhibit anything at that sitting, as there was so much moisture in the air, but if they should fail, the time and efforts would not be wasted, as the force gathered would probably increase the strength of the manifestations the next time. The medium then resumed his ordinary state, and within perhaps five minutes, I saw a luminous appearance arise as before from the space just beyond the opposite side of the table, in the form of a cone which soon assumed a circular and brighter appearance, the outlines being better defined than at the last sitting. This arose about a foot above the level of the table, and in a few moments two other luminous but smaller objects appeared just above the edge of the table, where they assumed the shape of small hands in outline, resting upon the table, when immediately the leaf on that side was raised and let down three times in quick succession, and at the same time the table was pushed against us. The head and two hands were seen at the same moment their relative positions being such as the head and hands of a child would assume, in moving it as it then was moved. These then disappeared, and what seemed to be the head of an old man, was seen rising from nearly the same spot, and I could perceive it about as clearly as the last figure, the outline being confused. This in turn soon vanished, and in a short time there arose another object which was more luminous than either of the others, and the medium said it was the head of a female with a cap, and rather long face, and he was impressed that it was my mother. The contour of this head I soon saw quite plainly, and it appeared as he said with an old-fashioned

cap. In a moment more it moved back to a chair placed opposite us, against the wall, in which the medium said the figure became seated, and where the appearance became merged into a luminous cloud of the shape of an ordinary pillow. This soon disappeared, and Owasso controlled the medium, who said the apparitions were my son; grandfather; and mother; they appearing in this order. I inquired whether the appearances were outwrought and projected from the spirit circle psychologically, or whether they were the veritable spiritual persons of my relatives. His answer was, that they were not psychological projections or creations, but the true spiritual bodies of my relatives. He added that they had done better than they expected.

A few days after this sitting, a sister-in-law, Mrs. Catherine S—— passed away after an exhausting illness, and two days after her decease we had our next séance, at which, the medium being controlled by Owasso, the latter said they would endeavor to show me the form of Mrs. S—— but he said they might not succeed. The medium had never met her. In a few minutes, what appeared to be a female form was visible beyond the opposite side of the table, where these forms continued to appear. The figure was hazy and indistinct, but sufficiently defined to be recognized as that of a female of rather full habit, like my sister-in-law, and unlike the other figures this had a wavering unsteady movement. The form was visible for perhaps two or three minutes when it vanished, but in a short time reappeared, and after remaining in view for about the same time again disappeared. This appearance was once again repeated, when it finally vanished.

The form and size of head, face, shoulders and bust, were precisely those of my relative; she being above the average of females in these respects, but otherwise she was not recognizable, as no features were visible.

The medium in the previous sittings had been more or less agitated, often spasmodically, but at the last disappearance of the apparition, he hastily arose and turned on the full volume of gas, declaring he could not bear it any longer, at the same time exclaiming that he was extremely nauseated. His pale and sunken countenance testified to the truth of his declaration. He did not assign any cause for these feelings, but it at once occurred to me that it was attributable to the personal atmosphere of Mrs. S——, psychologically affecting him. She had been attacked while in robust health by nausea and vomiting, from which she suffered for six weeks, and which only ceased with her life, and it is well known that the medium often takes on the symp-

toms and feelings, that marked the last hours of the returning spirit, the latter through the operation of a psychological law, generally—probably always—resuming its last earthly conditions, when it again comes into relations with materiality through a medium.

Owasso now again controlled, and said the reason why the spirit was not seen more clearly, was because of her excessive weakness, and that they could not impart sufficient strength to her to properly materialize her. I inquired if she was still present. No, he said; her friends had taken her away. I asked what spirits were present with her: he replied; a large number: that one female present he was sure was her sister, and he thought her father also was present, but he did not recognize any of the others, as he did not associate with them. I asked how it was that she was yet so weak; and his answer was, that her spiritual body shared with her physical body, in the exhaustion caused by her last illness, and she was yet as weak as an infant. I then inquired how long it would be before she would attain full strength, and the answer was; Perhaps in a few days, but it might be many days before she would become strong. He further said that her friends brought her there at the solicitation of Dr. Davis—one of the controlling spirits. "Why," said he, "they looked just like a flock of birds with her in their midst: all supporting her and imparting of their strength to her. She was too weak; but she will be able to do better by and by."

Our next séance was held April 8th. Soon Dr. Davis controlled, and said the state of the weather being favorable they hoped to be successful in showing me the spirit of my sister-in-law, Mrs. S——. The spirit then withdrew from control, the light was turned down leaving just sufficient to render forms of material objects visible, and in perhaps five minutes I perceived a luminous appearance of undefined shape, just beyond the table, then in the upper part of it there appeared a brighter spot the size of a human eye, which approached me in a direct line over the table, until it rested within fifteen inches of my face, when a perfect eye was developed. This was as bright as the flame of a candle, and occasionally I perceived another luminous spot of the same size, but less bright than the other. They were on the same line, and about as far apart as two human eyes in the same head ordinarily are. The medium distinguished the face and features, which I was unable to do. He here said: "The spirit is placing her hand upon your shoulder;" and instantly I felt taps of fingers there, and upon my arm. The touches were distinctly felt, were very soft, and repeated a dozen times. I would here remark that at the moment, each of the medium's hands grasped one of mine,

and all four rested upon the table, and that this was the position of our hands *invariably in all these sittings*, unless for a moment a hand was necessarily withdrawn, and this rarely occurred. The cloud of luminous vapor appeared and disappeared three times, each time appearing to originate at the same spot, and then to approach until within the former distance from my face. At one time the medium said he saw a fully formed female figure, about four feet from the table on my side, holding by the hand a little boy about ten years of age. He said it was one of my children, my last child, but had difficulty in getting the name. To save time I asked if it was Edgar, and numerous raps in reply responded yes. My youngest child, Edgar, if in earth-life, would have been ten years of age.

Next séance, April 15, 1871. Upon seating ourselves, the medium said he felt the influence to be strong.

After a few minutes he saw the form of an old man, but I could see nothing but a dim hazy light, then he perceived the figure of a female which after a while I was able to discern—but faintly. In a few moments thereafter he said she was standing by my side; then that she was placing her hand upon my shoulder; and at the same moment and before he had completed his remark, I felt the taps of fingers upon my left shoulder next the medium, then upon my right, and in a minute more the medium said she was standing between us, and instantly I felt upon my left cheek a sensation as if the skirt of a lady's dress had brushed against it, and this was followed by a rustling sound as it apparently swept across the table. The medium was much startled. He saw the whole figure pass over the table, while I saw only a luminous cloud, but this was sufficiently distinct for me to follow it in its course around the table, to the same spot between us, when it again passed across the table accompanied by the same rustling sound, and at the moment of passing, my hands which were resting upon the medium's were swept by what was apparently the bottom of the skirt of a dress, of a fabric like merino, and producing the same sensations as contact with such a material produces.

In another minute something passed over the back of my head that felt like a feather dusting-brush, and I then saw indistinctly above and in front of me, at a distance of about two feet, a head, neck, and bust. Soon it became more distinct, and I perceived quite plainly the top and each side of the head, and could almost distinguish the folds of a veil, the general appearance of a veil being very apparent. It remained in this position for some minutes, at least three, and as the medium said, looking directly at me, but of this I could not judge as I perceived no features.

At this séance I noticed that whenever the form moved near me, it invariably produced an agitation of the air. And I could distinguish upon which side of me the spirit was moving, by the breeze that attended or as it appeared to me preceded it. This convinced me that they had succeeded in producing a higher degree of materialization.

Owasso now controlled the medium, and among other questions I inquired how Mrs. S—— appeared. He replied that she was rather tall and stout. He thought she had black eyes; at any rate she had dark ones; rather broad full face, and a large brain. In answer to my question how her father appeared; he said he was a large portly man, of light complexion and blue eyes, and that my oldest son had black eyes, and concluded by saying that Mrs. S—— was very bright and happy.

These answers were given without prompting or comment by me and were correct in every particular. The medium had never met either of the spirits described, when in the body, and of the three, one had passed away eighteen, and another twenty-five years previously.

April 22 we again met. Dr. Davis controlled the medium and said the conditions were favorable, but they desired to experiment upon my magnetic conditions, and requested me to meet them again on the 27th, when they would probably show me the face and features of Mrs. S—— distinctly. He then stated that they would rap when they desired to terminate the sitting, and in the meantime he requested us to sit quietly. He then relinquished control, and in about fifteen minutes the raps indicating dismissal, were heard.

April 27th. The day and evening were stormy, but we met as usual. Dr. Davis stated, that on account of the weather it would be useless to attempt anything then, and appointed May 7th for the next meeting. I have before stated that our united hands were always upon the table. I will now add that with perhaps two exceptions, neither of us ever left the table or our chairs for an instant, during our sittings.

I can truly say that in no instance was I ever excited or influenced by fear, or nervously affected by the apparitions, and I believe I was in a sound proper state of mind to use my eyes and ears as detectives, and besides this, hundreds of highly intelligent persons have since witnessed similar manifestations in the presence of the same medium, and no one has yet detected fraud or deception, but on the contrary my testimony is corroborated by their evidence, and the present daily experience of others. From the last date, to May 25th, we had three sittings, but no efforts were made to materialize, the object being as the spirit stated solely to experiment upon the

conditions. At the meeting of May 7th, they told me they would not again try to show me spirits' faces and forms, until they felt assured they could show them distinctly, and now at the above date the 25th May, we met again for materializing.

In a short time the medium was controlled by the spirit of a Scotchman, by the name of Campbell, who had once before communicated with me, and who now in his broad Scotch dialect announced to me, that my spirit friends would this evening endeavor to show me the faces and features of some of them. The influence was then withdrawn, and in a few minutes I perceived a head and a bust arise from the opposite side of the room, and after rising to the height of about five feet above the level of the table, it floated towards us and over the table, until it reached a point over and in front of me about fifteen inches from my face. I could plainly recognize it as that of a female, the head covered with a veil distinctly perceptible, and the appearance altogether being like that of an alabaster head and bust as seen from under a covering of gauze, the head, features, neck, and shoulders, being distinctly visible, but a slight mistiness of appearance existed, just sufficient to prevent my catching the expression, so as to feel certain of the identity; but the arrangement of the features; their relative size and their form; the size and form of the head, neck, and shoulders; all impelled the conviction that it was my sister-in-law. While I was making my observations of the spirit-form, the name "Katie" was whispered, her lips moving as the word was uttered; then "Eugene," my own name, and upon my asking "Is this Katie?" the head bowed three times in response. The figure remained steadily thus in view suspended in mid-air, looking directly into my eyes, for at least five minutes, when it seemed to melt away.

In perhaps ten minutes thereafter, from the space beyond the table, arose another figure: that of a child. This I was able to perceive about as clearly as the preceding figure. It was just the size of my first-born child when he passed away, more than twenty years previously, and seemed to have his figure and large head, and upon my asking if it was he, the head nodded three times as the other did. This apparition remained in view about as long as the previous one, and was soon succeeded by a female form, and like one seen at a previous séance, this wore an old-fashioned cap, like my mother was accustomed to wear in her later years. The form was also that of my mother, tall and spare, and upon its nearer approach I distinctly recognized the features as hers, and at one moment I caught the old familiar expression and I exclaimed; "This is my mother!"

when she bowed three times in response, and soon vanished from view.

The medium now was again controlled by the spirit of the Scotchman, who said he hoped I was pleased as all my friends present were, with the success which had been achieved, and they felt their labor had not been in vain. I assured him of my gratification at the results, and inquired who the spirits were whom I had seen, and he replied,—they were as I supposed. The first was my wife's sister : the second my eldest son : and the third my mother.

The medium was then released, and said he felt impressed to hold the slate under the edge of the table. He placed it there, holding it with his left hand, while his right grasped mine, and in a moment we heard the sounds of writing when he slowly withdrew the slate, and raised it until it rested against and under my chin, the writing continuing without intermission—though in the dim light I could not perceive the atom of pencil—and when finished the medium turned the gas fully on, and we found one side of the slate covered with writing in a bold business-like hand, and signed at the bottom, "Dr. Davis." The purport of it was like that of the remarks of the Scotch spirit, and in addition, he said all my spirit friends present had requested him to thank me for my punctuality in meeting them, and to say that my welfare and happiness should always be sought and guarded by them, etc.

The meeting of June 2 was passed without any attempts to materialize, the weather being unfavorable, and on the 9th we again met, but Dr. Davis said my friends were compelled to disappoint me and themselves, but he desired us to sit quietly until we heard four raps, when we could leave the table. In a few minutes the medium said he saw a light upon my head ; then a hand there ; then a luminous hand passing around it ; and soon he saw a child's hand placed in my bosom. Whilst the lights were about my head, I felt sensations as if numerous bristles were moving through my hair, the ends touching the scalp. Similar sensations have from that time frequently recurred, irrespective of the presence of a medium, sometimes accompanied by a warm glow, and many times the feeling is present as if airy fingers were moving through my hair, and without questioning on my part, three different spirits through different mediums, have told me that my sister Charlotte desired me to know, that these sensations were produced by her spirit hands, and were the signal of her presence.

On the 15th June we again met. The air was damp, but Owasso said they would do what they could. A number of forms appeared

and I could perceive them moving about the room, though they were not sufficiently distinct to be recognized, but one resembling Mrs. S—— approached me and patted my shoulders, arm, and head, and passed what seemed to be her hand from my shoulder to the elbow. A child form also came and patted my arm. Spirit lights frequently appeared like points of bright bluish flame, and their erratic movements were not only interesting, but amusing, as they no doubt were intended to be.

Owasso again controlled, and said if we would remain very quiet the spirits would attempt to speak to me, and in another minute I heard a voice from near my right ear whisper "Katie." This was repeated a number of times on that side, then once on the other, followed by the voice proceeding from the space just before my face, and within a few inches of it; the same name being here pronounced four times. I then said "Katie I hear your name plainly" when three raps responded. The voices were heard in strong hoarse whispers, and were sufficiently loud to be heard over the room, but they resembled in no respect her former voice.

The day following this séance I left the city, and we did not again meet until August 8th. The heat was oppressive, and upon entering the room we noticed the temperature was much lower than that of the other room. Dr. Davis controlled and made a very impressive invocation to the Supreme Being, for assistance and protection. He then addressed me, saying that the heat being so excessive it was doubtful whether they would be able to effect much, but they would make the effort, that a portion of their power had been expended in reducing the temperature of the room, and that my own system was not in good condition (I not being quite well) to aid them.

In a short time we saw a spirit form near the medium, that to me appeared as a luminous column, the size of an adult human body, and at certain moments I could perceive the form of a head and shoulders, and two or three times I could distinguish darker spots answering to the features. The medium could see it was an elderly lady with cap, rather long face, and upon asking if it was my mother the head distinctly bowed. This form reappeared, after which another form about as apparent as this was seen, but almost immediately vanished.

Owasso then controlled and said the first apparition was my mother, and the second my sister-in-law. After this the medium held the slate by his left hand, *over* the table, when the sounds of writing were heard, and when they had ceased we inspected it, and found it signed with the initials A. W. S. being those of the name of the me

dium's deceased wife. The purport of the communication was, that the heat was too great for success, and we had better postpone our meetings until the warm weather had passed. This terminated the sitting.

Owing to my absence from the city, we had no more séances for materializing spirit forms until November 22d. When at this date we again met, I found that in compliance with the directions of the controlling intelligences, the medium had made a small curtain or apron of black glazed muslin, four feet square, with an opening also square, about ten inches in diameter, in the centre of the curtain.

Before seating ourselves, Dr. Slade suspended this curtain from a cord stretched across the room, at a height of perhaps five and a half feet, so that one side of the small table placed in the middle of the room was in contact with it, and as we sat at the opposite side of the table, the aperture in the curtain was at a distance of about three feet from us and within our reach. The object of this curtain was to protect the materialized spirit forms, from the dissolving influence of the magnetism of our eyes, until they were fully ready for us to observe. At this sitting my wife had joined us, and she thereafter formed one of the circle.

Soon after being seated we dimly saw the face of a female at the aperture, but both my wife and I recognized it as Mrs. S—. The second appearance was that of my sister Charlotte. We plainly saw her face and features, and I recognized the expression. There now appeared the face of a young girl, apparently about seventeen years of age, the face was oval in form, delicate in features, dark eyes, bright intelligent look, with very pleasing expression. I recognized it as the same face I had seen four days previously at my own home, appearing as I have elsewhere related, and the identity was perfect. Upon my asking if it was a relative, she replied by bowing three times, and upon inquiring if it was my daughter, she again bowed with much animation, and we all heard her say "yes" in a distinct whisper. She was visible five minutes or more, looking at us with tender loving eyes, and frequently changing the position of her head so that we could view her in different positions. After her disappearance a beautiful bouquet of spirit flowers was presented at the aperture, and this was succeeded by another, one a crimson rose surrounded with carnations, and the other composed of white flowers, the latter sparkling with what appeared to be dew.

After this Owasso controlled the medium, and said the last apparition was our "little squaw," "and she is so" "he has seen her Ma and her Pa,

is good-looking." Thus terminated the most successful séance we had yet been favored with.

I am fully aware how absurd the remark of my daughter, as reported by Owasso, regarding our opinion of her good looks, will appear to the majority of my readers, for it was a long time before I could accustom myself to the naturalness of the habits of thought and modes of expression of my spirit friends, but I no longer look for anything in their communications different from or beyond what characterized them here, allowing for the changed conditions under which they exist, their more extended field of observation, their clearer views, and their more intimate relationship to the world of causes.

Séance of Nov. 27, 1871. Soon after being seated there appeared at the aperture of the curtain, the head and face of an old man, with flowing silvery hair and a beard, trimmed rather short, whom I instantly recognized as my maternal grandfather. Every feature was perfect; the hair and beard so distinctly materialized, that we were able to distinguish and count the separate hairs, and from the short distance we were from him—leaning towards him reducing it to less than eighteen inches—I could perceive the delicate shades of his complexion; the red and white mingling just as they did in the last years of his earth-life, and the freshness of which was remarkable in one so old, he living here more than ninety years. Upon my requesting him to turn his head, so that I could view the side, he did so, and then again was presented the side face and wavy hair I so well remembered. He then whispered my name, and upon my saying—"Grandfather Stewart, this is you," he repeatedly bowed and smiled.

After this came our daughter Caroline, or as we now called her by her spirit-name, "Lily;" as beautiful and bright and natural as before, every feature as distinctly visible, her eyes, complexion and expression the same, all as apparent as if she were in the flesh, and we both thought we had never seen a more lovely face. She appeared and disappeared three times, nodding in reply to our questions, and the expression varying with every emotion caused by our looks and remarks. With her disappearance the séance ended.

We met again December 5th, the regular night having been changed. We at once took our seats, and the medium was controlled by Dr. Davis, who stated that they were glad that we had come, and with our consent they would not attempt to materialize that evening, but they desired us to sit so that they could gather power for the production of another kind of manifestation: that their object now was to produce hands, flowers, etc., and they thought through our assistance

they would be able to effect this. After requesting us to sit quietly, the medium was released.

Nothing occurred during the sitting that was apparent to us. The medium said he saw a hand upon my head, and for the first time in our sittings I felt a loss of strength and my nervous system was unstrung, but these feelings left me as soon as I left the room. After sitting perhaps twenty-five minutes quietly, Dr. Davis again controlled, and said they had fully accomplished their purpose, and thanking us and requesting us to keep the appointment for our next meeting, he withdrew.

Owing to unavoidable circumstances, our next séance did not take place until the 30th December.

Some three months previous to this time, an acquaintance had lent Dr. Slade a large musical-box. The spirits had requested him to procure it, without assigning any motive. The instrument, after being exposed upon the table in the parlor, and manipulated by visitors daily, became deranged in its movements and was returned to its owner.

Upon being seated Dr. Davis controlled the medium, and said they would try to give us some new manifestations—perhaps music. Soon the face of my daughter, Lily, appeared, fairly imbedded in beautiful white flowers, roses both white and red amongst them. Then we saw for a moment my grandfather's face as in passing, instantly followed by another face so indistinct that we could not recognize it.

A few minutes succeeded this, when we heard in the air music, precisely similar to that of the musical-box above mentioned. The notes were just as sharp, clear, and distinct, and they seemed to emanate from something that was carried rather rapidly around the room, above our heads in varying circles, and we could trace its course perfectly by the sounds. Soon the music was accompanied by sounds, as of feet moving in time with it. Then these sounds as of feet, indicated that the dancers were whirling around us, the furniture, floor, and windows, shaking and rattling so violently, that I was apprehensive of disturbing the neighbors. We could see nothing, but the medium said he saw a number of spirit-forms engaged in the dance, amongst them Owasso. After a continuance of the dance for perhaps five minutes, during which time the spiritual music-box continued to emit its sounds, all ceased, and I immediately sprang up and turned on a full pressure of gas, and instituted a thorough search, but nothing was found beyond the table—which I turned over, and the four chairs and sofa, all of which I moved from their places. The light at no time had been so low that we could not see each other, or the material forms of every-

thing in the room. The medium as usual sat beside us throughout the séance, with his hands clasping ours, and neither of his was for a moment removed. I opened the door leading into the hall, and found the latter well lighted, and the only other means of communication, the sliding doors which were now opened, admitted a flood of light from the front parlor. The windows were secured as usual.

Before we left the room, Owasso controlled and said all our friends were dancing, and that my daughter held a harp in her hands. He requested us not to relate what we had witnessed that evening to others, for at least some weeks, as they would desire to witness similar manifestations and the spirits as yet could not easily and freely produce them.

January 8, 1872, our next séance took place. The medium was controlled by Dr. Davis, who said they would again try to produce some new manifestations. In a few minutes a hand, apparently of a female, beautifully formed and of alabaster purity and semi-transparency, appeared at the aperture, holding a single white rose. This appeared and disappeared several times, and was succeeded by a delicate spirit-form rising from behind the curtain and appearing over it. It was that of a young female covered with an almost transparent veil, raised at the top as if it were suspended from a point about six inches above the head. We saw the features, head, shoulders, and about half the figure, all that could be seen above the curtain. There was no color to the complexion, it being like alabaster, but we had little difficulty in recognizing the apparition as that of our daughter, and Dr. Davis afterward informed us that it was she. The whole was semi-transparent and of silvery whiteness, and forcibly reminded us of the stage ghost. The top of the small curtain was about five and a half feet from the floor, so that there was room above it for a spirit to exhibit nearly its full form.

Three times this spirit appeared and vanished, and was succeeded by the presentation of a perfect hand and wrist. They seemed like those of a young girl, and first appeared at the opening; then aside the curtain; and then from under it, and over the table between us and the curtain. I said, "Lily, can you shake hands with us?" when the hand vanished and immediately reappeared from under the table, just over my wife's lap, between her person and the front of the table as she sat a little removed from it. Here it remained for a few minutes, turning so as first to exhibit the back, then the palm, and then moving and motioning the fingers. It then repeatedly touched my wife's person, she feeling the touches, when I asked Lily to place the hand in front of me, and it immediately came to me. It was pur-

ity ; perfection itself ; was semi-transparent, and yet it was flesh-like ; with delicate taper fingers ; and appeared as if it might belong to a girl of sixteen. While over my knees, its varied movements were all intended to exhibit its life-like powers, and after patting my knees three or four times it disappeared.

Why did we not, after I had invited my daughter to shake hands with us, and the hand had come to us clasp it ? I have repeatedly asked myself this question, and am not altogether able to answer it to my own satisfaction, but the question of the verity of these things had become so firmly established in my mind, that suspicion did not suggest, seizing the hand, and I felt no inclination to apply a rough test. A year or two previous to this, had this opportunity occurred I should have seized the hand, I may say, instinctively ; but as I saw it there, so pure, so beautiful, it seemed akin to sacrilege to contaminate it with my mortal touch. I had now seen my daughter so often, and under such conditions, that it was impossible to withhold my confidence, and the additional evidence of the sense of feeling was not necessary, to firmly establish my faith and identify her with the hand before me. Besides this, though spirits materialized can sometimes be touched with impunity—and I have touched them scores of times—yet they sometimes will not permit any one to touch them. They say that at times it is painful to them, and they are most commonly averse to it.

With this, our regular sittings terminated, as serious and continued illness in my family prevented further attendance.

I have a few words to add to this account of my sittings with Dr. Slade, for materializing spirit forms. I am well aware that some, perhaps many, will reject all I have here said in relation to these manifestations, and when I remember that at any time previous to six years ago, I would probably have rejected any other writer's testimony to such seeming impossibilities, I have no word of censure for another who rejects mine. It was a tremendous leap I took, from total, absolute unbelief in the existence even of my own soul, to a living, all-pervading sense of the continued existence of all those dear ones whom I had laid in the grave, and to whom I had bidden as I believed, an eternal farewell ; and as this step was not taken until after the greater portion of my active life had passed in the contrary belief, I have no right to expect others to eagerly rush to the side I now advocate. I have more respect for an honest antagonist, than for an indifferent supporter.

In all my sittings with Dr. Slade, I never for a moment
my character as a critical investigator. Immedi-
the room, before seating myself, I always observ-

and furniture, often moving some of the latter, especially the sofa, while the gas yet burned brightly. The medium gave me full permission to take this liberty, and often smiled at precautions I took, which to him appeared so unnecessary. We never sat in total darkness, there always being sufficient light to enable us to perceive the forms of all the material objects in the room, and while the only partially shaded windows were visible by the light from without, the only two doors opened, as before stated, one into the front parlor, always well lighted, and generally occupied by visitors, and the other into the hall equally well lighted. The curtain—which may appear a suspicious arrangement—was used only during the later sittings, and the reason assigned for its use by the unseen intelligences was, that they found difficulty in materializing when all our eyes were directed intently toward them, and the curtain afforded them the necessary protection. The table was a small one, and we could easily reach the little curtain as it was in contact with the opposite side of the table, and many times we have at the very instant of disappearance of a spirit, seized the curtain, and tossed it over the cord from which it was suspended, thus securing an uninterrupted view of the space beyond it, while at the same time I have swept with my lower limbs the space under the table.

I desire also that the reader will bear in mind, that I sat with this medium from the time he first attempted to materialize, for a period of nearly one year, and that I witnessed the slow progress of the results of their labors, from the first indistinct, almost invisible cloudy appearances, through the successive stages of improvement, until forms, features, complexion, and expression, were often as clearly perceptible as they are in our mortal friends, and these spirit friends were sometimes as easily recognized as the latter.

Since my regular sittings with Dr. Slade terminated, I have had many occasional sittings with him, so that my opportunities for observation have thus been extended. My grandfather has repeatedly presented himself, sometimes remaining five or more minutes at a time within eighteen inches of me, affording me full opportunity to observe him and make reflections upon his appearance. My daughter Lily, I have seen at least a dozen times quite as distinctly, and with less distinctness have repeatedly seen my mother, son, sister, and sister-in-law, and have had glimpses of others who failed to render themselves plainly visible, while hundreds of other persons have seen and recognized in a palpable manner their own spirit friends, and are daily interviewing them at the present time.

I have, while in the reception room, often met strangers as intelli-

gent at least as myself, who while awaiting their turn to enter the séance room would express their incredulity as to the reliability of these manifestations, and I have inquired of these persons after they have returned to the reception room, what they thought of the matter then, and I have never yet found one who evinced any disposition to scoff. They often were reticent; oftener emphatic in their expressions of amazement; but never disposed to reflect upon the medium's honesty.

I have also witnessed two apparitions, one at my own home, and the other while travelling; both cases of which are related in another part of this work; the one being that of my daughter Lily, and the other of a sister, in fulfilment of promises made by the spirits at these sittings, and both these came at moments when my thoughts were not at all concerned with spiritual subjects, and when, as I had no faith in their power to fulfil these promises, I had given them no consideration whatever.

At the séances at Dr. Slade's, luminous forms often approached me and laid what appeared to be hands upon me, and often patted me lovingly, and what felt like their dresses sometimes rubbed over my hands and face, and at the same time their peculiar rustling sounds were heard.

Many times the air would be agitated, and breezes precede their approach, and once, especially, a form arose in the air and appeared directly over the table, at a height and in a position where no mortal could have either placed or sustained himself, and where it remained looking down at me for fully five minutes, while its head, neck, and a portion of its bust, with the features distinctly formed, were in full view. While in this position it also spoke to me.

Beautiful flowers, singly, and in bouquets, and wreaths, have often been presented to view, and many times the apparitions have addressed me in whispers, their lips at the moment moving correspondingly with the words uttered. Numerous hands have appeared, many more than here mentioned, and at one time at the same instant, between my person and the table there came up directly under my eyes, a large dark hand, appearing like an Indian's; the hand of a female, and two beautiful hands of children; while at another time a perfectly and naturally formed hand of a female appeared over my wife's lap, holding a pencil, and there on a sheet of paper in plain view of us all, deliberately wrote a message of affection, purporting to come from a dear relative, her name being signed to it and which we now retain in our possession.

For me to doubt the genuineness and truthfulness of these things,

would require the renunciation on my part of all capacity to rightly use my reason, or to properly estimate the evidence of my senses as to these or any other matters that constantly come under my observation. The three senses of sight, hearing, and feeling, through which we principally derive our knowledge of external things, of the world in which we live, were all addressed, not once or twice only, but scores and hundreds of times, and their united evidence was conclusive as to the reality and truthfulness of all I saw, heard and felt, and I feel justified in asserting that no intelligent, fair-minded person, could have witnessed a moiety of what was here presented, without avowing at the conclusion that disembodied spirits, and they alone, produced these manifestations. Of the many hundreds of those who have witnessed similar manifestations in the presence of the same medium, I have yet to hear of the first person who has regretted his visits, or denied their genuineness.

Then again, Dr. Slade is only one of the now many mediums through whom these marvels are produced, and both mediums and witnesses are steadily increasing in numbers. And not only are these things witnessed here, but they are freely occurring in England, and no doubt will spread over other lands, until the evidence they furnish of spirit return will overwhelm and annihilate skepticism.

Within the two weeks previous to my present writing, June 13, 1874, I have had two sances with Dr. Slade, in compliance with the request of the spirits through him, that I should witness another striking phase of their power. No one but the medium and myself was present, the gas was turned down, and we sat at opposite sides of the table with our hands upon it in contact. At each sitting a spirit, voice was soon heard addressing me, proceeding apparently from the air, first on one side of me, then on the other, then again from behind, and some times as if the spirit speaking was moving in circles around me. At one of these sances three different voices were heard, and at the other four, each giving the name of a spirit friend, and the conversation between us was in all respects as natural as ordinary conversation, excepting that the voices were coarse and husky like loud whispers, or as if directed through a materialized trumpet. One spirit especially, who purported to be my father, conversed in strong natural tones, and our conversation must have continued for some fifteen or twenty minutes. The topics were entirely of a personal nature, and reference was repeatedly made to matters and facts of which the medium could have had no knowledge; besides not one of these sounds came from his locality, but in his natural voice he would often comment upon the remarks of the spirits, generally speaking at the same

moments they did, so that I was repeatedly compelled to request him to refrain from conversation while they were speaking, as it prevented me from understanding them. There was here no possible field for the exercise of ventriloquial powers, even if the medium possessed them, for the voices were heard all around me, and always so near that they must have proceeded from points not more than from twelve to fifteen inches from me, and as often from behind me as otherwise, while the medium sat on the opposite side of the table at a distance of about five feet from me, with his hands and mine interlocked on the centre of it. This newly developed phase of manifestation in this medium, will greatly increase the effectiveness of his labors, as no one can possibly participate in such a séance without being deeply impressed.

The following account of an evening with Dr. Slade and the spirits, by a gentleman with whom I am acquainted, and in whose good sense and veracity I have entire confidence, tends to establish the fact that no deception is practised in these séances through the means of concealed wires or other contrivances, and confirms my own assertion, justified by the numerous opportunities I have had to detect fraud and deception, that none are practised. These séances were held at the residence of Mr. H. A. Hermance, at New Haven, Conn. Mr. H. is well known from his long connection with the New York and New Haven Railroad, in which company he for many years has held an important trust. His statement is as follows :

" Having witnessed the manifestation of spirits in form, at Dr. Slade's residence in New York, and although thoroughly convinced of their genuineness, yet to give my family and others where I reside the benefit of testing them, I with others requested Dr. Slade to visit New Haven in his professional capacity as a medical practitioner.

" As Dr. Slade was to be my guest, I thought it a favorable opportunity to see if the materialization of spirit forms could be effected in my own house, where no arrangement for the use of 'wires' 'paste-board pictures' etc., could possibly be made without my knowledge. Not communicating my plans to any person, I purchased a piece of black cambric about three feet square, in the centre of which I cut an aperture over a foot square, carefully keeping it from the view of any one until the evening of Dr. Slade's visit to my house.

" The evening was mostly spent giving tests to skeptics, by spirits writing on a slate with a piece of pencil no larger than the head of a pin, the slate being held in most instances by the skeptics, while Dr. Slade's hands were in plain sight on the top of the table, the writing giving the names of relatives and friends of those holding the

slate though long since deceased. In many cases the slate was not held by any one; but simply laid over the small bit of pencil on the table, which all present could see was its position, as well as hear the mysterious writing being done, for all was accomplished in full light, showing plainly the position of Dr. Slade's hands, feet, and whole person at the time. So evident was it that Dr. Slade had nothing to do with producing the writing, that not even a suspicion of unfairness on his part was once hinted at by the intelligent, though skeptical persons there witnessing, and investigating this wonderful phenomenon.

"Most of the evening having passed as above mentioned, I then brought out my 'black cambric,' holding it up before me and looking through the aperture, I said: 'Dr. Slade how is this?' He replied, 'Good; let us try it.' This remark harmonized with my convictions and previous experience, regarding Dr. Slade's willingness to allow the fullest investigation of the conditions and surroundings, under which spirit forms appear through his mediumship.

"We at once repaired to my parlor without further notice or preparation. A cord was suspended to nails in each side of the room, about the centre of which was fastened one end of my cambric cloth, the other end falling about six inches below the upper end of a table, in the centre of the room, around which two of my family, and one of Mr. Whiting's, with Dr. Slade, were soon seated, all joining hands. The light was subdued to a degree but objects were plainly visible in the room.

"We had not been seated more than one minute, before a ball of light appeared at the aperture, increasing to the size of a human head, and out of that developed the well-defined features of a bright intelligent face, which was clearly recognized by those present (excepting by Dr. Slade who never saw the spirit in earth life) to be Park Whiting, the son of Mr. E. Whiting, of New Haven, whose wife was one of the four persons witnessing the coming of her spirit son, who left them about two years ago, beloved by all who knew him.

"Another sitting was had the same evening, at which were two others of my family and Mr. Whiting, with the same result as before, except that a spirit form also appeared between the cambric cloth and the table. Strange to say, during these sittings the gas-light would be perceptibly raised and lowered without visible hands, as the manifestations seemed to require.

"The seance closed by Dr. Slade being entranced by his Indian spirit guide, Owasso, who promised that the next evening the spirit would be able to present itself more plainly.

"The next evening this promise was more than fulfilled, as the same spirit appeared twelve times. At one time, as he appeared so life-like to the vision of those who plainly saw him, his mother asked, as we saw his hand resting on the cloth in the aperture, 'Park do you wish to shake hands with your mother?' He immediately thrust his arm through the opening with an expression of joy and delight, in the direction of his mother, and with a great effort to speak which he did not succeed in doing, his power became exhausted, and he vanished from our sight.

"The persons who witnessed this, were Mr. and Mrs. Whiting, father and mother of Park Whiting, and two young lady acquaintances. These manifestations were given in my house, all unexpected to Dr. Slade, it being the first time the grand test of materialization has been given with him outside his own house. The house and furniture were mine, the cord and cambric curtain purchased by me, and all the surroundings of such a character that Dr. Slade aside from his wonderful medium powers, could no more have produced or assisted in producing those manifestations without my knowing it, than he could overturn my house by whistling at it. I have made this statement, because I believe that justice to Dr. Slade, and the interest which every human being has in having the facts of these phenomena fairly tested, require it at my hands.

"*Signed*: F. A. HERMANCE.

"We unhesitatingly affirm the fact of the appearance of the spirit of our son, Park Whiting, as stated by Mr. Hermance.

"E. WHITING.

"MRS. E. WHITING."

CHAPTER XXIV.

MATERIALIZATION OF SPIRIT-FORMS—*continued.*

IN the spring of 1871, having heard rumors of wonderful manifestations at Moravia, Cayuga County, New York, I determined to visit that place, and arrived there June 6th.

The scene of these manifestations at that time, was a plain farmhouse, half a mile from the town of Moravia, where resided Mr. and Mrs. Keeler, he being a practical farmer and a fair representative of his industrious class, while Mrs. Keeler was evidently a suitable companion for him. The medium, Mrs. Mary Andrews, when a mere child was taken by them to assist in their labors, and continued in their employ until she married, when she removed to the village. Her education, like theirs, was very limited, and her mediumship was developed without any advantages of leisure, or of general information regarding spiritual phenomena or intercourse.

Their experience in these phenomena commenced with the raps, and the strong mediumistic qualities of the young girl insured rapid development, until about two years previous to this, my first visit, the spirits became able to materialize in her presence. From that time the power of the spirits to effect their purposes increased, until the date of my visit, when they had attained a degree of power which they have not since exceeded.

Upon my arrival, I found that Mrs. Andrews was in the habit of visiting the Keeler mansion two or three times a day, for the purpose of holding séances, and soon I had the pleasure of meeting her there. I found her to be a woman about twenty-eight years of age, with large pale blue eyes fringed with long dark lashes, and having the remarkable depth of expression that characterizes all powerful mediums, whom I have seen. Her features were well and regularly formed, and she had a modest and frank, though serious look, that was calculated to inspire confidence. She expressed her willingness to give me a séance at once, and I was conducted to a room on the second floor, directly over the parlor, that was dedicated to spiritual manifestations.

This room was furnished with half a dozen chairs and a piano. One side was partitioned off with plain boards, enclosing a space the length of that side of the room, by perhaps four feet in depth. In the

middle of this partition, at a height of four and a half feet from the floor, was a square aperture perhaps ten inches in diameter, and from the inner upper edge of this opening was suspended a black cloth curtain, a little larger than the aperture. A door in this partition at one side, completes the description.

The only window was open, and I asked permission to inspect the room and also the portion enclosed, which was readily granted. After examining everything in and about the main room, I entered the partitioned space or cabinet as it was called. I found this intensely dark, every crevice of the partition, as also of the two windows being covered with newspapers, pasted over them. I then took a lamp which afforded a bright light, and carefully inspected every inch of wall, partition, windows, ceiling, and floor, using my eyes, fingers, and blade of my knife, and continued this examination alone, until I became satisfied, when I left the cabinet. The windows were covered with boards and over these were pasted the newspapers.

At that séance were present, Mr. and Mrs. Keeler, Mr. and Mrs. H——, another gentleman myself, and the medium.

We seated ourselves in a semicircle facing the cabinet, into which the medium now entered and seated herself on a chair near the door. The door was then secured on the outside by two wooden buttons, the lamp was placed in a corner of the main room near the partition, upon the piano, and a screen placed before the lamp, so that while the spectators were in the shadow the full glare of the light was cast over the partition, rendering every part of this luminous, so that any object that projected from the aperture, was exposed to the full effect of the light.

Before proceeding farther, I will say that until this visit I had never been in this portion of the state; that those present, excepting Mr. and Mrs. Keeler and the medium, were Western people, none being residents of my section; that upon my arrival not even my name was asked, and not a remark made calculated to elicit any information as from whence I came, or whither bound. I had no name in my hat, no papers in my pocket or valise, and had purposely left my card case at home, and even selected my under clothing so as to exclude any article marked with my initials.

All arrangements now being made, the spirits were asked whether they desired us to sing, and upon rapping yes we commenced singing in low voices, and this we repeated at intervals.

After sitting a few minutes, an arm clothed with the sleeve of a night dress was thrust from the opening. The material was of snowy whiteness, and the hand was that of a female, beautifully

formed, rather plump, with taper fingers, and of waxy transparency. Upon the third finger of the hand was a plain black ring, and I observed that the sleeve fitted rather closely, and terminated at the wrist with a band bordered by a plain ruffle, about an inch wide.

The lady visitor inquired whether the spirit had any friend present, when the forefinger was directed to me. I then asked whether the arm was that of the person I was thinking of, (I had recognized the hand) and the hand moved up and down three times, accompanied by raps. It occurred to me that the medium might do all this, and as a test I requested her to withdraw her arm, and again present it in a black silk sleeve. It was immediately withdrawn, and in less than a minute reappeared, clothed in black silk, the lustre of which as she changed the position of the arm, was remarked by all present.

The arm then disappeared, and was followed by six little hands, ranged above and along the lower border of the aperture, every finger in motion, the entire hands to the wrists plainly in view, and in addition two tiny fingers peeping from one of the upper corners, representing the seventh hand. The hands varied in size from that of an infant of a month, to that of a child of four years. These hands like the hand and arm previously seen, were if possible more distinctly visible, reflecting as they did the glare from the lamp, than hands in ordinary light. The little fingers seemed more particularly to point to me, and upon my asking if they were those of my children, they were all directed toward me with a lively waving movement.

Six of my children have passed from earth, ranging in age from six weeks to four years, and another is with them who never opened its eyes to the light of earth.

After these, appeared the face of a man of dark complexion and melancholy aspect, with closely cropped black whiskers which at the time I did not recognize, but upon my return home and describing the appearance of this spirit to a relative, she at once recognized it as her husband, and upon her showing me his photograph taken during his last illness, the resemblance was perfect. I had not seen him for two years previously to his death, and in health he had a full round face and wore only a moustache, but during his last illness of some four months he was not shaved, and a short but heavy black beard had grown, and the appearance of the spirit indicated this, and as in the photographic likeness, he here appeared emaciated and sad.

After this face, came that of a female which also I failed to recognize. After the séance, at my request the medium showed me her hands, and in appearance they fully presented the usual effects

of hard labor, namely, enlarged finger ends and knuckles, and discoloration, and bore as little resemblance as possible to the hand exhibited.

At the next séance, the same persons being present, the arm of a female appeared, extended toward one of the gentlemen, and upon his asking if it was his wife, raps responded yes. Then the same arm that appeared to me before again was presented, with the same black ring upon the finger. Upon my requesting the spirit to turn the arm, it was turned in every direction, so as to expose to view every part of it as also the palm and back of the hand, and I observed that the fastening of the sleeve at the wrist was a plain button. I felt impressed that she desired me to closely observe the sleeve and the ring, and as the arm and hand now remained in full view for at least ten minutes, I had ample opportunity to do this. I inquired where she got the ring, when she pointed with a waving movement to me, and upon my asking if I gave it to her she made no response, but when I inquired whether my son gave it to her, she twitted her fingers in a lively manner as if answering in the affirmative. Here the medium in a low voice, inquired of us (we could hear her plainly) if we did not hear the spirit speaking, and upon our answering no, she said the spirit spoke, but she only heard the name "Charlie." This is the name of one of my sons, who some years before when a lad, often amused himself with cutting rings out of black rubber buttons and he presented some of these to different members of the family, two of which are yet worn by sisters of the spirit whose hand was visible, one also having been presented to and worn by her while living.

Shortly after this the face of a female appeared, but nearly concealed by a number of pieces of white linen cloth, in the shape of strips about two inches wide, and six inches in length. These were laid across her face so as to entirely conceal that portion of it from the lower part of her nose to the middle of her forehead, the portions above and below this alone being visible. After this had vanished, the same face reappeared, with the space between the forehead and mouth previously covered with the linen cloths, now quite black. This was succeeded by the face and head of a diminutive infant with its eyes closed, the head not being larger than an ordinary orange, and immediately thereafter I saw the face of my sister-in-law, Mrs. S—, or as we always affectionately called her Kate, who was supporting evidently with much difficulty an infant form at the aperture. I saw her distinctly and recognized her perfectly, even to her expression. In less than a minute both

disappeared, when I said "Katie was that you and your babe?" and the affirmative answer came in numerous lively raps, the spirits apparently being gratified with my recognition of her.

I was now addressed by a feminine voice, which spoke of the beauties of spirit life. The spirit who was not visible, addressed me as her son and said she was always with me; and upon my inquiring who she was, she answered: "I am your mother."

Shortly after, while we were singing, a masculine spirit voice joined in the air and sang one verse with us. Then we saw and were addressed by a spirit who called himself Dr. Baker, and with whom we held a conversation of at least ten minutes. He had often conversed at these sances, and spoke without apparent difficulty in a full strong voice, in every way natural, while the others generally spoke with effort, in slow measured accents. This spirit was that of a physician, who had died some years before in that neighborhood. At first his remarks were of a general character, then he addressed the lady next me and cautioned her against being much on her feet, and sitting on the grass, as it was injurious to her. She informed me that she was under medical treatment by this spirit, having been at the house of Mr. Keeler some two weeks. Then directing his conversation to me, he welcomed me there, and said many of my friends in spirit-life were present to meet me. He said the most common, and most deeply rooted error with most men, and with many Spiritualists, was that spirits knew far more than mortals; that this was not so, as really they knew little more than we did; of some things they knew more, and of other things no more. I here remarked that my spirit friends must consider me very exacting in requiring proofs, but I could not believe without them, and he replied: "No they do not. We all want you to use your reason and to believe nothing without evidence, and they are glad that you require proofs of everything you see and hear."

This sance had been held the morning after my arrival, and at 2 P. M. of same day we assembled for another. The same persons were present. At first we sat in darkness. Soon spirit lights were seen moving about the room; they were about twice as large as and considerably brighter than the light of a fire-fly, and were numerous. They generally first appeared in a distant corner of the room, and approached the members of the circle, hovering over them. One of these approached and when just before me, expanded into the form and appearance of a human head and face, but not so apparent that I could clearly distinguish the features. A voice addressed me, claiming to be that of a son, giving his name. Then

the voice a female was heard, addressing one of the gentlemen, and upon his inquiring who it was the answer was given: "One, who like she at your side, was once your wife." The gentleman addressed was sitting beside his second wife.

Here again appeared the six little hands, with a female adult hand amongst them, and in answer to a remark I made expressing my pleasure at this manifestation of their presence, all the hands waved toward me. Soon after these had disappeared, we again saw the same female arm and hand we had seen in the previous séance, the fingers nearly covered with gold rings, studded with precious stones, of varied hues, and a richly chased golden bracelet clasping the wrist. This also was resplendent with diamonds, rubies, emeralds, and other stones, all flashing and sparkling in a manner fully equal to anything similar in our life. I asked if that was Katie's hand; and the fingers motioned three times in reply. I asked if that was her hand as she decorated it in earth-life; when it was immediately withdrawn and in a few seconds reappeared, showing the plain black ring as before. Then I inquired if the jewelled hand was as she now adorned it in spirit-life, when it was again withdrawn, and almost immediately again presented, flashing with its former brilliancy, and waved three times in reply.

After this, a voice was heard saying: "Tell him I am always with him." I asked whom this message was for, and the answer was: "For my dear husband."

Raps now were heard which Mr. Keeler informed us were the signal of dismissal, but he said he would like to have further manifestations. This remark was answered by a single loud rap, indicating, No. Mr. K—— persisting, remarked that he would like to have more speaking, when in a moment, a strong coarse vigorous voice, was heard issuing from the aperture speaking German, a language which not one of us understood, and after some humorous remarks on our side, the speech was terminated with the words "No herr, mein Got."

I do not hold myself responsible for these words being good German. I give them as I heard them, and can state that Mr. Keeler was quite ready to depart when the address was ended.

It was now evening and the time for my departure was near, but I was desirous of having one more sitting, and from observation being convinced that Mr. Keeler's presence did not assist the manifestations, I suggested to the medium and Mrs. H—— that we should hold a séance by ourselves, and this meeting their approbation we entered the séance room, secured the door, and became seated, Mrs. H—— and

myself side by side and the medium opposite to and facing us at a distance of about five feet, with her chair against the cabinet. We were in total darkness. In a few minutes the floor was shaken, and violent concussions were heard on the cabinet partition. These noises were followed by the appearance of numerous spirit lights, and one of these as before, expanded into the form of a human face, but almost instantly disappeared. Soon I saw a spirit form; then other forms, until the room appeared full of them. They filled the space as compactly as people in the aisle of a church upon dismissal. The outlines of head, neck, bust, etc., were not generally distinguishable, but they appeared as luminous cloudy forms of the dimensions and height of human beings, and each was distinctly visible from the other, so that the movements of any one could be traced through the crowd. One form approached, and when within two feet of me it became so distinctly apparent, that from the neck to the waist it was to the eye as real as any human form in our life. It was that of a female, rather stout, clothed in a snowy white dress, every fold and plait of which was distinctly visible, and had it remained a minute longer I could have distinguished the texture and thread of the material. I asked if it was Kate, as I supposed it to be, and affirmative raps were given.

Soon the lady next me said the spirits were raising her left arm: and upon looking we saw an infant form laid upon her arm and lap, while another full sized form stood in plain view between the lady and myself, inclining forward, and employed in arranging the baby form where we saw it placed. The adult form was not sufficiently materialized for me to distinguish features, but from the figure I took it for my sister-in-law Kate, and I asked if this was her spirit-child, when by raps it was signified that it was. I then asked if it was living and yes was rapped out, and again I inquired if it was actively alive, and one rap signified no.

A voice near me now said; "My dear son, ours is a glorious world. I am always near you."

I inquired who the spirit was, and it was answered: "I am your mother." Soon another voice said; "Beautiful, oh! beautiful is my spirit home!" Then another voice "Father, tell mother not to fret. We are all safe and happy—Eugene" (the name of a deceased son). And in a few moments the same voice continued; "Dear father, meet us at Dr. Slade's when you return home." I replied "Yes; I will be there to-morrow evening. Will you all meet me there?" This was answered by numerous raps over the room. When these had subsided, the same spirit continued: "We will go with you on your

journey home." I thanked them, and added that my hour for leaving had come, and bade them, Farewell. This was responded to by numerous raps, and we arose and I approached the door and opened it, admitting the light. I now remarked to the two ladies: "Oh! this is glorious!" when rappings loud and repeated seemed to come from every part of the room, amid which I asked; "Is it as pleasing to you as to us?" when there seemed to be an accession to the strength and number of the raps, and really our departure from the room forcibly impressed me, as resembling that of actors from the stage amid the plaudits of their audience.

As before stated, this visit to Moravia was made on the sixth of June. In the previous month of March, Mrs. S— had passed away after an illness of six weeks. The reader has observed in the foregoing narration, that I have particularly noted the appearance of the sleeve, which clothed the arm when it first appeared. When engaged with mediums I am often impressed with the intention or object of certain things done or represented, and I now know that I was then impressed to particularly notice this sleeve. I carefully observed its fit; noticed the width of the band around the wrist, and of the ruffle that bordered it, and when I returned home, while relating to her sisters the account of my visit, I particularly described this sleeve. They all agreed that she had no garment with such a sleeve, and especially that she had none with a sleeve bordered with a ruffle. I expressed my belief that it was intended that my attention should be drawn to this, and I felt confident that my impression would be justified. Dismissing this point our conversation continued, and perhaps fifteen minutes had elapsed, when suddenly one of the ladies addressing the others, reminded them that their sister had some eight years before purchased a night-dress with sleeves precisely like that I have described, and that it now clothed her body in the grave. The others then recollected it, and all attested to the same fact.

Upon my return, before relating to my family what I had seen and heard at Moravia, I inquired of my son to whom he had given the black rubber rings he had made, and among others whom he mentioned, was his aunt Kate.

The reader will also remember that when the face was first seen it was partially covered with patches of white linen cloth. These precisely resembled those applied during the last week of her illness. They were kept moistened with a solution of acetate of lead, and were applied to reduce erysipelatous inflammation, and we found small strips to be preferable as they conformed more readily to the inequalities of the features. I had removed, moistened, and re-applied them myself

many times during her illness, as they appeared on her face at Moravia. I was particularly struck with the fact, that the ends of these were curled up precisely as they would curl when they became dry during her illness.

It will also be remembered, that after appearing with her face thus partially covered, she came with a dark discoloration extending over the same portions of her face. Upon seeing this I required no second thought to realize, that Kate was reminding me of the effects of the nitrate of silver that I had applied to arrest the progress of the erysipelatous inflammation, and that she often called for a hand mirror, to view the disfigurement produced by the peculiar action of this chemical upon the surface.

It also will be remembered that she at one time was seen at the opening, supporting a diminutive infant form. This innocent cause of her death, not half matured for this breathing world, to my surprise was there presented in spirit form, its little spirit eyes not yet fitted to bear even the heavenly light. Not till then did I imagine that everything in human form and of human mould, is immortal. The evidence here obtained could almost be accepted by me as conclusive, but since then every reliable spirit whom I have questioned upon this subject, has emphatically asserted this truth. Think of this ye Matrons, who perhaps shrink from the commission of a venial sin, and yet without remorse untimely sever the fairy spirits of these little beings, who are not only flesh of your flesh, but spirit of your spirit, from their earthly forms.

August 30, 1871, I again visited this medium in company with my wife. At a séance held the next morning at which only the medium and ourselves were present, while at first sitting in the dark, a number of spirit-lights floated in front of us, and I saw two or three undefined spirit-forms. After some time we both felt touches upon our persons, and upon my asking what spirit it was, a clear low voice answered "Eugene," the name of my oldest and deceased son. I asked if he could speak again, but no reply was made. The touches were repeated, and then a single finger was placed upon my wife's open hand. Soon a voice said; "Sister Elizabeth, Katie is here." My wife held out her hand, when the fingers of a hand were laid in it. Then the same voice said: "Beautiful! beautiful! I did not think that I could again come back to earth." My wife now asked whether she had any message for their mother or her husband, and we heard her voice, answering, but the first words were lost, then we heard, "Mother" and "It matters not whether we die in youth, or in old age and with gray hairs." Here was a pause, when a strong clear

masculine voice said; "We have accomplished all we intended now, dear ones. Strike the light." Upon my asking who last spoke, it was answered, "Seth." This was the name of my only brother, who passed onward more than thirty years ago.

At another séance held the same day, there were present beside the medium, Mr. and Mrs. Keeler, my wife, and self. As before, we at first sat in the dark. Spirit-lights appeared, some of which answered our questions by flashing three times for yes, and once for no. The light was called for and placed in position, so as to cast a strong side-glare across the aperture in the cabinet. Soon the face of a female, a little within and back of the opening appeared. It was sufficiently distinct for us to distinguish Kate's features, and form of face, and we heard her say, "Sister Elizabeth, the happy hours we have passed together, will come again." A moment after, she held at the aperture the diminutive infant form, clothed in a white dress, worked at the bottom, the short sleeves were tied with pink ribbons, and a little crocheted cape encircled its neck and shoulders, the edges trimmed with cherry-colored material. The head and face were of the same size as when seen at my first visit, and the whole form appeared not more than a foot in length, the dress extending beyond the feet. She seemed to have much difficulty in raising and supporting it for our inspection, but succeeded three or four times, and twice flirled out the skirts of its little dress beyond the opening. The last time she held up the child, while her own face was in view and clearly recognizable, she said in a low voice; 'Although you were the cause of my leaving earth-life, oh! how I love you now.' Twice, after the little form had disappeared she held out her hands, and we both recognized them as hers. She then held out a full-blown crimson rose. After this, four little hands appeared, and soon two more were added to the number and we indistinctly saw some tiny fingers belonging to another hand. They were all in lively motion, every finger moving, and repeatedly directed towards us.

Kate's face at first appeared with her hair plainly drawn from her temples, and twice afterwards with ringlets and curls, the former being her ordinary style, and the latter her mode of dressing it at other times.

The last appearance was that of a man's face, seemingly about thirty years of age, with full whiskers and a beard of dark brown color. I inquired if it were a relation of mine, when it nodded and disappeared. I thought it was my brother, and said, "If that was my brother, I wish you would appear again," when it reappeared, and again nodded. The eyes each time were directed towards me.

Those present said it resembled me, and my wife and I thought it strongly resembled a sister of mine whom my brother resembled when living.

The succeeding day we had another séance. Besides my wife, self and medium, a Mr. J—— was present. Before the light was struck, spirit-lights were seen, and upon requesting each of our children to exhibit a light, seven lights appeared at one time. My wife asked if her father was present, when she was repeatedly tapped on the knee. I then inquired whether my father was present, and my question was answered by a hand being placed upon my head, the fingers projecting over and tapping my forehead three times. Then I asked for my brother Seth, when I was patted repeatedly upon my knee. My wife was then tapped upon her head, and a voice directly in front of her and apparently but a few inches from her face, said: "My daughter, this is true." Upon her asking for one of our children to speak, a child's voice was twice heard attempting to speak, but no distinct words were heard; but we were both tapped on our united hands.

The lamp was now lighted, and soon two feminine arms with the extended hands placed palms together, were thrust from the aperture, and after a few seconds withdrawn. As we thought they were those of my sister-in-law, I inquired if they were hers, when they were again thrust out and the hands were clapped in a lively manner indicating assent, and when Mr. Keeler said "That is your child," Kate corrected him by saying "No, I am her sister." Here I inquired of Kate the name of her babe, when she replied: "I will try and impress her;" pointing to my wife. The latter asked, "Is it William?" a slight shake of the head indicated no. "Is it Caroline?" no reply. Then I asked: "Is it Elizabeth?" (the name of my wife) when she thrust out both hands and clapped them vigorously, thus exhibiting her delight at our understanding her. The medium when she came out of the cabinet, said she saw Kate laughing when she clapped her hands. We asked her various questions relating to family affairs, all of which she answered freely and to the point, in a clear, distinct, and almost natural voice, when she said; "My dear brother and sister," the rest was lost, her voice failing her, but we heard the words "happy" and "beautiful." "All in nature is good." I then remarked, "Katie you and my mother should be good friends," and her answer was; "Oh yes; I love her. Mother Crowell has been more than a mother to me." She then added: "Eddie and Eugene are so happy together."

Soon after this a voice said: "How do Doctor? Me come to see you, and let you know me here." I at once felt quite certain as to

the identity of this spirit, but asked who was speaking, when he replied: "Why you ought to know Owasso." I inquired how Dr. Slade was, and the answer was: "He is some better," and we had some further conversation; when I asked him if he would present my compliments to Dr. Slade, and request him to remember my having done so when I next met him. He answered: "Yes, me tell him." Then I asked if many of our spirit friends were there, and he replied: "Guess you think so, if you saw the crowds. No room for me here," then adding, "The influence is used up. Good-by."

One point I have omitted to notice, I said to Owasso, "Kate must now possess considerable power;" and his answer was: "She is gone now. She is very bright and happy." At sittings with Dr. Slade previously to this time, Owasso had there repeatedly made similar remarks concerning her.

A remark made by Kate, as related above, deserves notice. She said; "Eddie and Eugene are so happy together." After what I have said, as to precautions used to prevent any information relative to us reaching any person in that place, it is hardly necessary for me to say, that the existence of a relative by the name of Edward had not been alluded to by either of us. He was the only brother of my wife, and only two years older than my son Eugene, so that were they living they would be of nearly the same age, and from the true and gentle natures of both it is probable that they would have been friends here, as it was asserted they now are in spirit-life.

The persons present at the next séance were the same as at the last. Spirit lights were seen, and spirit touches felt. After the light was placed in position, two muscular arms clothed with shirt sleeves, were thrust through the opening toward Mr. J——, and upon his naming several relatives, when he mentioned his father the hands were clapped, as if they were good substantial flesh. These being withdrawn one arm appeared, and upon Mr. J—— asking if that was his father, the hand slapped three times vigorously upon the partition above the aperture. The shaking of the partition bore testimony to the violence of the blows. After this two hands and arms appeared, seemingly those of a young man, and upon Mr. J—— asking if it was his brother, a finger was pointed towards us. I asked if he would try to show his face, and after a little delay the curtain moved, and we saw the face of a young man. The lower portion of the face, including nose, mouth, and chin, were distinctly seen, but the upper portion was indistinct. He had side whiskers and mustache; chin clean shaved, and dark brown hair. We thought it must be Eugene, and upon my asking if it was he, the head nodded three times. We could

not pronounce upon his identity as he passed away when four years of age. The complexion, hair, mouth and lip, were similar to his. Then again came the little hands with their active movements, and these were succeeded by the appearance of my sister-in-law with the baby form. I said, "Kate that is you;" when she smiled and nodded. She then disappeared, and in a few moments reappeared, and passed to one side, and at the same moment from the other side, came into view the face of an elderly lady wearing a close cap. At this instant my wife said; "Eugene that is your mother." I recognized her at the same moment, when she bowed in reply and said; "Bless God, my son, that we are able to meet in this manner." My wife here inquired if our children were with her, when she replied "Yes; and it has been far happier for them than you could have made their lives on earth." My wife then asked, if she and they would guard the remaining ones, and she waived her hand in reply. My wife now inquired if she had any message for her children on earth, and her answer was: "No; my children are not prepared at present to receive these truths. The time is coming when they will see." After one or two further remarks she added: "God bless you. I have not power to speak any more. Farewell." This concluded the sitting.

On the morning of the last day of our visit, half an hour before we commenced our séance, my wife and I were conversing upon these subjects in our room, when she said, she wondered whether her aunt M—— would come to us. In a jesting way I replied, no; she is too much occupied above in singing psalms, and besides she would consider it sinful to engage in such sublanary affairs. We thought no more of it, and soon took our seats for another séance. There were five others present, and after spirit lights, touchings, and singing, during which a male and a female voice joined with us in both words and air, the lamp was lighted, and soon the faces of two males and one female appeared, being friends of the other parties. Then Kate came and held her babe at the aperture, and said to my wife: "Elizabeth, this is little Elizabeth." I then asked; "Katie have you any message for your mother, or husband?" when she replied: "Tell William there is more of joy for him, than there has been care and trouble." Then the face of a female appeared with side curls, which we both instantly recognized, and I said; "Auntie is this you?" when she nodded and put forward, clasped in her hand, what appeared to be a small Bible. This terminated the séance.

This aunt had been devout in this life, a truly pious member of the Presbyterian Church, and we strongly suspected she had heard our remarks previously made in our room, and had come to convince us

that she was not so much engrossed with religious observances, that she could not find time to improve this opportunity to manifest herself to us.

We had one more séance previous to our departure, but as it was the fourth time that day that the medium had sat, there were no manifestations of any moment, but just as we were leaving the room a voice said : "Some of us will accompany you to your home." We expressed our thanks and bade them Farewell, and this was responded to by numerous raps.

I will here state, that the appearance of the arms, hands, and faces, when these latter were fully materialized, was as real as if of flesh and blood. No obscurity ; nothing ethereal about them ; a full stream of light bringing them out with complete effect.

During this visit we did not participate in all the séances, as there were persons arriving daily whose time was limited, and to whom we sometimes relinquished our seats, but we always improved the opportunity of being present when they came from the séance room, and of listening to their accounts, related in the presence of each other—of the manifestations just witnessed. On the second day, a party of six visitors formed the circle, and after the conclusion of the séance, we heard their relation of what they saw and heard.

It seems, that the face of a man appeared at the opening, and looked fiercely at one of the gentlemen present, and then an arm was thrust out with a finger pointed threateningly at the same person, while a voice exclaimed ; "D—— you ; had it not been for you, I would not have been hung. Your vote decided my fate ; but I will yet let you know that I am not dead." After a moment's pause he continued : "Those sapient doctors had a fine time in cutting into my brain, to discover my intellect." The gentleman pointed at and addressed, perfectly recognized the face as that of Rulloff the murderer. He was one of the jury that convicted him : a fact previously unknown to any of the party with which he came, as they all assured me.

Shortly after this spirit had disappeared, two other faces were seen at the same time, who announced themselves as Jarvis, and Dexter, the accomplices of Rulloff. The latter of the two said : "The fiend who has just left, lied, when he declared before the Court that we had been drowned in attempting to escape by swimming. Rulloff after the murder chloroformed us while in the boat, and then threw us overboard. He did murder his wife and child, and their bodies now lie at the bottom of Cayuga Lake, and they will yet be found." All the members of the circle agreed in this statement.

The next day another party of ladies and gentlemen had a private séance. They were all from the same town, not far from Moravia, and a woman's face appeared which was recognized, and one of the circle remarked that it resembled that of a young woman whom they formerly knew, and who had committed suicide. Upon this remark she fell back a little, and in a deliberate manner raised a glass goblet to her mouth, and appeared to drink its contents. They said she destroyed herself by taking poison.

To the same circle appeared another face of a female, which was immediately recognized as that of young married woman of their town, who had terminated her life by drowning. A person present asked her name, which she gave. He then inquired if she was happy, and she replied: "I am happier than I would have been with him; and happier than he is now, or will be when he comes where I am." They said the brutal treatment of her husband had driven her to self-destruction.

On the day after our return home, we determined to call on Charles H. Foster and have a séance with him. I had not seen him for some months, and our visit to Moravia had been made with little previous consideration and with the exception of Dr. Slade, no one out of our family had been informed of our intended visit, and it is unnecessary to say that Mr. Foster had no knowledge of it.

Upon seating ourselves I wrote carefully, guarding the paper from his observation, a request for our spirit friends to inform us where we met them last. Before I had passed the paper, carefully folded, to the medium, he said: "A good many spirits are present, and they want to tell you of some journey you have taken." He then requested my wife to take the alphabet card, and point to the letters, and he would designate the ones that would spell the name of the place where we had been. "Moravia" was then spelled out, but before he had announced the result, he said the spirit would write the name of the place. He then held a piece of paper and a pencil with one hand, under the table, and upon bringing it to view the word "Moravia" was found written backwards, and upon holding the paper reversed to the light the word was easily read. My wife then wrote, folded, and handed to the medium, the question; "Eugene was it really you whom we saw at Moravia?" Raps responded "yes" and the medium then wrote: "Yes Dear Mother, it was really my spirit that appeared to you *as I am now, and the old lady with the book*, came to give evidence of her presence."

I then asked aloud; "How many of our friends did we see at Moravia?" The medium replied; "They say five." My wife then

inquired whether they could give us the first letter of the first name of each spirit we saw. She was directed to use the card and the initials were correctly designated. They were C. E. M. S. A. representing the names, Catharine; Eugene; Mother; Seth; and Auntie.

Then my wife asked; "Katie, what is the name of your child?" The medium replied; "The same as your own—Elizabeth. It was named for you."

I then inquired if my wife's sister M—— was present. Yes, was answered by raps, and the medium's hand wrote; "You have both been blessed more than you yet have any conception of, in beholding those who are dear to you, and you will still have revelations from us to help you in your soul's progress. I shall come to you frequently now, and bless you both with my presence. M——."

My wife next inquired whether her sister Ann was present. The medium replied; "Yes; she is present; and she says her mother was disappointed because she did not hear from her at Moravia."

Five of the responses made by the spirits in this séance, are particularly noticeable. First. My son being questioned as to the reality of his appearance at Moravia, answered, "Yes dear mother, it was really my spirit that appeared to you *as I am now*." As he passed away at the age of four years, more than twenty years previously, this answer was very pertinent.

Secondly. He also said; "And the old lady with the book, came to give evidence of her presence." This is stronger evidence than the first—as so far from alluding to the aunt and the book in the presence of Mr. Foster, neither she nor it had entered our minds while there, until this confirmatory proof of her presence at Moravia was furnished us.

Thirdly. The answer to my question—How many of our friends we saw at Moravia; was, "Five." This question was proposed upon the moment and the answer was promptly given, and we had to compare notes in order to satisfy ourselves as to its correctness; our first impressions being that more had appeared. The answer was correct.

Fourthly. In answer to the question; "What is the name of your child?" the immediate reply was; "The same as your own—Elizabeth. It was named for you." This was confirmatory of and it exactly corresponded with, what its spirit mother told us at Moravia, and if this was "guessing" it was remarkably good, for not only was the name given feminine, when it might have been masculine, but it also happened to be the exact name, and beside this the motive here assigned for conferring the name was the same as stated at Moravia.

Fifthly. My wife's sister Ann said ; " Her mother was disappointed because she did not hear from her at Moravia." Here are two facts expressed ; one directly, and the other inferentially. The first, her mother's disappointment because of her not hearing from her at Moravia, we verified, for nearly the first question my mother-in-law asked upon our return, was whether her daughter Ann had manifested, and she expressed her regret when we informed her that she had not. The second fact consisted in the knowledge by the spirit communicating through Mr. Foster, of her not having appeared there.

The next day after visiting Mr. Foster we determined to hear what the spirits would say through Dr. Slade, and accordingly visited him at his rooms. This was September 6th, 1871. We found him too ill to give us a sitting, but were invited to seats in the parlor with him, and he asked what we had seen and heard at Moravia. I replied that we could say nothing of that until after a séance, as we desired our friends to testify in relation to these matters. My wife sat directly opposite to the medium, and while conversing upon other subjects he said to her : " There is the spirit of an old lady, pale and thin, standing beside you. Over her head I can see the words : ' I was there in the room,' and she holds a book in her hand ; now she holds it on your head." I inquired if it was Auntie, and he said ; " She nods yes." I asked if the book was a hymn-book, and he replied, " She says no. Now I see it is a Bible." She then vanished.

I then inquired whether he had received any message from me while I was at Moravia, and he replied ; " Yes. Owasso delivered a message from you, and he said you told him to tell me you were there that day." I asked him how Owasso delivered the message ; if he controlled him and spoke through him to his partner, Mr. Simmons. " No," he replied, " Owasso speaks or whispers to me, as if he were standing near my ear."

The reader will observe, that three separate tests given at different times, through different mediums, confirm the verity of the appearance of my wife's aunt at Moravia. The first test was her appearance at Moravia with the Bible at the first séance after our conversation, and my remark concerning her in our own room, as if to show us not only that she could come, but that she still had her Bible. We here saw her as plainly as when in this life. The second test was received at Mr. Foster's, and the third at Dr. Slade's, as here narrated, where she again appears presenting her Bible in a conspicuous manner, as if again to remind me of my jesting remark at Moravia.

To those who are disposed to reject the account here given of the appearance at Moravia, of spirits who once tenanted mortal forms, I

would say my testimony is that of an individual only. Many hundreds, probably thousands, who like me have witnessed the wonders there daily to be seen, are as well satisfied as I am of the absence of all fraud and deception at these séances. And if it is difficult to believe in the genuineness of these things, is it not even more difficult to believe that an uneducated, unsophisticated country girl, brought up and inured to hard labor, with little leisure and no opportunity to take lessons in deceit, even if a master could be found to teach her; living in a remote country neighborhood; absolutely ignorant of the great world and its means of entertainment and amusement; never having witnessed the sleight-of-hand tricks of any acknowledged master in the occult art, and with an unimpeached character for honesty, truthfulness, and propriety of conduct, in the town where she has resided since a child; I say is it not even more difficult to believe that she has the pre-eminent talent that all will acknowledge is requisite, to successfully plan and execute such a stupendous fraud as this is by some supposed to be? Why Houdin, the head of his profession in jugglery, who spent an industrious life in acquiring his knowledge of the art, never dared to throw open to the inspection of his audience the appliances and machinery by which he astonished them. He no sooner exhibited one trick, than his assistant removed the means by which he had accomplished it, and before proceeding to another he required the presence and proper arrangement of the appliances necessary for that, while with Mrs. Andrews, she requires nothing, and provides nothing; she quietly seats herself, and from the commencement to the termination of the séance she does not move, unless it be at the moment of lighting the lamp, when she changes her position to another inside the cabinet.

This cabinet, and the room in which it is placed, are always open, excepting when she occupies the former. It is daily, hourly, visited and examined by the curious, and always has been open to inspection, and nothing has yet been discovered that can throw the least light upon the visible means, by which these things are wrought.

Visitors are surprised upon their arrival, to find Mrs. Andrews busily engaged in household duties, most commonly in the kitchen, and it is from there that she usually emerges when the hour for the séance arrives. I feel quite certain, that nearly all the ladies who have visited her will endorse my assertion, that a more strictly domestic, quiet, and sensible woman than Mrs. Andrews is rarely seen, and so far as I have interchanged opinions with others when visiting her, there has always been but one expression of entire confidence in her frank honesty, and high moral principle.

CHAPTER XXV.

MATERIALIZATION OF SPIRIT-FORMS—*continued.*

UPON my visit to Moravia in August 1872, I made the acquaintance of the Rev. Mr. P—— the highly respected pastor of a church in H—— who with his wife had visited Moravia to witness the proceedings, which for some three years “credulous people had mistaken for spirit manifestations.” He came there—as he declared to me—in the full conviction, that he was to meet imposture so transparent, that he or any person of ordinary intelligence could at once see through it. What followed I now relate in his own words:

“H——, *Feb. 28, 1873.*

“DR. E. CROWELL.

“DEAR SIR,—You ask of me an account of my visit to Moravia; what evidence I there received of the continued existence of the departed; my opinion, etc. I cheerfully comply with your request, so far as to give you a brief statement of the facts in the case.

“Having read and heard from the lips of personal friends who had been to Moravia, accounts of wonderful manifestations of spirits: making themselves visible, etc., I had the curiosity to go and see this new humbug for myself.

“Accordingly in August last accompanied by my wife, I started for Moravia, to spend a week in investigating the reported marvels. I went there a confirmed sceptic in regard to seeing spirits. I did not doubt, on the testimony of friends whose veracity I could not question, that I should see faces and hear voices, but I felt sure in my mind the whole thing was a deception, a trick of legerdemain or something of that sort, and I had just self-conceit enough to suppose I could detect and expose it.

“On arriving there I assumed a false name; told no one who I was, where I came from, my calling or profession in life. A half hour previous to the first sitting, I asked the privilege of examining the room in which the sittings were held, which was readily granted me, and left alone to myself I searched every nook and corner for trap-doors, masks, and other means of carrying on the trick, but found nothing. I remained in the room till the medium and some twenty-five or thirty others came in and the séance commenced.

"I need not go into particulars which have been so repeatedly published to the world, but simply say, that while several persons appeared whom I did not know, but who were recognized and conversed with by others, on the morning of the third day, I saw to my utter astonishment, my two sons who departed this life some five years previously, and this was repeated some ten or twelve times during my stay there.

"One of them said: 'Father you may safely preach this doctrine from your pulpit at home, and M——' (the son speaking) 'will aid you.' Then the other said: 'Father I do not drive ahead now as I used to; M——.' Here giving his name, he being a younger son. Then M—— rejoined: 'Dear father and mother, drowning is not such a hard death after all.' He met his death by drowning. When asked they would not try and manifest at home; M—— replied: 'Father and mother yes; and tell "Sis" we will yet have some glorious music out of that old piano.' My son had been engaged in a music more eight years; was a performer himself, and always took a great interest in his youngest sister's musical education, spending much of his time with her at the piano, when at home. I saw one of my sons as clearly and distinctly as I ever saw him when living; at other times I saw them, not as one would appear in broad daylight, but as between twilight and dark. I had more conversation with them; they spoke of home, of family matters utterly unknown to every one present, and unthought of by me and mine. As stated above, they gave their names, and one, not only alluded to the manner of his death, but exposed my profession; while my mother whom I saw with perfect distinctness, revealed my name.

"That all this was real; that I was not deceived, I know. If I ever saw and conversed with my sons in my life, I know I saw and conversed with them repeatedly there. There are many remarkable details that demonstrate the reality of their visible presence, which I must omit for want of time and space. I give you merely a brief statement of the simple, naked facts, as to seeing and conversing with my sons.

"You wish to know what evidence I received of their continued existence; my opinion, etc. After making the foregoing statement, seems needless for me to formally reply. A man who could question the repeated evidence of his eyes and ears, must be as wilfully blind as those of whom Christ said, 'They will not believe, though I rose from the dead.' The evidence I there received, was to my mind demonstrative; was beyond all question or doubt. I am as certain of the honesty of the medium, and of the reality of what I

saw, as of my own existence, and of course *it is to me proof positive of a future life*. It has not changed my views. I have believed in a continued existence, and that the departed are with us, for nearly forty years. *Now I know it*. I have as Paul exhorted, added to my faith, knowledge, That is all; and glorious knowledge it is. *The Bible, Christ and Christianity, are more precious to me than ever*. I realize the truth of their teachings concerning a hereafter to man, the resurrection of Christ, and the event of the Transfiguration on the mount, as I never realized them before.

"Had none but myself seen what I saw, I should even then be hard to convince that it was a delusion; that my imagination had been imposed upon; but when twenty-five or thirty others saw and heard the same, it is not in the power of mortal man to convince me that I was deceived, and that those dear to me as life, were not there in living, visible form, and presence.

"Since my return, I have told my people of these things; that I know them to be true; and they show by their intense interest and tearful eyes, that they wished they could know the same. It causes them to think upon the subject as they perhaps never thought before, and in time no doubt they will come to the light. Some want to know why it is necessary to go to Moravia, or elsewhere, to see our friends; why not come direct to us visibly here. I tell them I know nothing about the whys; I only know that I saw my mother, and sons, and conversed with them. I do not know why it was necessary for Peter, James, and John, to go up into the mount to see Moses, and Elias, but it seems that they were required to do it, and I believe they both saw and heard them. I realize this, and many other spirit manifestations, and angel-comings, recorded in the New Testament, as I never realized them before, and see a glory in the mission of Christ, I never comprehended until now. The many letters I receive, with requests for information, show how great is the interest felt in this matter of a future life, how intense the desire for a demonstration of the fact.

"Our visit to Moravia was a great event in our lives; an event of most thrilling and momentous interest to us, and one which will never be forgotten. We went there almost totally unbelieving, as to the possibility of seeing our spirit-friends, but our doubts and unbelief were soon swept away. We went there oppressed with a great sorrow: we saw those we mourned, as alive from the dead; we looked into their faces as in other days: we received messages from their spirit-lips; we felt their celestial hands touching us, and we went away sorrowless, our hearts singing for joy. All things now seem changed;

the world wears a brighter aspect ; and I tell people I am one of the happiest men on earth. I always believed and preached that the departed are alive, and near us, but believing and seeing are widely different things, and I thank God for the ocular demonstration, and for the joy it gives. Such is the evidence, and such are my opinions.

"Yours truly,

"P——."

This is the account of the experience of my friend, in the investigation of the spiritual manifestations occurring in the presence of Mrs. Mary Andrews at Moravia. I will only add, that the reader may be assured of the high intelligence and respectability of the writer, a gentleman who has for years filled with satisfaction to his parishioners the pulpit of a church in H——, and who has given his testimony freely to them, but who shrinks from the publicity which would be given his name by its avowal here. I have his permission however to communicate it, with his address, to any of my readers who may desire to know it.

One of the common forms of manifestations at Moravia, is singing by spirits. This generally occurs, when the persons assembled sing with animation, the spirits seizing the moment when they are "with one accord" raising their voices, to join in the strain, and generally the spirit-voice is heard clearly above all others. This spirit-singing is generally good, and sometimes very fine, but I remember at one time it was characterized by the nasal twang, and corrupt pronunciation, that is often noticed in certain uncultivated persons, mostly in the South and West.

For speaking and singing, spirits depend upon certain subtle forces and elements which they gather from our organisms. While in Moravia, in August, 1872, at one of my private séances with Mrs. Andrews, held in the séance-room, when only she with two others of my family and myself were present ; none of us singing ; and when our spirit-friends had conversed more freely than usual, the medium afterward complained of much soreness and tenderness of the throat, and lungs, evidently without any definite idea of its cause. It seemed to me that the spirits, desirous of gratifying us by conversing, and being unable to draw the necessary elements from us, or unwilling if able, to draw directly from our circle, as one of the sitters was quite feeble, especially as to her lungs, were compelled to draw directly from the vocal and pulmonary organs of the medium, those elements that are liberally supplied by public circles, and which are necessary for the production of spirit-voices.

Failures in these séances often occur, and it is rarely the case, that for two successive days the manifestations are equally satisfactory. These failures and variable results, undoubtedly are mainly caused by the inharmonious circles, hastily assembled, and sometimes illy arranged, where some individuals present operate as disturbing elements, and render unsuccessful the efforts of the unseen intelligences, to benefit and instruct all. In addition to this, in the miscellaneous characters and motives of the spirits assembled to communicate with their mortal friends, we can find other causes of failure. Dr. H. T. Child of Philadelphia was there in June, 1872. After his return home, a spirit purporting to be that of the Rev. John Pierpont, who often is present at Mrs. Andrew's séances, addressed him in relation to this subject, and his remarks are appropriate here. He said :

"My good friend. You have had additional evidence of the absolute necessity of the observance of the laws, if you would have good manifestations. The discord which was apparent on the external plane at that house, was not so great as that which exists among the spirits who come there. If it were not that I feel the importance of this work just now, I should have left there altogether before this. Persons come there determined to sit in the room, whether they are in harmony with others there or not, and so spirits come and demand that they shall be materialized : and while those spirits, who prepare the proper elements for presenting material forms are at work, they crowd in, and insist that they shall have the privilege of appropriating. The result is that very few new forms can be materialized. The only thing they can do is to put forward some of those who have been materialized many times and who are able to bear this, even amid the discord on the external and internal planes ; but unless there is a better condition of things, the whole affair will end in confusion. Enough however has been shown, to prove that under favorable conditions spirits can and will materialize themselves, and it now remains to be seen who will establish the most orderly and perfect conditions, and receive the best manifestations of this character. . . . The command given to one of old remains true.

"When thou bringest thy gift to the altar, and there rememberest that thou hast aught against thy brother, leave there thy gift, and go and be reconciled to him, and then come and offer thy gift."

The spirits there, and elsewhere, agree in predicting, that in a very few years—less than a score—they will attain to such knowledge and perfection in effecting materializations, that they will be able to stand upon the rostrum, in the presence and full view of the people assembled, and address them through materialized vocal organs, and

one shall be so spiritually blind as not to perceive and recognize him.

A spirit professing to be Theodore Parker, said through Mrs. Coant of Boston : "I believe I shall yet stand upon the Music Hall ostrum, and speak to the people materialized, as much so as I ever did when in the physical body, and that, ere many years have passed away. . . . The chemists and scientists in our life are making very rapid improvements in that respect ; are learning the law and how to adapt themselves to it. All the forces and processes of nature are destined, I believe, to become subservient to the soul, and this is one of them."

Another spirit, speaking at Moravia, said : "It will not be long, ere we will materialize so that we can be photographed." This prediction has since been verified in London, where a materialized spirit has been photographed.

While I was at Moravia at one of the séances, a spirit said : "Friends I read many doubting minds among you ; but you must remember we are as yet at the foot of the ladder, and must climb it step by step ; but we are rapidly overcoming the difficulties."

At another séance, the superintending spirit spoke, while not visible to the circle, and some one asked him to show himself. His reply was : "Do you not think I would do so if I could, even though I have to come into your murky atmosphere. We do our best, and work much harder than you imagine, but sometimes the material we obtain from your bodies, will not enable us to show our faces as well as at others."

At a séance with Charles H. Foster, Jan. 2, 1872, I asked my son what spirits were engaged in materializing at Dr. Slade's, and he replied : "Grandfather, myself, and others, and Dr. Franklin is at the head of it all." On the 8th of the same month at a séance with Dr. Slade, I inquired of the spirit of Dr. Davis, whether Dr. Franklin had anything to do with the production of the visible forms, and he replied : "Yes ; Dr. Franklin controlled the medium some time ago, and we now take counsel of and advise with him." At Moravia also, a spirit said that Benjamin Franklin was engaged, in superintending the processes of materialization at Dr. Slade's.

I can readily fancy the smile of incredulity, with which many of my readers will regard these predictions of spirits, as to their soon being able to render themselves visible, and audible to a public assembly. And yet, this next step in the development of the spiritual art of materializing, is not such a formidable one, when viewed in connection with the marvellous results already attained. I find no difficulty in

believing that spirits are justified in this hopefulness, when I remember that ten years ago, no person in the civilized world, so far as we know, had any knowledge of this art of materialization, and if with our assistance, often ignorantly rendered, spirits have within that time so far succeeded, as to daily render themselves visible through this means to a small number of people, it should not be regarded as in any way improbable, that within the next decade they should advance one step farther, and accomplish the but little more difficult task, of presenting themselves face to face with an audience of thousands. 'Tis but a step, and thousands of elevated and wise spirits are engaged in accomplishing it, and I confess my confidence is so strong in the success of such combined spirit-efforts, assisted as I implicitly believe by God Himself, that I cannot find any substantial reason for doubting, that multitudes now living, will yet see this crowning demonstration of the truth, that though a man die, yet shall he live again.

From my note-book I extract the following: "At one of the séances at Mrs. Andrews', a spirit whose face at the aperture was in full view, said: 'Friends; look at me well. I was once a mortal like yourselves, clothed in a form of flesh, but you see me come again. This faith is like a tree, that grows and spreads its roots and branches. The time is coming, and soon too, when the churches shall be spiritual temples; the prisons shall be opened wide, and the criminal walk forth attended by his spirit-friends, and then, with them by his side, he will lead a new life; will begin the edifice anew; and build himself up a noble man. Soon shall we come into your houses, without the assistance of a medium.' "

At first view it is a matter of surprise, that spirits should be able to gather the material elements, with which they clothe and render themselves visible to us, from the atmosphere of the room; but when we consider that the external atmosphere contains all the elements of life, both animal and vegetable, and that by unconscious, invisible assimilation of these elements, the animal and vegetable structures are built up, we no longer find reason to wonder, that spiritual intelligences who have investigated the character of these elements, and observed and studied the laws which govern their selection in the processes of nature, should be able to gather and appropriate certain of them, to the purpose of clothing their own spiritual bodies.

The cabinets for spirit manifestations, are receptacles for retaining and condensing these elements, when gathered by the operating spirits, partly from the organisms of the mediums, and partly from those of the persons present. A cabinet which has been used by spirits for this purpose, becomes charged with these elements and in-

fluences, and like a charged electrical jar, is constantly in a condition more or less suitable for their use.

The ark of the covenant of the Israelites, I believe to have been an instrument for similar use, and I agree with Allen Putnam, when in his exceedingly interesting work the "Bible Marvel Workers," pp. 53, 54, he says :

"The ark of the covenant was constructed expressly for use as a *spirit battery*, or an instrument through which to give forth the commands of the Lord. The special care taken to have the ark and all its appurtenances, charged with the auras or magnetisms of a selected class of workmen, becomes very interesting in these days, when much wonder is expressed at the customary stickling of spirits and mediums for right conditions. Biblical history furnishes precedent for great particularity, when constructing a cabinet for manifestations. . . . Those who have been observant of the many indications which exist, that every workman imparts some of his own properties to whatever metals or substances his skill is expended upon, and that these properties, gain an abiding lodgment in the article he manufactures, will be at no loss to conjecture a reason why the God of Moses when fitting up an ark or instrument specially for communication, was careful to select workmen, whose impartations to the materials wrought would be mediumistic ; that is would infuse impartations favorable to spirit operation."

Even the position of the ark, in the tabernacle was a matter of importance, and Jehovah Himself pointed out the position of the altar in the holy place, directing that it should be near the ark of the covenant, and it was only upon these conditions being complied with, that he would meet and communicate with them through the high-priest or medium.

"That thou shalt put it (the altar) before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, *where I will meet with thee.*"—Exodus, xxx—6.

Thus intimating, that there and there only he would meet with them, and unless we suppose that he here gave unnecessary directions, we must believe that he could at least, best communicate under this arrangement.

The contents of the ark, were the testimony, or two stone tablets on which were written the commandments, and which it is to be presumed were highly charged with odic or magnetic force, it being stated that they were inscribed by the finger of God. The presence of these objects, therefore promoted the general intention of the ark, in its being a repository of magnetic force.

Beside these, Aaron's rod was kept there, as is said in Numbers, xvii—10.

"And the Lord said unto Moses. Bring Aaron's rod again before the testimony, (or tablets of stone) to be kept for a token against the rebels, and thou shalt quite take away their murmurings from me."

This was the magic rod or staff, of which it is said in Exodus iv—17.

"And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

It was the visible or ostensible means by which the miracles were effected before Pharaoh, and which upon being laid before this same ark, had in one night, budded, blossomed, and yielded almonds!—Numbers xvi—8, and with which Aaron smote the rock and brought forth water. Paul in his Epistle to the Hebrews, chapter ix—4, says the contents of the ark were :

"The golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

It is evident that this rod or staff possessed some remarkable properties, which favored the manifestation of spirit-power, and I have no doubt, they were derived from its accustomed contact with Aaron's person, through his handling it, he unconsciously imparting to it, some of that influence which as a powerful medium pervaded him, as the staff of Elisha, which he sent to apply to the face of the dead child, possessed some of the power of that medium.

Whatever power attached to Aaron's rod, was an addition to the similar power that resided in the tablets of the commandments, and probably the pot of manna had acquired properties of the same character, from long association with these other contents ; all together operating as a spiritual battery of considerable power, which assisted the manifestations and communications of certain spirits.

"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Exodus, xxv—22.

This does not mean that there He will meet with the people, nor even the priests, but with only one among them—the high-priest—who alone was permitted to enter the holy of holies, where the ark was kept. Paul in Hebrews, ix—6, 7, speaks of this.

"Now when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God. But into the second, went the high-priest alone, once every year."

Why was this apartment so carefully guarded against intrusion, that for the offence of entering it the penalty of death was imposed? No secrets were to be discovered, for all knew of the visible objects

it contained, and we can conceive of no motive for such rigid exclusion, unless it was the necessity of protecting the magnetic or mediumistic atmosphere of the place, from vitiation or loss by repelling personal magnetisms, which would render it unfit for the use of the spirits who there manifested. That the high priest was at least originally a medium, I have no doubt, as it was necessary he should be in order to insure the full success of the manifestations.

That the magnetic, odic, or mediumistic elements necessary to spirit manifestations, adhered to the ark and its contents, is also evident from I. Sam. v. where it is related that when the Philistines had taken the ark and had placed it in the house of Dagon, and set it beside that idol, they arose in the morning, and

"Behold Dagon was fallen upon his face to the earth, before the ark of God."

They replaced the idol, and on the following morning,

"Behold Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left him."

This was accomplished in the night, or in darkness, when spirit power can be most successfully exerted. As Mr. Putnam remarks: "The house of Dagon, the idol god Dagon and the ark, were all in the keeping of Philistines, worshippers of Dagon, persons not likely to maltreat their own Deity. The sequel indicates their conviction, that some occult mischievous power accompanied the ark."

It was with the ark, as it often is with dwellings that have become highly charged with the personal emanations of certain mediumistic tenants, and where certain spirits are enabled by virtue of these emanations, to produce strong physical manifestations. The spirits who usually manifested through the elements or influences associated with the ark, here exercised their power in overthrowing and mutilating the idol statue.

The *Spiritualist*, a monthly magazine published in London, in its number for September, 1873, furnishes the following account of certain disturbances, that were introduced into a family with a piece of second-hand furniture, which had been purchased at a sale of the effects of a deceased person. Mrs. E. L. S. Nosworthy, of Avon Lea, Birkenhead, Eng., a daughter of George Thompson, formerly a distinguished member of Parliament, is the writer, and the lady in whose family these singular occurrences took place. They forcibly illustrate the truth, that the emanations of mediumistic persons are imparted to material substances with which they are immediately associated, perhaps as readily as terrestrial magnetism, is imparted through the magnet to the iron with which it is in contact. It also shows, how

these elements furnish facilities for certain spirits to exercise their power upon other material objects. In this case, mischievous, or even malicious spirits were the operators. The writer says: "I have been requested to publish the particulars of some incidents that have happened in my family, which have led us to the conclusion that pieces of furniture may be haunted, although removed from house to house.

"Ten years ago whilst residing in Manchester, I bought from what appeared to be a gentleman's residence, a handsome dressing-table. I was under the impression that the owner had died, and his or her effects were being sold by auction. After the table had been brought home and installed in a spare bed-room, I was somewhat annoyed to learn from a friend that the house from which I had purchased it, was of questionable reputation, being one of the many establishments kept by a very wealthy, but very dissolute man, whose recent suicide had created quite a sensation. Although vexed to think I had bought an article from such a place, I yet decided that there could be no reasonable objection to it, therefore it was suffered to remain in the house.

"Ten years have elapsed since that purchase, and we have since removed to Birkenhead. During the whole period, I recall that from time to time I have had complaints from the various occupiers of the bedroom furnished by that table. Ladies have complained to me that they were disturbed by raps, taps, and creakings in the table. One young lady was so much disturbed, that she refused to sleep alone in the room. I should here note that these persons were my visitors from a distance, and each of them was unaware that any other had had similar experience.

"Circumstances then occurred making it necessary that my husband should occupy the room. He invariably felt extremely uncomfortable in it, for it was rarely free of raps, taps, and creaking proceeding from the table. He affirms, that once he felt a figure stretch itself on the bed beside him, and a sensation of horror crept over him which he never can forget. I treated all complaints made to me with uniform indifference, attributing them entirely to the imagination of the parties. It never occurred to me as possible, that a noise of any sort could be made without an earthly cause.

"About nine months ago, in consequence of being thrown into the society of a very firm believer in Spiritualism, I determined to investigate for myself. I therefore formed a circle at home, and we began almost in jest to sit round a table or to join hands in a circle. Very soon we became convinced of the power. Three mediums

sprung up in our family, the most striking my little daughter aged ten. Through this child—Beatrice—I have had some beautiful communications, both in writing and trance-speaking, and through her myself and husband are convinced that there is a power coming to us from invisible influences, by which mortals are made to say and do things of which in a normal state they are incapable. Yet we are not Spiritualists in the full sense of the word; we call ourselves investigators.

"Four months ago, I took up my abode for a time in the room containing the table of which I have spoken, having quite forgotten all previous complaints of the noises of which friends had spoken. On my second night there, I was seized about midnight with spasmodic jerkings of the limbs. I tried every position, every effort of will-power, but in vain. I could not keep quiet many moments, my limbs jerked in spite of me. At the same time I became sensible of a suffocating oppression in the air of the room, and a general sensation of unbearable restlessness and misery. After bearing it for what seemed to me an hour, but turned out to be only about twenty minutes, I sprang quite frantically from my bed and took refuge in another room, where after lying down I waited for more misery, hardly daring to hope that what I regarded as the beginning of some nervous disease of the St. Vitus' dance kind, was to pass off with a change of bed. But strange to say a refreshing sleep quickly took possession of me and my nervous system which had appeared strung up to the last tension of wretchedness, grew calm and placid, almost the instant I changed my room.

"Next morning my child, Beatrice, entranced by a child spirit much younger than herself, told me in the lisping language of a mere infant, that 'Last night she visited me to soothe me to sleep, but found me under the influence of black spirits, so that she could not approach me.' I inquired, What have I done, how sinned to attract such influences to me? She answered 'I know not; but you inquire of older spirits.'

"By the end of the day a second control took place, and then by the lips of my child, I learned that the room in which I had been sleeping contained a piece of 'inhabited' or haunted furniture, namely the table. That dark and low spirits to whom it had belonged in their earth-life, now visited it, and took a pleasure in tormenting any one they could annoy by their mischievous influence: that I, being mediumistic, they had been enabled to produce the jerkings and troubles of the previous night. The spirit who visited me had been

unable to approach me, till I reached another room, and then she soothed me to sleep.

"I can scarcely describe the strange feelings I had, when I recalled the circumstances connected with the purchase of my table—circumstances which I never had communicated to a human being, much less to my child, then only just born. All the complaints of other persons were now remembered, and a different significance attached to them. I pondered hours over this strange revelation from the, to me, unimpeachable lips of my truthful and simple child. I debated with my husband on the future destiny of the table. He was in favor of selling it, but to this I could not reconcile myself. While we were at issue on this point, I advocating the destruction of the 'inhabited' article, he condemning such a reckless waste of property, another control of our little Beatrice occurred—it was that of a man. With commanding manner, and solemnity of voice, he said: 'I am the brother of the wretched man to whom your table once belonged; he is a very low spirit indeed; he inhabits the first sphere; he was a suicide.' In a prolonged speech the spirit then implored us to destroy the table at once, and to the unbounded astonishment of my husband and myself, he proceeded by the lips of our pure and infant-like Beatrice, to describe to us the relations existing between his suicidal brother, and the dissolute female who lived with him in the house of our table. With tears streaming down the cheeks of the little medium, we were told that this bad spirit works untold misery, in other houses to which other pieces of his furniture have been conveyed. It was explained, that those articles being charged with his psychological influences, he could approach them thereby. We were also told, that the woman who had used that table in the earth-life of this man, was now dead, and that her spirit was generally the one by which we had been disturbed. She was spoken of by the control, as 'one of his wives.'

"These revelations from lips so pure, so artless as those of Beatrice, have been accepted by us. Our little girl was an infant, a few months old, when that table first came into our possession, and I can solemnly affirm that we never communicated its previous history to a single ear, in fact we had ourselves ceased to recollect whence we had it.

"A little difficulty occurred to us, as we contemplated the destruction of so large an article, as what we now looked on as our haunted table. We could hardly ask our servants to assist, in what would doubtless appear to them such an absurdity, and did not care to make confidants of them, so with some trouble and the assistance of hatchets

and tools, we demolished the table between us, and conveyed its fragments to the coal-cellar, which is situated immediately under the kitchen. I directed my cook to use the wood for fire-wood. Two days after this my maid came to me in consternation. She had been ironing a dress, and had hung it at night, before the fire to air. Next morning she found the skirt cut, as with a knife, in long crossway slits. She brought me her dress, which on examination I found cut as she described. Greatly puzzled, I held a consultation with her and the other servants, but without clearing up the mystery. Suddenly it occurred to me, to ask for a minute description of the state of the kitchen, on the night when the dress was cut. I then found that it hung on a chair, close to the fender, while on the fender was a large bundle of the wood of the table ready for lighting fires in the morning. I took possession of the injured dress, and presenting it to our medium child, I asked her if one of her friends in the spirit-world, could give me any light on this strange affair. Immediately the child became entranced, and after manipulating the dress, she said: 'The wearer of this dress is a powerful medium. She is frivolous and silly, and her dress is charged with her influence. Had it been the dress of any of your other servants, it could not have been injured, but being hers, the spirits of the table have been able to approach it. They are very much enraged that you have destroyed one of their favorite articles, and finding this dress so close to some of the wood, which is still charged with their influence, they got power enough to cut it.' I asked; 'Did they use a knife to cut it?' 'No,' was the answer, 'such low spirits are almost material, they have long nails sharp as knives, and these I think they have used to cut this dress.'

"You may easily believe, I now became very anxious for the perfect annihilation of the table by fire, but as the article had been a large one, and of very fanciful design, this took some weeks, for one could not conveniently make a bonfire of it. One day complaints were made to me that there had been loud noises in the coal-cellar, as of the chopping of wood, and that no one had been found on searching the whole basement floor.

"For weeks we continued to use the wood of the table as fire-wood, and as the weather became warmer some of it remained in the drawing-room grate, unburnt, as the fire was laid ready to light but not wanted. I regarded it I confess with some misgivings, and at length directed the servant having the care of the room, to remove it all and clean the grate for the summer. While she was doing this, a very large Chinese vase of great weight and thickness was shattered into a

hundred pieces, while standing on the floor by her side. I heard the crash and rushed at once to the room, where I found the girl on her knees rubbing the grate which is steel, with a leather; the vase which was in the place it had occupied for years, was lying in fragments at her side. I am quite confident that such a vase could never have been broken by rolling over on the floor, if it had fallen from a height. I doubt if it could have been shattered in such a manner, but my servant assured me that to her knowledge she had not touched it. I should add, that the fender, fire-irons, and all paraphernalia, had been moved into the kitchen to be cleaned, and no article hard enough to break such a vase was near. The girl herself seemed to regard the event as something quite supernatural, and coupling it with the cutting of her dress, asserted that she was evidently under some evil luck.

I consulted Beatrice on this mishap also, and got from her this explanation. 'Your maid is a medium, and being very frivolous she herself is much *en rapport* with the spirits who still haunt that wood, and they collected enough force from the girl, and the wood which had been in the grate, to strike a blow which broke one of your favorite ornaments.' "

SPIRIT PHOTOGRAPHY.

As relating to the subject of spirit materialization, it is proper that something should here be said respecting spirit photographs. The power of spirits to cause representations of their forms to be impressed upon the sensitive surfaces of the chemically prepared plates of the photographer, has like their other powers, been denied and ridiculed, but their possession of this power is now quite as well established, as their possession of other powers.

The most noted of the photographers who have taken these pictures, is Mr. William H. Mumler, now of Boston, but in the year 1869 residing and practising his profession in New York, where in April of that year he was arrested upon the complaint of a certain city official, charged with obtaining money from the public by fraud, trickery, and device. The party prosecuting, was the marshal of the mayor, who acted under the latter's instructions, and the case came before a judge whose affiliations were with the prosecutors, and their instigators, so that a powerful local official, as well as popular influence, was arrayed against the accused, and nine-tenths of the community hoped for, and were prepared for his conviction. The following is from the report of the trial as published in the *New York Times*, of April 22, 1869.

"The complainant testified, that he visited the gallery of Mr. Mumler under an assumed name. He expected to have his photograph,

but did not expect any spirit-forms to appear in connection with it. The photograph was taken. Could not say that he noticed any trickery in the manner of taking it. Witness was promised a portrait of himself, with that of some deceased relative with whom he was in sympathy. He paid two dollars on this representation. Did not get any such portrait, therefore considered that he was deceived.

"The defence then called as the first witness, Mr. William H. Slee, who testified that he was a photographer in Poughkeepsie; had followed the business there for twelve years; called at Mr. Mumler's place in Broadway some time ago, for the purpose of investigating the matter of spirit photographing. Went there by invitation of the prisoner—being sceptical, witness watched the whole process of preparing a plate for taking these alleged spirit pictures. Several portraits of witness were taken, then and there by Mr. Mumler. On each, a shadowy form appeared. Noticed nothing unusual in Mumler's manner of preparing the plates. He proceeded to work exactly as he (witness) would have done. While the picture was being taken, Mumler put his hand on the camera: that was the only unusual thing done on the occasion.

"Mumler afterwards visited witness' gallery in Poughkeepsie. Visited witness' gallery by invitation, and took some spirit pictures there. He used witness' materials, brought none with him from New York: produced the same effects as in his own gallery in Broadway. As in New York, he put his hand on the camera: that was the only thing out of the usual mode that witness noticed.

"The next witness was Mr. Wm. Guay, who was engaged in business with Mr. Mumler. Upon being sworn, he testified that "Eight years ago, he was commissioned by A. J. Davis to investigate the process employed by Mumler in Boston. His utmost efforts were put forth to expose any fraud. . . . Referring to Mr. Tooker—the prosecutor—he said: 'I did not say to him that I was able to produce the likeness of a deceased friend. . . . When I was asked whether it was possible to produce the picture of a designated departed friend, I said that the photograph would be that of the spirit nearest in sympathy with the sitter.'

"Ex-Judge John W. Edmonds, was the next witness. He testified to having visited Mr. Mumler's gallery by invitation of Dr. John F. Gray, and Mr. Hunt. Each of the three had several pictures taken, and on each picture there was the ghost-like spiritual photograph plain and apparent. Witness was taken, sitting in several positions. Once he sat facing the wall, the camera being pointed toward his side face; the picture then taken was a profile view of him. So far as he

could see nothing was in front of him but a blank brown wall, and yet when the picture came from the camera there was on it the form of a lady, apparently having been between himself and the wall when the picture was taken. He did not recognize whose spirit it was however. . . . 'I know a great many persons who have visited Mumler. Mr. Livermore had some extraordinary pictures taken. . . . I believe these pictures are photographs of spirits. I believe that the camera can take a photograph of a spirit. I believe also that spirits are not immaterial:—in my opinion everything has materiality. *They are sufficiently material to be sometimes visible to the human eye, and therefore I do not see why they cannot be taken by a camera.*'

"Jeremiah Gurney of No. 707 Broadway, was then called. He had been a photographer for 28 years. He corroborated the evidence already given, as to the inability of experts in the profession to detect trickery in Mr. Mumler's operations: also as to the producing of shadowy forms or pictures, by mechanical means.

"James R. Gilmore, otherwise known in literature as 'Edmund Kirke,' testified to having had his photograph taken by Mumler, and that a shadowy form was present in it, as well as a figure of himself. Was employed by Messrs. Harper Bros. to investigate and write up spirit photographing for *Harper's Weekly*. He could not recognize the shadow as resembling any of his departed friends. 'Previous to the preparation of the plates, Mrs. Mumler told me she saw a spirit at my side. She described this spirit, and I recognized from her description a departed friend. She said I would have a picture of that friend: when the photographs were ready I found that the spirit-form was not that of my friend. I afterward called on Mr. Rockwood, who told me that he could take bogus spiritual photographs by various means. He gave me a picture, and subsequently took several of me, but I detected him in his manoeuvres. He tried the experiment several times, then Rockwood told me he would give me the Mumler process—did not notice Mumler use any of the means so indicated. Am positive nothing was on the plate from which my picture was taken by Mumler: had no definite conviction pro or con, as to the shadowy forms produced by Mumler being veritable spirit pictures.'"

From another report of these proceedings, I copy the following evidence of Mr. William W. Silver.

"My residence is at 182 Smith Street Brooklyn. Am a photographer, and have been such for about six years in the city of New York. I had the gallery at 630 Broadway, prior to March; the same place where Mumler carries on his business. I know Mr. Mumler. I first saw him at No. 630 about the 1st of November last. He called there

for the purpose of making arrangements with me for the place, to take spirit pictures. At the time of calling there I was not a Spiritualist. I rented the place to him at that time, and I sold out to him finally about the 1st of March last, since which time I have not been engaged there. I had a sitting for a picture, some time in November. I sat to see what I could get. I was a sceptic at the time: there came upon the plate a female form, which I recognized as my mother. I have not the picture. I am not now a Spiritualist. Mumler did not bring any materials with him to my gallery, but purchased mine. The camera he is now using, belonged to me before I finally sold out. I used to purchase all the materials and prepared everything. I had no manifestations upon my pictures prior to his coming. When he first came, he took the picture I refer to. During the time between the first interview, and the coming of Mr. Mumler—something about a week—he had no opportunity of manipulating the instrument; he had not been in the place.

"I have been present when he took other pictures several times, and I have watched the process he went through as closely as I could. I have seen him coat the plate with collodion, put it into the bath, and put it into the camera. I also saw him take the plate from the camera, and followed him into the dark room, and saw him develop it. I saw the whole manipulation from the beginning to the end. I at no time detected any fraud or deception on his part. Pictures were formed on the plates, when I went through the whole manipulation, though Mumler exposed the plate, that is he removed the cloth, but stood by the instrument. I have seen him bring forms, though his hand was not upon the camera. I can solemnly swear that there was no collusion between us in any of the performances. When he and I were trying the collodion, the plate which was in the camera, had upon it a spirit-form; he removing the cloth and walking away from the instrument. I developed it in the dark room. I am not a Spiritualist. . . . I have examined the slide of the camera, and have taken the instrument apart, but never found anything in it that ought not to have been there. . . . At the time of taking my picture, and subsequently, I examined the plate before the collodion was placed upon it. I prepared the glasses myself. I recollect it distinctly."

Other witnesses were examined, who testified to having obtained likenesses of their spirit-friends—among them Mr. Charles F. Livermore, the gentleman who had previously witnessed at his own house, such wonderful spirit materializing through the mediumship of Miss Kate Fox, now Mrs. Jencken of London.

Mr. Mumler, in his own statement read to the court, declared that he was originally an engraver, and while pursuing his vocation he became acquainted with a young man who was a photographer, and he would occasionally attempt to produce a picture, and that one Sunday while entirely alone in the gallery, he attempted to get a picture of himself, and upon developing it a second form appeared upon the plate, and he says: "At this time I had never heard of spirit-pictures." He pursued the subject, and soon commenced business on his own account.

After the witnesses had been examined, and the counsel on both sides had addressed the court, the judge said, that "after careful attention to the case he had come to the conclusion that the prisoner should be discharged. He would state, that however he might believe that trick and deception had been practised by the prisoner, yet as he sat there in his capacity of magistrate, he was compelled to decide that he should not be justified in sending the defence to the Grand Jury, as in his opinion the prosecution had failed to prove the case."

Thus terminated this trial of spirit photography, and the result was in every way favorable to its genuine character, and to the honesty of Mr. Mumler, and since then he has continued to produce these pictures unmolested, and hundreds of persons have obtained portraits of deceased friends in sittings with him. Previous to this trial, spirit photography was almost unknown. Now there are some half a dozen other persons engaged in taking these pictures in this country, and others still in England, and France.

In November 1870 at the close of a séance with Mr. Flint, a very excellent writing medium of New York, I improved the opportunity of inquiring of Mr. Gurney, the well-known photographer of the same city, who testified on Mr. Mumler's trial, and who was there present, what his opinion was of Mr. Mumler's spirit photographs. His answer was, that he had full faith in their genuineness: that he visited Mr. Mumler's gallery 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 it, in short that he believed it to be a trick. That if it were a trick, he could not of course expect Mr. Mumler to permit him to see for himself, but if the pictures were genuine spirit manifestations, he would be pleased to investigate the subject. Mr. Mumler in reply, told him he was welcome, and he was pleased to invite him to investigate the process in any way he chose.

Mr. Gurney 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, etc., and when all was prepared for taking the picture a friend of Mr. Gurney's being in the chair, Mr. Mumler placed his hand upon the camera, the lens was uncovered, and in a minute or two the photograph was taken. Upon proving the negative, a spirit-form was visible upon the plate beside the likeness of the sitter. The process was repeated with like results; Mr. Gurney managing everything 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. Gurney some time afterward, providing himself with plates and chemicals of his own, visited Boston again, and calling at Mr. Mumler's rooms again went through the process, using only his own materials, with similar results. He spent some hours in scrutinizing everything about the rooms, and everything pertaining to the process, and he was perfectly satisfied there was no deception.

I then inquired, if he—Mr. Gurney—could produce similar pictures. He replied: "Yes; nearly similar; but it would require some days to effect the purpose, while Mumler produces them in three minutes."

At one time when visiting Dr. Slade, I found him engaged in a séance with a gentleman, to whom after the sitting I was introduced. He was the Rev. Mr. A—— from Pennsylvania, and he informed me that he had just received a communication through Dr. Slade, from an only son recently deceased, who had requested his father to visit Mr. Mumler in Boston, promising to there give him his likeness. Upon my asking whether he intended to comply with the request, he replied that he should leave for that city on the following day. I took the liberty of suggesting the importance of his preserving a strict incognito, which he assured me he should do.

One week from that day I again visited Dr. Slade, and again met Mr. A——, and in reply to the question as to his success, he exhibited a *carte-visite* of himself, with the clear and distinct figure of a young man standing behind and apparently in contact with him, and upon inquiring whether he recognized the likeness, he placed in my hand a photograph of the son, taken a short time before his death, and the identity was clearly apparent at first sight. Upon expressing my satisfaction at his success, he exhibited five other photographs taken the same day, all remarkably distinct, and which he assured me were perfect likenesses of his parents, sister, wife, and brother. He also assured me that not a question was asked him by

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Mr. Mumler or any other person, as to his name or residence, and up to the moment of his leaving Boston no person was aware of either, as he had even registered at the hotel under an assumed name.

CHAPTER XXVI.

TABLE RAPPINGS AND TIPPINGS.

"Let their table become a snare before them, and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not; and make their loins continually to shake."—Psalm lxi—22, 23.

MANY words have been wasted—many contemptuous remarks made, upon the rappings which are now so commonly heard upon tables, and upon the movements of these latter when surrounded by persons suitably conditioned, and arranged, for the production of these sounds and movements. The opinion has prevailed, that they have their origin in deception, or at best are phenomena known only in our day.

I shall here attempt to show, that this mode of communicating with human disembodied spirits, was known and practised even by the ancient Hebrews themselves, and that in both the Old and New Testaments it is referred to in such a manner, and connection, as to establish the fact that it was a recognized means of interrogating spiritual intelligences.

The passages just quoted have received little attention from commentators on the Bible, for the reason that no explanation at all acceptable can be given of their meaning, without a knowledge of their true application to the use of the table, as a means of obtaining communications from spirits, as practised by Spiritualists at the present day.

"Let their table become a snare before them," must mean, if it means anything, that it shall become a means of deception, and it would require a very free exercise of the imaginative faculty, to assume and believe that this charitable wish could apply to their food. This might be made to disagree with them—to cause illness, or even death, but it would not be proper to say that their food could be the means of deceiving, or ensnaring them.

And the words succeeding; "and that which should have been for their welfare, let it become a trap," supports the idea of its relating to the perversion of some accustomed benefit, derived from some use of the table aside from its ordinary use in relation to food. Apart from the word "table" there is nothing in the passage that

could by any forced construction, be made to particularly apply to the subject of food, but there is evidently a deep meaning in the passage, which relates to some important use of the table in which their faith and confidence were concerned, and which had hitherto been conducive to their welfare, but which David now invokes spiritual curses upon.

The succeeding verse strongly supports this interpretation of the meaning for it says ;

" Let their eyes be darkened that they see not, and make their loins continually to shake."

This is precisely what often happens in table circles, and I have witnessed these effects many times. Both are the invariable results when some mediums are controlled. The eyes are darkened in every case of perfect control, and many times their loins and other portions of their bodies shake. In fact it would be difficult, in fewer words, to better express the most noticeable indications of spirit control, in perhaps a majority of mediums.

These two verses are inseparably connected, and relate to the same subject, so that each phrase and sentence applies to the one and the same central idea ; which as I have just remarked, is that some use of the table in which their welfare was concerned, and in the result of which use they reposed implicit confidence, should be the means of their destruction ; and the writer erroneously supposing that the darkened eyes, and shaking loins, were indications of the presence of an evil spirit, calls for these supposed manifestations of diabolical possession, to seal their wretchedness.

The objections that here apply to the use of the table, for purposes of feasting or eating, are equally applicable to its use as a surface for writing upon, or for displaying written characters, as the succeeding verse—the twenty-third—directly and plainly points to consequences that may flow from the use here indicated, which are inconsistent with its employment for writing, unless, as is not improbable, spirit writing was one of the uses for which it was employed.

Thus far I have interpreted the meaning of these passages only by their own light, and by reference to their applicability to modern table séances, but there are other passages that assist our judgment as to the meaning of these. Paul in his Epistle to the Romans chap. xi—9—10, undoubtedly refers to these very passages when he says :

" And David saith ; Let their table be made a snare ; and a trap ; and a stumbling-block ; and a recompense, unto them. Let their eyes be darkened that they may not see ; and bow down their back away."

Paul has here expressed these ideas of David, in even more emphatic

tic and significant language than they are conveyed in the sixty-ninth Psalm, and makes it still more evident, that David referred to some religious or spiritual use of the table. It is here to "be made a snare—a trap—and a *stumbling-block*, and a *recompense* unto them." In other words he desires it to become a snare, so that they shall become entangled; a trap, so that they shall be caught unawares; a *stumbling-block*, so that they shall stumble in their progress; and a *recompense*, so that they shall be repaid. There is no possible application of this language, to any other use of the table than to a religious or mystical one, and where the faith of the devotee could be seized upon, as the means of bringing upon him all these dire calamities.

Paul in the remaining or 10th verse says:

"Let their eyes be darkened that they may not see; and bow down their back away."

The condition represented by the phrase "make their loins continually to shake," as used by David, is here expressed by the words, "bow down their back away," they being two modes of expressing the same idea, of want of power or facility in supporting the muscles of the body, which is often observed where the physical organisms of mediums are imperfectly controlled.

In confirmation of the views here presented, I will also refer to Psalm cvi—36th:

"And they served their idols, which were a *snare* unto them."

The word "snare" is here used in the very sense we contend for, as expressing their entanglement in the meshes of false doctrines, and idolatrous practices.

Then again the term "snare" is used in connection with false gods (or spirits) in Judges ii—3.

"And their gods shall be a *snare* unto you."

As elsewhere stated, the gods of the Pagans were generally considered by themselves as spirits of deceased men, whom they worshipped, and if we here substitute the word "spirits" for "gods" it will read,

"And their spirits shall be a *snare* unto you."

Rendering the idea clear and definite in meaning. Also in Exodus xxiii—33, we read,

"For if thou serve their gods (*or spirits*) it will surely be a *snare* unto thee."

Then again in Exodus xxxiv—12-13, it said:

"Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a *snare* in the midst of thee. But ye shall destroy their altars; break their images; and cut down their groves."

The inhabitants were idolaters, and the Israelites were forbidden to have any association with them, lest they should become ensnared by their idolatrous practices; and to prevent this they were commanded

to "destroy their altars, break their images (*or idols*) and cut down their groves" where they worshipped their gods or spirits, with heathenish rites and ceremonies.

And again we find this word "snare" used in relation to idolatrous worship in Dent. vii—16.

"Neither shalt thou serve their gods, (*or spirits*) for that will be a snare unto thee."

In the following passages the terms "snares" and "traps" are both used in the sense that we claim for them, when used by David in Psalms LIX.

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them and they to you. Know for a certainty that the Lord your God will no more drive out any of these nations from before you, but they shall be *snares and traps unto you*."—Joshua xxiii—11-13.

In the 16th verse of same chapter, in continuation of the same subject, it is shown that these terms "snares and traps" like all the former applications of these terms, apply to their being tempted to idolatrous practices, for it says:

"When ye have transgressed the covenant of the Lord your God, which he commanded you, and *have gone and served other gods*, and bowed yourselves to them, then shall the anger of the Lord be kindled against you."

And not only were table rapping and moving known and practised by the Hebrews, but by heathen nations. There are various passages in the works of heathen writers, which plainly refer to these passages. Tertullian one of the Christian fathers and writers, who lived in the second century, and who was a convert from Paganism, says in his *Apology* when speaking of miracles, that they have been imitated by persons, who by *forming a chain with their hands*, obtained by means of *divining tables and chairs*, miraculous manifestations.

China is acknowledged to be one of the oldest nations in the world, and it is also acknowledged that for some thousands of years it has not materially changed in its usages and customs. Her people seem to have acquired in times we call ancient, all the knowledge they possess to-day, and since then progress would appear to have been arrested, and we may safely assume, that what they know now, they knew when Egypt held the Israelites in bondage.

Dr. Macgowan, the celebrated medical missionary in China, whose opportunities for observation in that country have been so abundant for the past thirty years, furnished some information upon the subject of table-rapping or turning amongst the Chinese, through the *North China Herald*, and his lectures in England. Mr. Howitt in his *His-*

tory of the Supernatural, Vol. I. p. 414, gives us this brief quotation from what he said as to table-turning.

"Table-turning was frequent amongst them, the table being placed upside down, and boys placing their hands on the legs. To enable the table to move freely, it was placed on a couple of chop-sticks, laid at right angles on a mortar or bowl."

Also in a letter to the *N. Y. Tribune*, Dr. Macgowan said; "I should add, that table-moving as I have described it, is an ancient practice, not as you suppose modern."

Mr. Howitt himself remarks; "M. Huc says also, that in the thirteenth century, Rubruk the French Ambassador to the Khan of Tartary, witnessed magic 'by rapping on a table.' This was done by the soothsayer, who was summoned on the occasion of the illness of the mother of the Khan. He says that table-rapping, and table-turning, were at that period familiar to the Mongols in the wilds of Tartary, and that the soothsayers frequently asked the spirits by the sound of the tambourine."

Jesus bids his disciples to remember, that where two or three were gathered together in his name, there would he also be in the midst of them, and on the day of Pentecost they came together to realize the fulfilment of this promise.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house (or room) where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance."—Acts ii—1-4.

The conditions necessary for a successful spirit-circle were here present. "They were all with one accord, in one place." That is they were harmonious in feeling, and purpose, and the "rushing mighty wind" was one of the evidences of spiritual presence, and is often one of the first indications of it in spirit-circles now. The "tongues like as of fire" were spirit-lights, similar to those which are now so frequently seen upon the heads of the sitters, and like those my friends have often seen on my head, while I at the same moment have felt them there. And they "began to speak with other tongues, as the spirit (*who controlled*) gave them utterance." A table is not here mentioned, and it is possible that none was used, as for these manifestations it is not always necessary; claspings of hands often answering better; but that they were seated is expressly stated, and no doubt they passively awaited the manifestations.

Considering the little attention generally given to details of occurrences, when related by the Bible writers, we here have a strikingly

exact account of a circle for spiritual manifestations, with the accompanying phenomena, and it is as appropriately descriptive of a modern séance, as of that it describes.

Because *some* circles are held in darkened rooms, in the minds of some suspicion is thrown upon all circles. I find no fault with this suspicion—it is natural; and I blame none who do not so enwrap themselves in it, as to prevent their perception of the truths establishing the genuineness of the manifestations. For my own part, I never sit in a dark circle for table-rapping, unless I have full confidence in the honesty of every person in it, as the opportunities for deception are abundant, and the temptations almost irresistible, to the mischievous and vicious; and if persons in the early stages of their investigations do frequent them, suspicion is their best safeguard; and an excess of it is less an evil, than to blindly accept all as truthful.

Whether the disciples sat in a darkened room when they met on the day of Pentecost, we have no means of determining, but that some of the most important spiritual manifestations related in the Bible, occurred in darkness, we know. It was in the night that the apostles were released from prison, as related in the nineteenth verse of the fifth chapter of Acts.

"But the angel of the Lord (*a spirit*) *by night* opened the prison doors, and brought them forth."

So Peter was released in the night.

"The *same night* Peter was sleeping between two soldiers, bound with two chains. . . . And behold the angel of the Lord came upon him, and a light shined in the prison. . . . And his chains fell off from his hands."—Acts xii—6, 7.

This was a spiritual light, and it was in the night. Then again as to others.

"And *at midnight* Paul and Silas prayed, and sang praises unto God. . . . And immediately all the doors were opened, and every one's bands were loosed."—Acts xvi—25, 26.

I have no doubt that darkness and silence were necessary conditions for effecting these manifestations, as they were all accomplished in the night, whereas had it been possible to effect them in the light of day, in full view of all, these evidences of supermundane power would have greatly augmented the influence of the apostles, and it cannot be supposed that their spirit-friends were so deficient in wisdom, as not to fully appreciate the importance of everything that could increase their influence and authority. The varied and constant efforts of their invisible guides in this direction, through counsel and instruction, as well as by the exercise of their spirit-power, all prove that the liberation of the prisoners would have been effected in

the light of day, and in the presence of crowds, had it been possible, and we can therefore only conclude that it was not possible.

In a previous chapter I have briefly noticed this subject of darkness being a requisite condition, for the occurrence of certain manifestations. I will now add some remarks in reference to the same subject.

In the Old Testament God is often spoken of as dwelling in or speaking out of darkness, as in I. Kings viii—12.

"Then spake Solomon : The Lord said he would dwell in the thick darkness."

This was in reference to the sanctuary in the temple ; for in the succeeding verse it says :

"I have surely built thee a house to dwell in, a settled place for thee to abide in forever."

And in the eighteenth Psalm verse 11, we read ; "He made darkness his secret place."

Also in the ninety-seventh Psalm verse 2. "Clouds and darkness are around about him.

The 12th verse of the eighth chapter of Ezekiel, appears to apply to some secret, dark and unlawful practices ; and I think it quite probable that these were associated with intercourse with the depraved spirits of deceased idolaters, and involved idolatrous rites and ceremonies. The passage reads :

"Then said he unto me. Son of man, hast thou seen what the ancients of the house of Israel *do in the dark*, every man in the chambers of his imagery? for they say the Lord seeth us not ; the Lord hath forsaken the earth."

The Jewish priests as well as people, were almost constantly relapsing into idolatry, and it is easy to believe that the ancients or reputed wise old men among them, were no exception to this tendency.

The following passages are not only applicable to this question, but to another.

"But none saith ; Where is God my Maker, *who giveth songs in the night ? Who teacheth us more than the beasts of the earth ; and maketh us wiser than the fowls of Heaven.*"—Job xxxv—10, 11.

"Who giveth songs in the night." To suppose that God gave them is impossible, but that a spirit sang in the night or in darkness—is very probable ; and that Job would mistake such a spirit for God is equally probable, as it was a very common error for people then to do so. My reason for assuming that a human disembodied spirit sang, either alone, or with Job and others, in a dark circle, is that spirits now daily sing, sometimes alone, but generally with those present in the séances of Mrs. Mary Andrews at Moravia ; where I have heard them, and sang with them scores of times, and of the thousands of intelligent people who have there heard them, not one,

so far as I know, has ever publicly charged specific deception or imposture upon the medium, or others present.

The phrase "who teacheth us," in the second verse here quoted, immediately after "who giveth songs in the night," evidently refers to instruction received at the same time, and both point to a circle for spirit manifestations as the occasion.

Darkness is negative to light. The latter being positive and active, interferes with the efforts of spirits in all their manifestations, and entirely prevents some of them. I have not space here to enter upon an explanation of this difficulty, nor could I clear it up, either to my own or my readers' satisfaction, were I to attempt to do so. Nearly the same difficulties that attend all explanations of the phenomena and effects of light, by scientific men, are here present, and probably we will never fully comprehend the subject. One thing is quite evident, the spirits themselves differ as much as we in their theories concerning it. Perhaps we had better content ourselves with the fact, that it is no more of an objection to any of the phenomena of Spiritualism that the presence of light sometimes interferes with their manifestation, than that its presence in the camera utterly prevents the obtaining a picture by the photographer.

In a previous chapter I have also alluded to the power of music, to harmonize discordant personal elements or influences at séances. I will here again speak of this power.

All observers of modern Spiritual phenomena are aware that music, both vocal and instrumental, assist orderly manifestations. Many persons when told this, think it strange that such intangible things as harmonious sounds can be of use in aiding spirits, but it is less surprising to those who understand something of the laws governing sounds, and their relation to the human organism. That music does assist the manifestations is beyond dispute, and that it influenced them in a similar manner in the times of the ancient Hebrews, is equally certain, as we find from various passages in the Bible, as in II. Kings, iii—15, where Elisha in order to assist the spirit to control him, called for music.

"But now bring me a minstrel; and it came to pass when the minstrel played, that the hand of the Lord came upon him, and he said: Thus saith the Lord," etc.

It is here probable that the minstrel sang, as well as played.

And in the case of Saul when he was controlled by an evil spirit, he was recommended to send for a player on the harp, for the purpose of expelling the spirit, as the music would tend to harmonize

the discordant elements that favored the possession by an evil spirit, to whom disorder was congenial.

"Let our Lord now command thy servants which are before thee, to seek out a man who is a cunning player on a harp; and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." "And it came to pass when the evil spirit from God was upon Saul, that David took a harp and played with his hand. So Saul was refreshed, and was well, and the evil spirit departed from him."—1. Sam. xvi—16, 23.

The Seeress of Prevorst, with her wonderfully sensitive—almost spiritual organization; was very susceptible to the influence of music. Dr. Kerner says of her: "Music frequently threw Mrs. Hauffe into a somnambule state. She became clearer and spoke in rhythm."

What is the force, power, or element that spirits use in making the raps, and effecting the movements of the table? Electricity, is the answer that most naturally arises to the lips, and this is most generally considered to be the means used. Many spirits confirm this opinion by their assertions, but notwithstanding all this, the results of the most careful experiments made by scientific men, like Cromwell F. Varley, are unfavorable to this theory. Still having no intimate knowledge of the nature of electricity, the question whether it is the active means used in the production of the phenomena, remains unanswered, as it may remain for generations to come. As to electricity, probably no man knows more of it than Mr. Faraday did, and late in life he said of it: "There was a time when I thought I knew something about the matter, but the longer I live, and the more carefully I study the subject, the more convinced I am of my total ignorance of the nature of electricity."

Mr. Varley says: "The word 'electricity' is used to express a great many unnamed, scarcely recognized powers, which operate in plants, animals, and man." And he says of spirit rappings, and tippings, and other phenomena: "The phenomena can neither be accounted for by magnetism nor electricity. These forces have nothing to do with the phenomena I have alluded to. It is unfortunate that the terms electricity and magnetism should have been applied to these unknown forces."

Whatever may be the force employed, it soon becomes evident to all investigators of the spiritual phenomena, that electricity is not the *cause* of them, as some unscientific persons assert. In reference to this, I will here quote what is said by Rev. Charles Beecher, in his *Review of the Spiritual Manifestations*.

"For brain to discharge sentences drilled in, is one thing; to adapt answers not drilled in, quite another. Maelzel never constructed

automata to answer *ad libitum* questions. Vaucanson made a duck to quack, waddle, eat, digest, but not to be frightened. An automaton chess-player is impossible, and a Babbage's calculating machine possible, because in the one case contingency cannot, in the other can be excluded. A musical machine might possibly be contrived, to extemporize variations on themes given at will, since the laws of counterpoint, as of figures, may exclude contingency, but it could never improvise an accompaniment to an *ad libitum* vocal performer.

"Galvanic helices can give a reciprocating motion, and regulate speed by a governor, but not stop the motion altogether, and recommence it at contingent intervals. The telegraphic machine may be made to work, by passing electric clouds, but not to arrange alphabetic marks into responsive colloquial phrases. Equally impossible is it, for the odic (or electric) current (if there be a current) in the helix-circle (if it be a helix-circle) to break and renew itself, so as to move a table contingently in reference to the emergencies of a shifting conversation. And if it were conceded possible, its probability is infinitesimally small, not affecting the calculus."

The employment of tables for purposes of communication with spirits, was first resorted to in *America*, soon after the outbreak of the "Rochester knockings," the period from which dates the commencement of Modern Spiritualism.

These "knockings" occurred at Hydesville, near Rochester, in the Fox family, and the news spread far and wide, and reaching New York excited so much interest in the minds of certain persons, that they invited Mrs. Fox and her three daughters to visit that city, and the invitation was accepted.

While there, they were the guests of various private families, and among these that of the late Horace Greeley, the members of which had thus favorable opportunities for careful observation of the Fox girls, and after their departure Mr. Greeley published the following testimony to their worthiness and honesty, and to the genuineness of the raps.

The article appeared in the *New York Tribune*, of August 9, 1850, and is as follows:

"THE MYSTERIOUS RAPPINGS.

"Mrs. Fox and her three daughters left our city yesterday on their return to Rochester, after a stay here of some weeks, during which they have freely subjected the mysterious influence by which they seem to be accompanied, to every reasonable test, and the keen and critical scrutiny of the hundreds who have chosen to visit them, or whom they have been invited to visit. The rooms which they occu-

pied at the hotel, have been repeatedly searched and scrutinized; they have been taken without an hour's notice, into houses they had never before entered; they have been all unconsciously, placed on a glass surface concealed under the carpet, in order to interrupt electric vibrations; they have been disrobed by a committee of ladies appointed without notice, and insisting that neither of them should leave the room until the investigation had been made, etc., yet we believe no one to this moment pretends that he has detected either of them in producing or causing the 'rappings,' nor do we think any of their contemnners has invented a plausible theory to account for the production of these sounds, nor the singular intelligence which (certainly at times) has seemed to be manifested through them.

"Some ten or twelve days since they gave up their rooms at the hotel, and devoted the remainder of their sojourn here to visiting several families, to which they had been invited by persons interested in the subject, and subjecting the singular influence to a closer and calmer examination than could be given to it at a hotel, and before casual companies of strangers, drawn together by vague curiosity, more rational interest, or predetermined and invincible hostility.

"Our own dwelling was among those they thus visited, not merely submitting to, but courting the fullest, keenest inquiry with regard to the alleged manifestations from the spirit-world by which they were attended. We devoted what time we could spare from our duties out of three days, to this subject, and it would be the basest cowardice not to say, that we are convinced beyond a doubt, of *their perfect integrity and good faith* in the premises. Whatever may be the origin or cause of the rappings, the ladies in whose presence they occur do not make them. We tested this thoroughly, and to our entire satisfaction. Their conduct and bearing is as unlike that of deceivers as possible, and we think no one acquainted with them could believe them at all capable of engaging in so daring, inipious, and shameful a juggle, as this would be if they caused the sounds. And it is not possible that such a juggle should have been so long perpetrated in public, yet escape detection. A juggler performs one feat quickly, and hurries on to another; he does not devote whole weeks after weeks to doing the same thing over and over, deliberately in full view of hundreds who sit beside or confronting him in broad daylight, not to enjoy, but to detect his trick.

"A deceiver naturally avoids conversation on the subject of his knavery, but these ladies converse freely and fully with regard to the origin of these 'rappings,' in their dwellings years ago; the various sensations they caused; the neighborhood excitement created; the

progress of the developments; what they have seen heard and experienced from first to last. If all were false, they could not fail to have involved themselves ere this in a labyrinth of blasting contradictions, as each separately gives accounts of the most astounding occurrences, at this or that time. Persons foolish enough so to commit themselves without reserve, or caution, could not have deferred a thorough self-exposure for a single week.

"Of course a variety of opinions of so strange a matter, would naturally be formed by the various persons who have visited them, and we presume those who have merely run into their room for an hour or so, and listened among a huddle of strangers to a medley of questions; not all admitting of very profitable answers, put to certain invisible intelligences, and answered by 'rappings,' or singular noises on the floor, table, etc., as the alphabet was called over or otherwise, would naturally go away, perhaps puzzled, probably disgusted, rarely convinced. It is hardly possible that a matter ostensibly so grave, could be presented under circumstances less favorable to conviction. But of those who have enjoyed proper opportunities for a full investigation, we believe that fully three-fourths are convinced, as we are, that these singular sounds and seeming manifestations, are not produced by Mrs. Fox and her daughters, nor by any human being connected with them. How they are caused, and whence they proceed, are questions which open a much wider field of inquiry, with whose way-marks we do not profess to be familiar. He must be well acquainted with the arena of the universe, who shall presume dogmatically to decide that these manifestations are natural or supernatural.

"The ladies say that they are informed that this is but the beginning of a new era, or economy, in which spirits clothed in flesh are to be more closely and palpably connected with those which have put on immortality—that the manifestations have already appeared in many other families, and are destined to be diffused and rendered clearer, until all who will may communicate freely and beneficially with their friends, who have 'shuffled off this mortal coil.'

"Of all this, we know nothing, and shall guess nothing. But if we were simply to print (which we shall not) the questions we asked, and the answers we received, during a two-hours uninterrupted conference with the 'rappers,' we should at once be accused of having done so expressly to sustain the theory which regards these manifestations as the utterances of departed spirits. We believe it is the intention of the ladies to shun henceforth all publicity, or notoriety, so far as possible. They do not expect, or wish, to make gain of the

'rappings.' They have desired to vindicate their own characters from the gross imputations so freely cast upon them, believing that effected, they may be permitted hereafter to live in that seclusion which befits their sex, their station, and their wishes. We trust they may be permitted to do so.—H. G."

In 1851 some of the most prominent Spiritualists in New York, formed themselves into an association, which they termed "The Conference," and Judge Edmonds, Mr. Brittan, Dr. Gray, Professor Mapes, Dr. Hallock, Mr. Partridge, and others, there assembled to relate their experience, compare notes, and take measures to advance the interests of the cause, for which they were all sacrificing so much.

At one meeting of the Conference, there was an account given of a séance with Mr. D. D. Home, the celebrated medium, which affords so clear and satisfactory an idea of what spirits can effect at a table séance, where the conditions are favorable, that I insert it here as it stands recorded in the transactions of the Conference.

"Friday Evening June 18, 1852. Dr. Hallock related a case of physical manifestations, which took place on the Friday evening previous, at the house of Mr. Partridge, after the conference had adjourned. Mr. D. D. Home was the medium, and the circle consisted of Mr. Partridge, and his wife and daughter; Mr. W. Taylor and wife; Mr. S. B. Brittan; and himself.

"On the table around which we were seated, were loose papers; a lead-pencil; two candles; and a glass of water. The table was used by the spirits in responding to our questions, and the first peculiarity we observed, was that however violently the table was moved, everything on it retained its position. When we had duly observed this, the table which was mahogany, and perfectly smooth, was elevated to an angle of thirty degrees, and held there with everything remaining on it as before. It was interesting to see a lead-pencil retaining a position of perfect rest, on a polished surface inclined at such an angle. It remained as if glued to the table, and so of everything else on it. The table was repeatedly made to resume its ordinary position, and then again its inclination as before, as if to fasten upon us the conviction that what we saw was no deception of the senses, but a veritable manifestation of spirit-presence, and spirit-power.

"They were then requested to elevate the table to the same angle as before, and to detach the pencil, retaining everything else in their stationary positions. This was complied with. The table was elevated; the pencil rolled off; and everything else remained. They were then asked to repeat the experiment, retaining the pencil and

everything else upon the table stationary, excepting the glass tumbler, and to let that slide off. This was also assented to, with the like result. All the articles retained their positions but the tumbler, which slid off, and was caught in the hands of one of the party as it fell from the lower edge of the table. Then the table after being restored to the natural position, was moved strongly to and from Mr. Home, and to and from different individuals in the circle, as they requested.

"After this had been repeated several times, and while a corner of the table was inclined into his lap, Mr. Taylor asked if the spirits would lift it clear off the floor while it was in that inclined position. Assent was signified, and the table after much apparent effort was lifted clear off the floor as requested. Dr. Hallock said he was led to the conclusion, that the effort was only apparent, because while we were watching it closely with a light upon the floor, so as to see the slightest motion, the table in the meantime resting upon one castor on the floor, and one corner of the leaf in Mr. Taylor's lap, was raised perhaps about one inch, after having been literally tumbled about the circle, sometimes upon one castor, and sometimes upon two, the leaf resting first in one person's lap, and then in another's. But when the foot of the table was finally raised as described, he to make sure that they were not mistaken in the fact, got down upon the floor to observe more closely. While looking, the foot of the table instead of being raised a doubtful inch or so, was thrown up clear off the floor six or eight inches, as if all former attempts had been mere playful efforts.

"We then asked, if they could move the table with a man on it. They replied, 'Yes with two men on it.' Mr. Partridge and myself then seated ourselves back to back upon the table. Our combined weight is a little over 350 pounds, but notwithstanding, the table was moved as easily as when nothing but the candlesticks and the other things were upon it. We were rocked backward and forward, to and from Mr. Home: the table was tipped from the medium, and held stationary in that position with us upon it, and finally we said playfully; 'When you get tired of rocking us, throw us off.' It was done—the table was tipped strongly and rapidly from Mr. Home, and we were thrown on the floor."

In November 1871, there was considerable excitement in the congregation of Henry Ward Beecher, caused by the repeated occurrence of raps upon, and movements of a certain table, below and in front of the rostrum, placed there for the use of the reporters. These raps and movements were repeated for a succession of Sabbaths, and some

of the secular journals published accounts of them. Shortly thereafter, I made the acquaintance of one of the lady reporters who sat at the table, at the different times when the raps and movements occurred, and received from her a full confirmation of the story. This lady is well known as a writer, and authoress, and I have no doubt—she being a medium—that her presence assisted the manifestations, as she was invariably ill the Mondays succeeding these manifestations, until at last she was compelled to abandon her post.

The New York Herald of November 27, 1871, published an account, furnished by a gentleman who on one of these occasions occupied a seat just in front of the reporter's table. He said :

"There are three reporters' tables standing against Mr. Beecher's platform. The middle table directly in a line with Mr. Beecher, is an innocent-looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and as I had been seated by the usher in a chair very near the table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long pre-sermon prayer. As he uttered the words; 'Let the whole earth learn the power of love, such as brought Christ to earth to die for men,' the table moved slowly and deliberately toward one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite.

"You should have seen the faces of the reporters. They had evidently seen table-moving before, but were not prepared for a séance in front of the immense congregation of Plymouth church. Their eyes said plainly, 'What shall we do if this table keeps moving? But keep moving it did, back and forth, with a slow monotonous slide, till the prayer was finished, and then it gave three emphatic tips by way of 'Amen.' Undoubtedly somebody upstairs endorses Beecher, said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares, and troubles, but each stanza closed with this line :

" 'As my day my strength shall be.'

"When that line was sung, the table tipped so that pencils lying upon it rolled to the floor, and the reporters who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start, and a look of horror which to a looker-on was irresistibly comic. They controlled themselves perfectly however, and took their paper upon hymn books, in their laps, and began to write. Meaning to do their best, they all moved back so that not the hem of a garment

touched the table. They even laid their gloves upon the projecting rim of the platform.

"Mr. Beecher preached one of his most radical sermons that day. He spoke of the power of brotherhood, and of the love that hopeth all things; believeth all things; endureth all things. He spoke of the cruelty of society, in its prisons, and all its disciplinary machinery, and declared that self-sacrificing love alone could regenerate the world. The table seemed alive. At the very points where a radical reformer would have wished to applaud, the table would push with great force, one of the reporters, and travel to the opposite side as though to say, 'That's so: that is the truth.' That the table was not touched by even the reporter's raiment, during the sermon, I would take my oath before any court in the country."

It is not more wonderful that disembodied spirits should cause raps to be made, and tables moved, than that you or I standing on one side of the ocean, should with a tiny battery of the size of a thimble, and a drop of water, be able to move a piece of iron on the other. It is even less surprising, for the reason that the disembodied intelligence under favorable conditions, can come into immediate relations with the substance moved, while you and I are placed some three thousand miles from the piece of iron which we move. Our power is really more wonderful than theirs.

Their method of communication in some respects differs from ours by means of the telegraph, but when we consider in how many ways we communicate with each other, we cannot be surprised that their method differs from any one we employ. We communicate with each other by speech, writing, tones, gestures, looks, and in other ways; each differing from the other, but there is only one method to which distance is no impediment, and by which we can by apparently simple taps upon a piece of metal, hold converse with living, but unseen and distant mortal friends. I remember when the possibility of such a mode of communication was ridiculed, and when a proposition made in Congress for a small appropriation for the purpose of subjecting it to a trial, was met with scorn and derision—one member giving expression to his contempt, by saying he would vote for a telegraph to the moon, but not for the bill before the House.

The day before that experiment was publicly tested, and its truth and importance demonstrated, there was not one person who believed in it, where thousands now believe in communication with spirits.

If a person unacquainted with either of these methods of communication, should at the same time see half a dozen persons engaged

in spirit-rapping, and another person in telegraphic-rapping, and he were told that those at the table were employed in communicating with the spirit-world, and the other with Europe ; which would he first believe ? If he had faith in the existence of spirits—even the cold inanimate faith that most Christians possess—it appears to me that the possibility of communicating with spirits, would gain his credence before that of sending a message to London by any means short of a steamer.

Of public circles for rappings and tippings, where all are admitted, and especially in large cities, so far as I have had opportunities for forming an opinion from observation, I have a very unfavorable impression, and I consider attendance upon them to be demoralizing. These circles are often frequented by the odds and ends of social life—by men who have just sufficient respect for the opinions of society to avoid open defiance of them ; and by women whose morality is more conventional than innate—by persons of both sexes of untrained minds, impatient of the restraints that the churches impose, or discontented because others there, are more highly appreciated than themselves. With these, there are other credulous simple-minded people, who implicitly believe in everything labelled and stamped “Spiritual,” and withal there is a sprinkling of earnest investigators, whose whole object is to satisfy themselves of the truth or falsity of Spiritualism.

With such an association of discordant moral and social elements, even if there be an efficient medium present, little that is beneficial can result ; and if the investigator be a person of intelligence, and refinement, he is almost certain sooner or later to retire disgusted with the proceedings. In the early stages of my own investigation, I seized every opportunity of being present at public sésances, but I am unable to look back upon but very few, that I did not retire from with a determination to not revisit.

These remarks apply particularly to sésances in large cities, where they are accessible to all outwardly respectable people, without regard to moral status, and generally where an entrance-fee is exacted. I can easily understand, that where assemblages are constituted exclusively of town or village acquaintances, few or none of these objections apply.

Many times persons sit at these circles, and propound puerile and idle questions, calling authoritatively upon the spirit of Socrates or Paul, Franklin or Washington, to answer. An answer is often obtained, purporting to come from the spirit invoked, but what sensible man can suppose that the answer thus obtained is from the source

named. The majority of such questions, the propounders would not venture to put to any living eminent man, as what little sense they have, would teach them that it would be regarded as insulting, or at least as trifling, yet they will be so absurd as to believe that the advanced and lofty spirits of these sages, will hasten to gratify their senseless and idle curiosity. The answers obtained are generally from earth-bound spirits like themselves, who humor their weakness, and make merry over their credulity and folly.

It is different with intelligent, earnest seekers after truth, in circles judiciously and harmoniously formed; and I have no doubt that here, under peculiarly favorable conditions in other respects, the spirits of wise men long since departed, do from a sense of duty, and in a spirit of love and sympathy, *sometimes* respond to calls from such inquirers, and answer their questions, though not always directly, oftener intermediately through good and reliable spirits on a lower plane than themselves, whom they commission to transmit their answers.

The proper feeling to pervade a circle, is not a strictly solemn, but an earnest, respectful one. If intelligent, virtuous spirits be present, this condition will be in harmony with their feelings, and harmony is essential not only as between the members of the circle, but between these and the spirits who are present.

Levity and boisterous mirth are entirely out of place, where one seeks knowledge and guidance, and the expression of such feelings, while it assuredly attracts idle and mischievous spirits, repels all those who would instruct and benefit us.

CHAPTER XXVII.

DISPLEASURE OF THE PRIESTS, PHARISEES, AND SADDUCEES.

“Then the high-priest rose up and all that were with him—which is the sect of the Sadducees—and were filled with indignation.”—Acts, v—17.

OPPPOSED as they were in their religious views, it is a remarkable, but not unparalleled circumstance, that the high-priest, the representative head of the Pharisees, who were the regular church-members of that period, united with the Sadducees who were the materialists of the time, in opposing and attempting to put down even by force, the apostles, for teaching the doctrines of Jesus.

The spirituality of these doctrines was equally beyond the comprehension of either, and if the apostles taught differently from the Pharisees, in that salvation must come through the practice, and not through the profession of virtue, they also taught differently from the Sadducees, in that man is a spiritual being, destined to immortal existence, and that he will be judged according to the deeds done in the body. Thus these doctrines were as far from being acceptable to the one as to the other, and both equally regarded the Christian teachers as inimical to their belief, and extended to their persons a large share of the dislike which they felt for their opinions.

“Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.”—Acts, iv—2.

Whatever may be the opinions of the Pharisees and Sadducees of to-day, as to the principal objection they have to the doctrines and teachings of Modern Spiritualism, we know, and they easily may know by giving the question any consideration, that it is the same Spiritual element in these doctrines and teachings which invokes their opposition, that was so conspicuous in the teachings of the apostles, and which aroused the indignation of the high-priest and Sadducees against them. If the reader will refer to the twelfth verse of the fifth chapter of Acts, and read that and the succeeding verses, he will find the reasons for this animosity plainly set forth, and have a clear understanding of the causes of offence.

The Pharisees having full faith in the letter of the law, and teaching its sufficiency to the people, were alarmed for the continuance of their influence over them, and exercised their authority in attempts

to suppress doctrines and practices that threatened to subvert this influence, by furnishing proofs of the superiority of the Christian belief over the inanimate, spiritless belief which until then had held absolute control of their minds. The wonderful cures made of the sick, and other evidences presented by the apostles of the truth and power of the religion they professed, had no weight in the judgment of the formalists and materialists of that day, in inducing them to view favorably a faith which bore such fruits. They confessed the force of this evidence, saying :

"What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no farther among the people, let us straightway threaten them, that they may speak henceforth to no man in this name."—Acts, iv—16, 17.

It was the same with Jesus before this, for

"The blind, and the lame, came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; they were sore displeased."—*Mathew* xxi—14, 15.

In a general sense it is true that men shrink from a change in their belief—they only seek for additional support to their present opinions. All this displeasure of the priests and scribes, arose from their apprehensions that their opinions and their craft were in danger, as was the case at another time with Demetrius the silversmith, who made shrines for Diana, and who in his fear that his interests would suffer from the preaching of Paul in Asia, addressed his fellow craftsmen in this language :

"So that only this our craft is in danger to be set at naught, but also that the temple of the great Goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath, and cried out saying: Great is Diana of the Ephesians!"—Acts xix—27, 28.

But if the Pharisees professed great contempt for Christians and their doctrines, they had the utmost regard for the law, and readily detected a fault in its observance by Jesus.

"Therefore said some of the Pharisees: This man is not of God, because he keepeth not the Sabbath-day."—*John* ix—16.

And as it is with many now when they are determined to condemn a man or doctrine, so it was with the scoffers of Jesus and his teachings, and he fully recognized this disposition when he said :

"For John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners."—*Mathew* xi—18, 19.

We now often hear it said that miracles attested the truth of Christianity at its inception, but these have long ceased, and a miracle

now is impossible. Do those who so complacently utter this absurdity, know that an assertion similar and equally baseless, was made by the rejecters of Christ and His teachings when they said :

"We know that God spake unto Moses ; as for this fellow [Jesus] we know not from whence he is."—John ix—29.

The utterer of this profound and conclusive remark, felt just as certain of his position, as others now feel sure of theirs when they make the former assertion. Did *he know* that God spake unto Moses? and do they know that miracles ever took place? He rested his belief—not knowledge—upon the traditions of men ; and they rest theirs upon precisely similar testimony. The latter smile at the self-conceit and presumption of the former, in asserting as a fact, that of which he could not possibly have had any certain knowledge, while rejecting a present fact which could easily have been verified. Are the latter in any better position? Perhaps they may be able to discover some advantage they possess ; I cannot.

"And set up false witnesses, which said : This man ceaseth not to speak blasphemous words against this holy place, and the law."—Acts vi—13.

Reformatory movements, must of necessity encounter misrepresentation and false charges. Unfortunately, the failings and indiscretions of the actors in them, too often furnish a color to these charges, and time only can efface the stain. Christianity suffered from this cause, and we accept the full quota that seems to have been allotted to Spiritualism, as that for which we bargained in accepting and appropriating its consoling and beautiful truths. This price is insignificant, in view of the magnitude and value of the acquisition.

These false charges were made in every form against Jesus and his disciples, and on the day of Pentecost, when through spiritual influence the disciples were speaking in various tongues, some were amazed, others doubted, and "Others mocking said : These men are full of new wine."

Otherwise intoxicated. Of course, some when they witnessed the miracles which they could not deny, rather than investigate and determine the true nature of the power by which they were effected, followed their natural bent of mind, and maliciously attributed them to the devil. When there was brought unto Jesus "one possessed with a devil, blind and dumb, and he healed him," "the people were amazed and said : Is not this the son of David? But when the Pharisees heard it, they said ; This fellow doth not cast out devils, but by Beelzebub, the prince of devils."—Matthew xii—22, 24.

For a period of time as far back as we know anything of, "most

people have called everything that was too wise, too good, or too powerful for them," the devil. The art of printing was ascribed to the devil, and millions believed in this origin for it. Mr. Howitt very truly says: "The fact that the Jews were compelled to admit the reality of the casting out of devils by Christ; then declared that he cast them out by Beelzebub the prince of devils; is completely paralleled by the opponents of Modern Spiritualism. The moment that they were driven from the theory of imposture and delusion, they attribute the phenomena of Spiritualism to the devil. None do this so promptly as the modern Roman Catholics, who have always believed in miracles."

And a Roman Catholic journal in New York, the *Saint Peter*, says that Calvin got his authority to erect a Church from Satan, and that it was Satan that gave Arius his accursed doctrine, and that Luther the exemplar of Calvin, has left it in his own unequivocal sentences, that he held conversations with Satan. And it further says, the great crowd of wretched heresies came from Satan.

Professor Hare, in his *Experimental Investigation of the Spirit Manifestations* pp. 29, 30, very properly remarks:

"Beside those antagonists to Spiritualism who would set aside the evidence of persons living at the present time, and who are known to be truthful by the evidence of others who lived some thousands of years since, Spiritualists are assailed by such as admit their facts, but explain them differently. Thus the Roman Catholic Church has admitted the manifestations to indicate an invisible physical and rational power, which cannot be attributed to human agency. But instead of ascribing them to spirits, good or bad, of mortals who have passed the portal of death, they consider them the work of Old Nick.

"If this personage ever did influence the acts of any sect manifestly, it must have been in those instances in which alleged religious error has been made the ground for persecution, from the time of the extirpation and spoliation of the Midianites, Canaanites, and others, down to that of the extirpation of the Albigenses, the auto de fe inquisition, Massacre of St. Bartholomew, fires of Smithfield, roasting of Servetus, and the persecution of the Quakers, and witches."

"So far as the devil is only an imaginary embodiment of the evil passions of men, as conceived by many enlightened Christians, no doubt those and many others analogous acts were due to the devil, but when the benevolent language of the spirits respecting sinners, is contrasted with the cruel doctrine of the Church in question, as well as with others, it can hardly be conceived that this language comes from Satan, and that of the churches from the benevolent Jesus Christ."

From a letter of Whitefield to Wesley, of June 25, 1739, published in *Tyerman's Life of Wesley*, vol. 1. p. 258, it is quite evident that Whitefield believed a large proportion of the spiritual phenomena at that time occurring in the Methodist meetings, was produced by the devil, which is a more unfavorable view of these manifestations than Spiritualists entertain. He says: "That there is something of God in it I doubt not; but the devil I believe interposes." I have no doubt that both good and bad, or ignorant spirits, were concerned in these, as they are in all popular reformatory movements.

I now quote the words of a clear thinker, and a vigorous writer: one who was educated in and for many years preached, the truths of the Bible without the light of Modern Spiritualism, but who afterward came into this light, and labored to shed it upon the minds of others—the Rev. Adin Ballou.

"The Alpha of these objections was—It is all a humbug! The Omega is—It is all of the devil! When the Pharisees were driven from all their other objections to the excellent works and miracles of Jesus, they blasphemed, saying: He casteth out devils by Beelzebub the prince of the devils—it is all of the devil—have nothing to do with it. Had they any proof that it was of the devil? Not a particle. Had they any decent reasons to suspect any such thing? Not one. Did they really believe it was of the devil? Not at all. Were they not under strong conviction that Jesus and his works were of God? Yes. Why then did they blaspheme? Because their hearts and their heads were perverse. They were driven to the wall for a pretext. They were filled with vexation and madness. Therefore they wilfully and presumptuously ascribed the manifestations of his divine and spiritual power to the devil.

"Thus they sinned against the Holy Ghost; bound themselves over in bonds of judicial blindness, to ages of unescapable darkness and condemnation. The Pharisees of our day are imitating those of old. It is all of the devil, they say; but they say not this till after they have said everything else, and been forced to confess the reality of super-mortal agency. If they could have made it appear, that these spirit manifestations were caused by any agency in this world of flesh and blood, they would never have ascribed them to the devil. Nor do they now believe that they really are of the devil. If they sincerely believed this, they would hail them as God-sent or at least God-permitted demonstrations to a sceptical generation, that there is beyond denial such a Deific devil as their theology assumes to teach. And if withal, the revelations, miracles, and general influ-

ence of this demonstration, had been obviously devilish, they would have been quite satisfied.

"Alas for them, there is too much of truth and good in it to give it an infernal aspect. Bold as their tone is, they are by no means sure that it is the work of the devil. An irresistible conviction plagues them that it is what it purports to be. It is ominous to them of an approaching religious, moral, and social revolution, to which they are utterly opposed. This is what troubles them; this is what provokes them to say for sheer effect: It is all of the devil: have nothing to do with it. They have no honest assurance that it is of the devil, but they hate and dread its testimony; so being in too perverse a state of head and heart to give it a respectful examination, they shut their eyes, stop their ears, trample on the light proffered them, and cry out: 'Devil! devil! it is all the work of the devil! have nothing to do with it.'

"With thousands of superstitious narrow-minded sectarians, this is enough. They will re-echo the sanctified blasphemy, and hide their heads in the sand with all the prudence of the frightened ostrich. When I shall be convinced that such people are humble honest lovers of truth, on its own merits, I shall believe those old Pharisees were, who raised the same cry against Jesus. Let it be remembered, that the objection before us, is not made against here and there a mischievous manifestation of some low spirit, but against this whole spiritual development, including the highest wonders and excellence. It is this that brands these objectors as wilfully blind, dishonest, and presumptuous. Justice proclaims them such, and charity can do no more than pity them, and pray, hope, and labor for their conversion."—*Spirit Manifestations*, pp. 89, 90, 91.

They who charge that the manifestations of Spiritualism are the work of the devil, thereby admit that they believe in his existence, and I presume in his personality. He is the same individual who has always been held up as a scarecrow by the monks, and priests; who sometimes plays a principal part on the stage; and who goeth about "like a roaring lion" and yet whispering sin and crime into the ears of the weak and erring. Now does the question ever occur to these persons, whose religious faith is so largely made up of diabolical agency; How can he multiply himself so as to be at everybody's elbow at the same time? How can he be present at each of the thousand circles for spiritual manifestations, which are daily and nightly held in America and Europe? It must be admitted, that to accomplish this he must possess one at least of the most incomprehensible attributes of Deity—that of omnipresence. So in their vain attempts to

crush and degrade Spiritualism, they magnify their diabolical creation into a Deity, and rob their Maker of His attributes in order to clothe him.

There is a man in White Plains, New York, by the name of Jonathan Sniffen, who is eighty-six years old. He was born and has lived in Winchester County, never having been out of it but once. His occupation has been that of breaking colts and taming unruly horses—a most dangerous employment, yet he has a mortal terror of railroads, and although he has had nearly every bone in his body broken by horses, he cannot be induced to ride upon a railroad. This man reminds me of certain orthodox Christians, who cherish the most perfect belief in a future hell, and believe they may by some miscalculation slip into it, and yet hug the bugbear to their bosoms, and view with dread and alarm the truths of Spiritualism, which insure them safely against such danger.

How long is it, since it was discovered that the devil takes unwearyed pains in pointing out to men their failings and vices, and the consequences flowing from them; and urges and insists upon the vital necessity of abandoning them, as the only means of reaching Heaven? How long is it since he began teaching the beauty of holiness—of charity and benevolence? The position of an opposer on this ground, proves that he knows nothing practically of Spiritualism, for had he knowledge of it, it would be impossible that he could for a moment honestly entertain the idea, of the devil having any active agency in the matter; and the charge has never been made by any person who has had any considerable knowledge of its phenomena and teachings. It should not be forgotten that "God works in a mysterious way" and sometimes by means so humble and apparently insignificant, that the wisdom of earth accounts them foolishness.

"Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right, that they will not come within the hearing of any notions but their own. They canton out to themselves a little province in the intellectual world, where they fancy the light shines, and all the rest is darkness. They never think of surveying the riches of other minds, which are as solid, and as useful, and perhaps finer gold than what they ever possessed.

"The proudest admirer of his own talents might find it useful to consult with others, though of inferior capacity and penetration. A weaker man may sometimes light on notions which have escaped a wiser, and which a wiser man might make a happy use of, if he would condescend to take notice of them."—*Isaac Watts*.

As persons with morbidly sensitive eyes, resort to colored glasses

to tone down the solar light, and render it agreeable to their visual organs, so with some persons the pure light of truth is unbearable, and unless they can separate and reject certain obnoxious rays and so render it congenial to their feelings and purposes, they will have none of it. They are not unlike the lad born blind, upon whom sight was bestowed through an operation by Chiselden, and who then imagined there was nothing beyond the room he was in, and could not be brought to comprehend how the house could be larger, and who while in ignorance of what sight really meant was not anxious to see, saying he did not think it possible to derive more pleasure from things, than he did while he was blind. Still it is easier to instruct ignorance than pride ; but when one is under the dominion of both, "There is more hope of a fool than of him."

The high-priests, the Pharisees and Sadducees, have perpetuated their races ; the lines of succession are unbroken, and their successors of the present day can claim pedigrees, that cast into the shade all the pretensions of the oldest families in the world. In Wesley's time they flourished even as they do now, and true to their traditional instincts they presumptuously and ignorantly condemned without examining, the doctrines taught by Wesley and his coadjutors, resorting to charges and measures similar in their character to those so actively employed by their ancient prototypes among the Jews. Of Wesley it is said.

"But those who were less charitable, impeached his veracity, and loudly accused him of hypocrisy and imposture. The strangest suspicions and calumnies were circulated, and men will believe any calumnies however preposterously absurd, against those of whom they are disposed to think ill. He had hanged himself, and been cut down just in time ; he had been fined for selling gin : he was not the real John Wesley, for everybody knew that Mr. Wesley was dead. Some said he was a Quaker : others an Anabaptist : a more sapient censor pronounced him a Presbyterian Papist. It was commonly reported that he was a Papist, if not a Jesuit : that he kept popish priests in his house : nay it was beyond dispute that he received large remittances from Spain, in order to make a party among the poor, and when the Spaniards landed he was to join them with twenty thousand men. Sometimes it was reported that he was in prison upon a charge of high treason, and there were people who confidently affirmed that they had seen him with the Pretender in France. Reports to this effect were so prevalent, that when in the beginning of the year 1744, a proclamation was issued, requiring all papists to leave London, he thought it prudent to remain a week there, that he

might cut off all occasion of reproach ; and this did not prevent the Surry magistrates from summoning him and making him take the oath of allegiance, and sign the declaration against popery."—*Southey's Wesley*, Vol. 2, p. 14.

The stupid cry of "devilish" levelled against Wesley's teachings, naturally induced some superstitious persons to regard the teacher also, as "devilish." "Wesley had once a whimsical proof of the horror with which the high-flying Calvinists regarded him. One afternoon on the road from Newport-Pagnel to Northampton, "I overtook," says he, "a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were, therefore I said nothing to contradict them. But that did not content him, he was quite uneasy to know whether I held the doctrine of the decrees as he did, but I told him over and over we had better keep to practical things, lest we should be angry at one another. And so we did for two miles, till he caught me unawares and dragged me into the dispute, before I knew where I was. He then grew warmer and warmer ; told me I was rotten at heart, and supposed I was one of John Wesley's followers. I told him 'No ; I am John Wesley himself.' Upon which he would gladly have run away outright, but being the better mounted of the two I kept close to his side, and endeavored to show him his heart, till we came into the street at Northampton."—*Same*. Vol. 2, p. 178.

Tyerman in his *Life of Wesley*, bears this testimony. In Vol. 2, p. 391, he says :

"Wesley began his career as a peniless priest. He was without patrons and without friends. Magistrates threatened him : the clergy expelled him from their churches, and wrote numberless and furious pasquinades about him. Newspapers and magazines reviled him ; ballad singers in the foulest language derided him ; mobs assaulted, and more than one well-nigh murdered him ; and not a few of his companions in toil forsook him, and became his antagonists."

One of these defamers of Methodism said of the eloquent Whitefield that "His countenance is not only inexpressive but ludicrous ; his dialect is not only provincial but barbarous ; his deportment not only awkward, but savage."—*Same*. Vol. 2, p. 368.

Whitefield also was charged by the Rev. Josiah Tucker, with propagating "blasphemous and enthusiastic notions, which struck at the root of all religion, and made it the jest of those who sat in the seat of the scorner."—*Same*. Vol. 1, p. 144.

In a scurrilous pamphlet published in 1739, entitled "The Life of the Rev. Mr. George Whitefield," etc. there was "a method of con-

fession, drawn up for the use of the women Methodists" professedly taken from the original in Whitefield's or Wesley's own handwriting. Among other questions to be asked as often as occasion required, were the following: "Are you in love? Whom do you love just now better than any other person in the world? How do you like him? How do you feel yourself when he comes; when he stays; and when he goes away?" Whitefield's journals are designated rhapsodies and repetitions of spiritual pride, vanity, and nonsense; he is accused of wilful and notorious falsehood, and of taking pleasure in being abusive and scurrilous."—*Same.* Vol. 1, p. 247.

In the *Westminster Journal*, a writer in 1761 represented Methodism, as "an ungoverned spirit of enthusiasm, propagated by knaves and embraced by fools."—*Same.* Vol. 2, p. 397.

The stage was enlisted in the crusade against Methodism. In 1760 a comedy was acted in the Haymarket theatre. "Its professed object, was to expose the absurdity, and to detect the hypocrisy of Methodism; the author holding the idea that ridicule was the only way of redressing an evil, which was beyond the reach of law, and which reason was not able to correct."—*Same.* Vol. 2, p. 367.

Alexander Jephson, A.B., rector of Craike, tells the Methodists that they have "fallen into fatal and dangerous errors, which may be of pernicious consequences to them both in this life and the next," and Methodist itinerants are described, as "an enthusiastic set of preachers, who are wandering up and down through the whole nation, to destroy and unsettle all the reasonable notions of religion, and to throw men into the utmost distraction and confusion."—*Same.* Vol. 2, p. 369.

"In the *London Magazine*, a writer insinuated that some of the mysterious meetings of the Methodists, were 'in dark rooms, with naked figures, typical fires, and rattling of chains.'"—*Same.* Vol. 2, p. 376.

The mayor of Tiverton, amusingly exemplified in his own character, the anti-progressive tendencies which characterize the entire sect of Pharisees, ancient and modern. When John Wesley was preaching in that town, the mayor became very uneasy, and declared, "that there was no need of any new religion in Tiverton. 'There is,' said he, 'the old church and the new church—that is one religion. Then there is Parson K——'s at the Pitt meeting; and Parson W——'s in Peter Street; and old Parson T——'s at the meeting in Newport Street—four ways of going to Heaven already; enough in conscience, and if the people won't go to Heaven by one or other of these ways, by —— they shan't go to heaven at all herefrom, while I am mayor of Tiverton."—*Same.* Vol. 2, p. 133.

In 1739, the Bishop of London published his "Pastoral Letter." Two-thirds of it was levelled against the Methodists, and it is interesting to observe—while allowing for their belief in most spiritual influence, being directly from God; how nearly the charges made against them in this document, resemble many of those now made against Spiritualists. I here quote from the "Letter" as I find it in *Tyerman's Life of Wesley*, Vol. I, p. 245, and if the reader will accept my amendments in parentheses, he will perceive the application. The charges are :

"1st. That these enthusiasts claim to have extraordinary communications with God, (spirits) and more than ordinary assurances of a special presence with them.

"2d. That they have a special and immediate mission from God (through spirits).

"3d. That they think and act under the immediate guidance of a divine (spiritual) inspiration.

"4th. That they speak of their preaching and expounding, and the effects of them, as the sole work of a divine (spiritual) power.

"5th. That they boast of sudden and surprising effects, as wrought by the Holy Ghost, (spiritual power) in consequence of their preaching.

"6th. That they claim the spirit of prophecy.

"7th. That they speak of themselves in the language, and under the character of Apostles of Christ, and even of Christ himself, (overdrawn).

"8th. That they profess to plant and propagate a new gospel, as unknown to the generality of ministers and people in a Christian country; (ours is a new gospel to most ministers and people, but really it is the gospel of Christ, restored).

"9th. That they endeavor to justify their own extraordinary methods of teaching, by casting unworthy reflections upon the parochial clergy, some of them as deficient in the discharge of their duty, and not instructing their people in the true doctrines of Christianity."

The remarks of an English writer, quoted by Epes Sargent, in his *Planchette or the Despair of Science*, p. 281, whose name is not given, are here so appropriate, that I will give an extract from them. He says :

"The weak and timid, and therefore false and unjust, conservatism of aristocratic England, dreads each breath of free thought which tends to quicken the seeds of regeneration, sleeping within her bosom. It makes many people uncomfortable to see old landmarks in religion, morals, or metaphysics, threatened with annihilation. They regard the whole matter much as the respectable country gen-

tleman in England fifty years ago regarded Methodism. If a man turned Methodist, it was equivalent to his becoming a radical, a blasphemer of social decorums, and time-honored conventionalities. The case is much the same to-day, and with a true instinct of self-preservation, the man of mere material, selfish aims, and hebdomadal religion if he has any at all, recognizes in Spiritualism a disturber of his peace. This importunate proximity of unseen realities, calls for a readjustment of his stagnant ideas, and it makes him tremble for the safety of the "reserved seat," to which he looked forward in the other world, and also his reputation as an intellectual aristocrat in this."

We have an amendment to offer to the above, which is to include America with England, as the remarks apply equally well to the one country as to the other.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them."—Acts, xxviii—27.

Persecution is the shadow that ever haunts the steps of the investigator, and advocate of truth. It has attended upon those who have pursued the previously untrodden paths of philosophy, as it has dogged the footsteps of religious reformers. It has always been thus, and as Modern Spiritualism is both a philosophy and a religion, those who tread its paths must at least for the present toil on within this shadow.

Socrates was condemned to death. Democritus was regarded as a maniac. Pythagoras was banished from Athens. Anagoras was immured in a dungeon. Galileo was imprisoned and persecuted. Varolius was denounced as infamous, for his anatomical discoveries. Harvey for announcing and upholding the circulation of the blood, was considered a madman. Van Helmont, having cured several cases of disease by magnetism, was seized by the inquisitors; and because Herselius defended the laborious and brilliant investigations of Reichenbach, into the nature of the odic force, Du Bois Raymond, the physiologist, declared that he must be in his dotage; and all this for the reason that each was inspired with thoughts and truths above the comprehension of his more material fellowmen.

Truths that are in advance of the prevalent ideas of the time, are certain to meet with disfavor. The New Testament is a record of the persecutions of Jesus, and his followers, arising solely from their teaching higher truths than the dominant classes were prepared to accept. Thirty years ago, abolitionists were not only persecuted with feelings of hatred by many, but were maligned and misrepresented by a far greater number, and it was only by the considerate few that they

were tolerated at all ; and yet the world moves, for the cause for which they risked reputation, property, and life, has for a decade been triumphant ; and not only the great majority of those in the North who opposed them, are to-day satisfied with the soundness of their principles, but thousands of their most bitter enemies in the South, hail the freedom of the slave for which they contended, as a real blessing to the white man, as well as to the black.

The introduction of labor-saving machinery has always been bitterly opposed by the laboring-classes, yet when it has succeeded, the very men who opposed it have been as a class, especially benefited by it. Three centuries since, the chemist was looked upon as a magician, as one in league with Satan, and utterly lost. The discussions which for fifty years followed Newton's announcement of his theory of light, and colors, illustrate the tendency in many minds to combat the opinions of others, no-matter how well supported by experiments and facts. The correctness of his experiments was called in question : delusions and false deductions were imputed to him, and this, while many of these opposers—like all who oppose Spiritualism—had never taken the trouble of supporting their position, by making similar experiments themselves. They preferred racking their brains, for delusive arguments, to sustain them in their senseless opposition, and the majority of them, lived and died in their denial of his claims to discovery in this branch of science.

Hundreds of other instances could be cited, all tending to prove the lamentable fact that great truths have always been opposed, and the strength and virulence of the opposition, have generally been in the ratio of their importance to the welfare of mankind ; and perhaps great spiritual truths have encountered more violent and desperate forms of opposition, than scientific, social, or simply moral truths.

Perhaps few characters have been more pure than that of Frederika Hauffe, known as the "Seeress of Prevorst." Dr. Kerner, her physician for many years, and her biographer, whose character was perhaps as elevated and pure as her own, says of the calumnies that were spread abroad concerning her : "The falsehoods the world propagated on the subject of Mrs. H—— are inconceivable, and never did I meet with so convincing a proof of its love of calumny, as in this instance. She was wont to say : 'They have power over my body, but not over my mind,' but the number of persons who were attracted to her bedside out of mere curiosity, occasioned me great annoyance. For her part, she received everybody with kindness, although the exertion frequently gave her pain, and she often defended those who had most slandered her. Good and bad alike came to her. She was conscious of the

evil when it existed, but she judged no one, and many unbelieving sinners who visited her, were amended and awakened to a conviction of a future life."

And in a work published by Dr. Kerner after the death of the Seeress, he remarks concerning some who were guilty of the sin of writing and speaking against her, without the least personal knowledge of her. "None of those gentlemen who call themselves the friends of truth, set so much value upon it as to move a single foot over the Resenbach, no one takes the least trouble to prove these things at the time, and on the spot. For many years, the extraordinary manifestations of the Seeress of Prevorst were made public, but none of the gentlemen who now all at once pretend that they would have liked so very much to have seen her, and who sit and write whole blue-books about her, ever took a moment's trouble whilst she lived, to see, to hear, and to test her. At their writing-tables they continued sitting, but professed to have seen, heard, and proved, everything, much more than the quiet, earnest, and deeply thinking psychologist, Eschenmeyer, who did take the trouble to examine and prove everything at the time, and on the spot, for the truth's sake, shunning no journey when necessary in the severest cold of winter."

A similar spirit of injustice and uncharitableness, was exhibited toward the Rev. Dr. Phelps and his family, of Stratford, Conn., in whose house in 1850 occurred many remarkable manifestations. "People from all parts of the country were visiting the house, to whom every facility was afforded to search into the cause. Newspaper discussions were going on, casting the most unjust and painful reflections, subjecting the family to suffering little short of martyrdom, while numberless other persons had as good an opportunity of explaining the matter, as the persecuted family."

Another instance in which similar treatment was awarded to the kindly efforts of a worthy family, to spread the light of spiritual truth among their fellow-men, is found in the case of Jonathan Koons, of Athens County, Ohio, in whose house some of the most astonishing and conclusive proofs of these truths were furnished, for a period extending over a number of years commencing with 1852. Here musical instruments were played; hands materialized; which wrote in full view of all present, and grasped the hands of the sitters; and spirits sang, and conversed with perfect distinctness and freedom with visitors. These manifestations were made in the public-room, and were witnessed by thousands, and while "many who came to scoff, remained to pray," there were others, of the sect of the Pharisees, who left only to censure and condemn what was beyond their

comprehension, and oftentimes they were not content with this, but resorted to the most barefaced falsehoods in order to gratify their malevolent dispositions. This treatment, long continued, brought forth the following letter from Mr. Koons, which tells its own story. It was published in the *Spiritual Telegraph*, in November 1853.

"From the beginning of the manifestations in my house, the most base and untruthful charges against myself, family, and friends, have been made by persons, to whom I have thrown open my house and all the fixtures ordered by the spirits, for the fullest inspection. To silence these slanderers, the spirits have permitted frequent changes to be made in the circles, allowing strangers to sit by me, and my son, whilst the demonstrations were made. To all who reiterate the charges of fraud, I say ; ' Prove them. Go to those who have seen and heard, and if you cannot take their testimony come and see, and hear, for yourselves.'

"Weary with a perpetual compliance with fresh demands, I am at length compelled to say, no more changes will be made, and persons who simply come to detect me in the practice of the most stupendous and impossible imposition the world has ever dreamed of, are politely requested to stay away. If I could have imagined, or contrived out of my own brain, such unheard-of manifestations, I still have no interest in practising them. *I have never made a charge for witnessing them, and repeatedly have refused compensation when offered.* My time, as well as that of my family, besides money and provender, have been all freely spent to gratify the public, whilst the extraordinary communications written by spirits, though so highly prized by ourselves, have been freely given away, sometimes I fear only to gratify idle curiosity, and at others to responsible men for publication.

"Now what more can I do to satisfy the unreasonable demands of unreasonable men, unless I close the manifestations against them altogether. The spirits make the demonstrations in their own time and way, if they prefer or require darkness, I cannot help it. If they permit light, I always yield to it. All I insist upon is, that neither I, nor mine, have any hand in doing these things, that I have never made anything by it but heavy losses, and never expect to be compensated in this life, beyond the untold satisfaction of proving to myself as well as others who like me were doubters, *that the soul lives after death.*

"To myself, and my family, these demonstrations have been a source of delight, instruction, and pleasure. They have been the same to many hundreds of earnest seekers for truth. Those who

are simply seeking for falsehood, generally end in believing it, whatever they see. Such persons having predetermined our guilt, could hardly be convinced to the contrary by any amount of testimony. I am worn out with the insolence of sceptics, who simply come to insult me—with people demanding the same things over and over again, and still never satisfied.

"The mediums of my family have sat up night after night, sacrificing health, rest, and comfort, to satisfy others. Now who can say that I fear investigation, or have aught to gain by fraud. Let the history of the past two years be searched, for one single evidence against me."

In December—one month after this letter was published—his barn, in which was stored grain and provender for his visitors and their horses, and for which no charge was ever made, was consumed by fire; the torch being applied by his enemies—made such simply by the antagonism aroused in their dark minds, by witnessing these disinterested and noble efforts of the spirits and their mundane agents, Koon and the members of his family, to enlighten mankind and convince them of a life beyond the grave.

In reference to this fiendish act, Mr. Koon in a letter written in 1873, says: "It was a clear, cold, calm night, in the midst of winter. But for the calm, house, spirit-room, family, all, would have shared the common fate. . . . I was well informed, that on a previous night arrangements were made to assassinate myself and eldest son, but were thwarted by the presence of a crowd of visitors. While my property was consuming, I asked, what have I done—what authority insulted—what law violated that I should suffer this malice and vengeance? It was done because I persisted in affording opportunities to investigators: this, and nothing more."

Here is a man, who for years kept open house for all who desired to witness the spiritual manifestations. A poor man, who had accumulated his small property through daily toil, and who with his family, cheerfully submitted to all the inconveniences attending this invasion of their privacy. They were repaid with insult and calumny: their honest generous motives were misrepresented: their property destroyed: their lives jeopardized; and they were rendered as far as possible miserable, and in the end reduced to poverty and destitution; their home broken up; and they compelled to emigrate to the then wilds of Kansas, and commence the world anew.

These were the fruits of their labors—what were their motives? We are asked to believe that the principal motive, was the desire to gratify a love of deception, manifesting itself in practising feats

of legerdemain, and in tricks, which the sharp eye of cunning and malignancy never could penetrate. That a humble, uneducated backwoods family, utterly unversed in science, philosophy, or stage effects, were able with their limited knowledge of the arts of deception, to baffle the prying curiosity and investigations of hundreds of shrewd, worldly men, whose prepossessions were all adverse to the claims made.

It is possible that people can be found who believe this, and we know that some at least professed to believe it, but the history of the human race does not furnish a well corroborated instance to justify this opinion. Fanatics, sincere but misguided, have struggled, fought, and perished, in defence of their absurd opinions; but who ever heard of an instance, where a family have encountered such opposition, insult, danger, and loss of property, simply to succeed in passing off feats of jugglery or legerdemain, as truthful exhibitions. Suffering for one's convictions, and suffering for wilful and knowing attempts to deceive by the exhibition of trickery, where no hope or prospect of reward is in view, are very different things, and surely no sane person can be found, who does not in his mind recognize the essential difference between the two.

Recent converts to Spiritualism, have no proper conception of the force, with which the shafts of detraction and malice were hurled against all, who being any way conspicuous, ventured to breast the waves of opposition to Spiritualism, in its early days. Among these heroes and defenders of the truth, no name stands higher than that of the late revered, and lamented, Judge John W. Edmonds of New York. No one perhaps sacrificed more than he for the cause, or did more effective battle for it, and he has received a glorious welcome and reward, from his co-workers in spirit-life, and will forever experience the sweet peace and joy, that will flow into his liberated soul from the Divine Source of wisdom, love, and truth.

Of his persecutions, he has furnished us a glimpse in one of his *Letters to the New York Tribune*, published many years ago, from which I extract the following.

"Since then, I have been a firm and unwavering believer in the idea that the spirits of dead can, and do hold communion with us. I have been sorely tried temporally and mentally. I have been excluded from the associations which once made life pleasant to me. I have felt in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. Courtied once, and honored among men, I have been doomed to

see the nearest and dearest to me, turn from me with pity, if not disgust. Tolerated, rather than welcomed among my fellows, at an advanced age, and with infirm health, compelled to begin the world again, and oh ! amid what discouragements.

"With the subject so dear to me, *tainted with man's folly and fraud ; destined to see fools run mad with it, and rogues perverting it to nefarious purposes*: meeting in its daily walks, (owing to the sad imperfections of the instrumentalities used) much that was calculated to discourage and dishearten, and beholding how the world, for whom this glorious truth comes, turns from it, and reviles it ; I have never for one moment, faltered from that hour in my belief. It is not my fault that I have not. It is no merit in me that I have persisted. Belief was not, as it never is with man, a matter of volition. But the evidence was so conclusive that it compelled conviction, and I could not help it. Mountains may fall and crush me, but they cannot make me believe there is no earth under my feet ; and no stars over my head."

The character of the Pharisees in the times of Jesus, was generally marked by self-sufficiency, and by what we in these days would term ignorance, and even when intelligent, their minds were warped by sophistry, while they were unable to perceive any motives prompting human actions, excepting such as are based on self-love. We have our modern Pharisees, who exactly fill this measure, who appropriate the highest seats in the synagogues or churches, who seize upon the widow's mite, and who in their long prayers thank God that they are not as other men.

The Jewish Pharisees were the most religious, the most formally careful in the observance of their religious duties, of all the Jews. But here their duty ended. These observances were the sum of it. While to practical charity, sympathy with distress, elevation of thought, nobleness of character and purpose, and love of justice, they were strangers. They were those "having a form of godliness, but denying the power thereof," and as a consequence they were what Jesus declared them to be, the greatest enemies to the truths he taught, who not only rejected his doctrines, but as far as within their power prevented others from accepting them.

Like them, our modern Pharisees never depart from an established rule, and never perceive the propriety of a new one. They are in a state of mental and moral stagnation, bearing no part nor agency in the actuating force that moves the progressive machinery of life. While the best and strongest minds in the nation are toiling in the pursuit and investigation of new truths, and of new means to advance

the spiritual and material welfare of their fellow-men, these men with contracted, hermetically sealed souls, stand frowning upon their labors, and never relax the rigidity of their features until all the rest of the world has acknowledged and welcomed the light, which is too brilliant for their owl-like vision. Their minds are like traps, from which once sprung nothing can escape, and into which nothing can enter.

The Aminadab Sleeks all belong to this class. They will expatiate upon the sufferings of newly born African infants for lack of flannel shirts, but "unto every really good work they are reprobate." The courtly doctor mentioned by Milligen, was an accomplished member of this sect, who, when attending one of the Princesses, was asked by George III., if he did not think a little ice might benefit her. "Your Majesty is right," was the reply, "I shall order some forth-with." "But perhaps it might be too cold," added the kind monarch. "Perhaps your Majesty is right again, therefore her Royal Highness had better get it warmed."

There are quite as many female Pharisees as male, and I cannot do better here than to let Miss Lizzie Doten, the talented spiritual poetess paint their picture, as she effectually does in the following lines, taken from her *Poems from the Inner Life*, a work which like her *Poems of Progress* richly repays perusal.

"A virtuous woman is Mistress Glenare—

Or at least so the world in its judgment would say ;

With an orderly walk and a circumspect air,

She never departs from the popular way.

Every word that she speaks is well measured and weighed ;

Her friends are selected with scrupulous care ;

And in all that she does is her prudence displayed,

For a virtuous woman is Mistress Glenare !

"She makes no distinction of sinners from sin ;

Her words are like arrows her tongue is a rod ;

She sees no excuse for the evil within,

But condemns with the zeal of a partialist God !

On a background of darkness, of sorrow and shame,

Her own reputation looks stainless and fair ;

So she builds up her fame through her neighbor's bad name :

Oh, a virtuous woman is Mistress Glenare !

"She peeps and she listens, she watches and waits,

Nor Satan himself is more active than she,

To expose in poor sinners the faults and bad traits,

Which she fears that the Lord might not happen to see

When the Father of Spirits looks down from above,
On the good and the evil, the frail and the fair,
How must He regard with particular love,
This virtuous woman—good Mistress Glenare !

“ O Mistress Glenare ! in the drama of life,
You are acting a very respectable part ;
You have known just enough of its envious strife,
To deceive both the world and your own foolish heart.
But say, in some moment of clear common-sense,
Did you never in truth and sincerity dare
To ask the plain question aside from pretence,
How you looked to the angels, dear Mistress Glenare ?

“ The glory of God has enlightened their eyes :
No longer through darkness they see but in part,
And the robes of your righteousness do not suffice,
To cover the lack of true love in the heart.
You look shabby and filthy, and ragged and mean—
E'en with those you condemn you but poorly compare !
Go ! wash you in Charity till you are clean ;
You will change for the better, dear Mistress Glenare.

“ Your noblest and purest affections have died,
Like summer-dried roses, your spirit within ;
Your heart has grown arid and scarce is supplied,
With sufficient vitality even to sin.
But would you be true to your virtuous name,
There is one we commend to your tenderest care ;
To deal with her wisely will add to your fame :
That poor sinful woman is—Mistress Glenare.”

Archbishop Tillotson once remarked : that we shall have two wonders in heaven—the one, how many come to be absent whom we expected to find there—the other, how many are there whom we had no hope of meeting.

As the high-priests and Sadducees—the latter the materialists of that age—were found united in their opposition to Jesus, his apostles and their teachings, so to-day we find theologians side by side with scientific materialists in opposing Spiritualism. But it is not to theologians and philosophers mainly, that Spiritualism looks for the unfoldment and extension of its principles, or even for an earnest investigation of its merits, for there is an attraction between the mind and the intellectual elements with which it is in harmony, as there is between the physical organism and certain gratifications on the physical plane, and as all scientific men who have become eminent in any department of knowledge, have become so chiefly from their mental

affinity with the elements of that knowledge, they cannot be attracted by those of an essentially different character, requiring an entirely different construction of mind for their reception, and comprehension. Our best astronomers would mostly make very poor theologians; while the latter would make indifferent astronomers; and accomplished experts in natural philosophy and chemistry, like theologians, possess little taste or talent for the investigation of the spiritual philosophy. A different class of minds is required, and this class is aggregating from the ranks of the independent thinkers in all the professions and pursuits of life.

Through these instrumentalities the truths of Spiritualism are being established, and the Church will find that its apprehensions have been groundless; that Spiritualism came, not to lessen the triumphs of the gentle Nazarene, but to confirm in letters of light the truths he taught.

END OF VOL. I.

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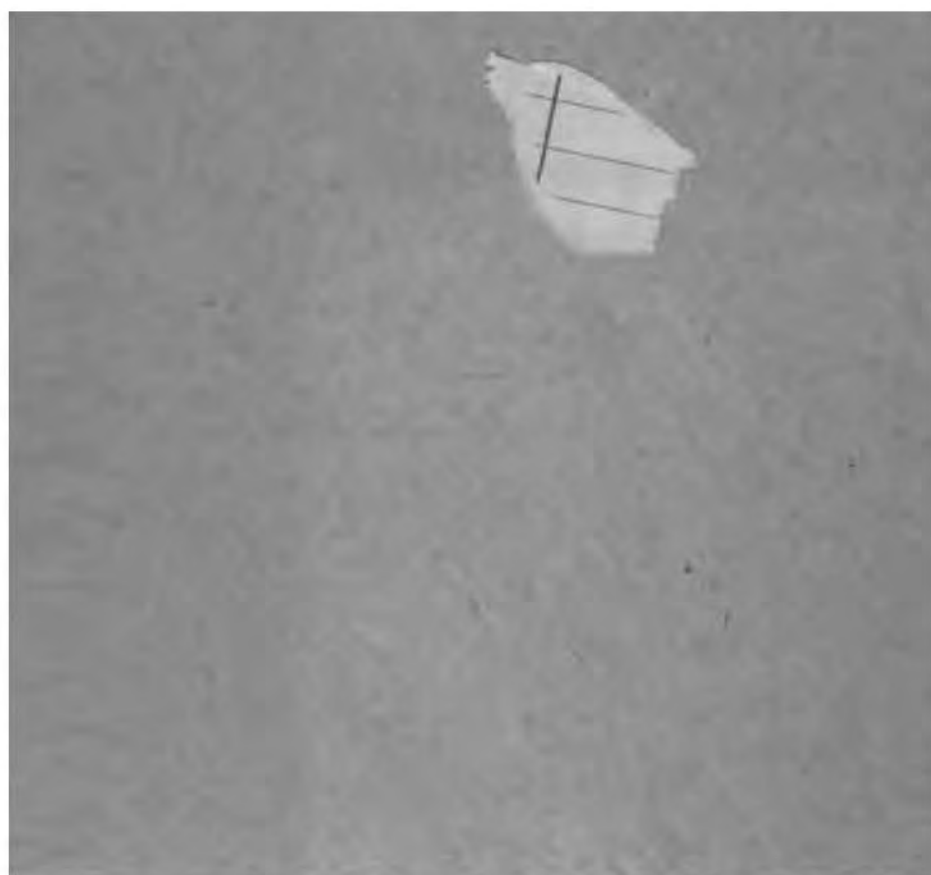
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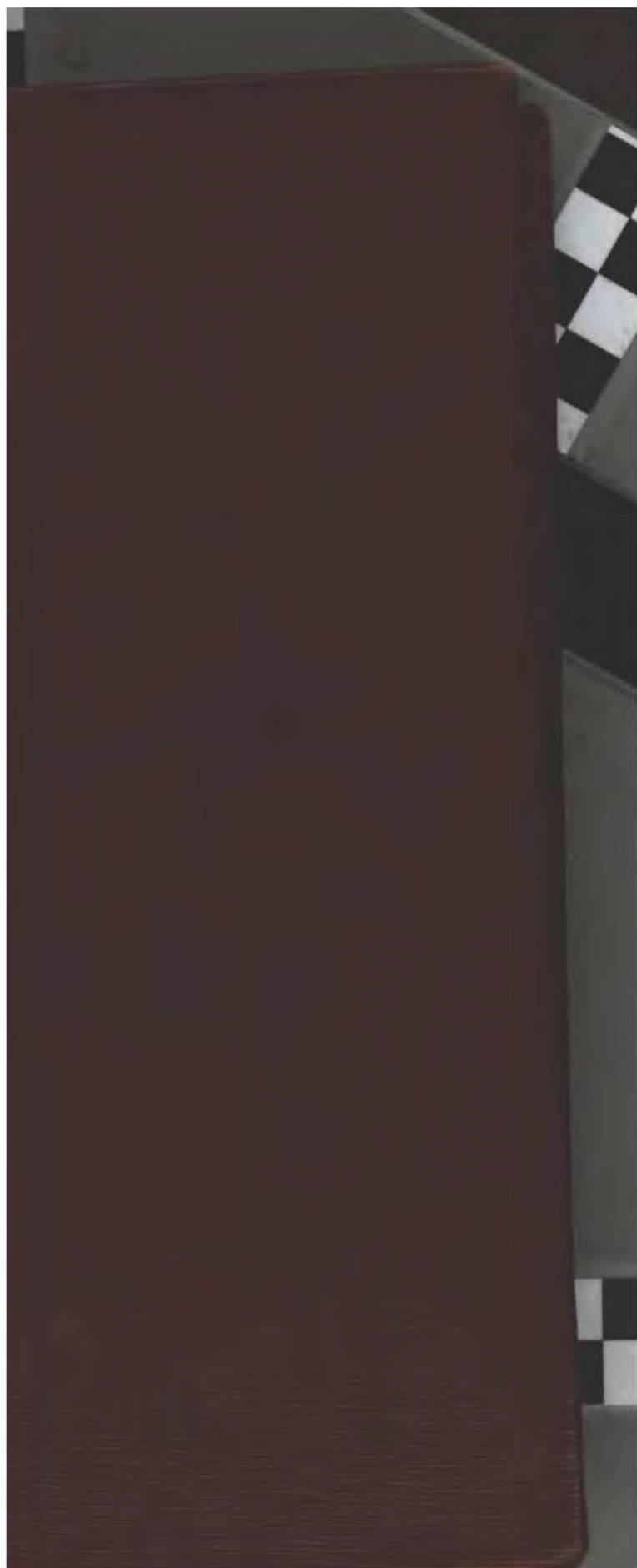
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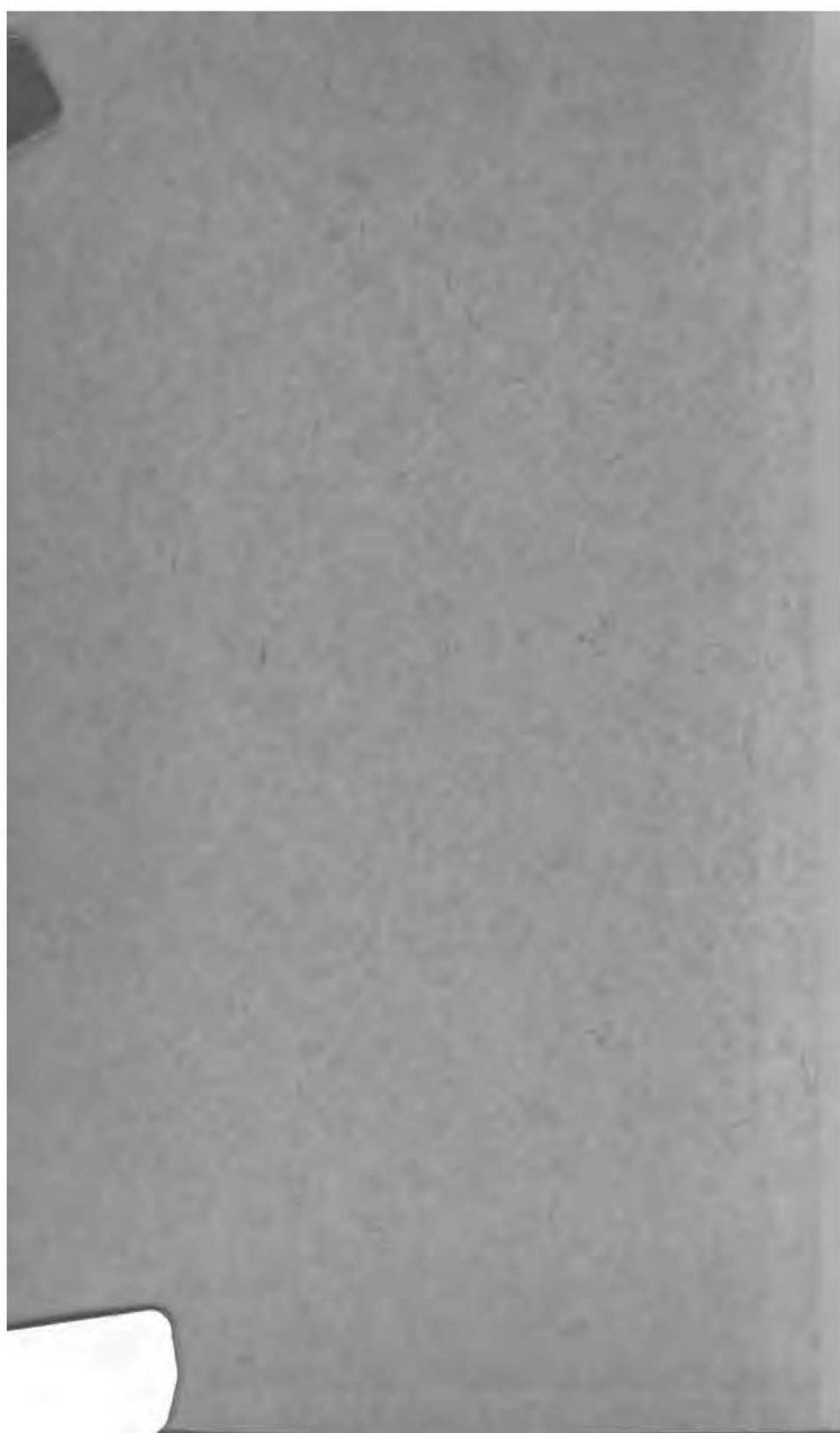
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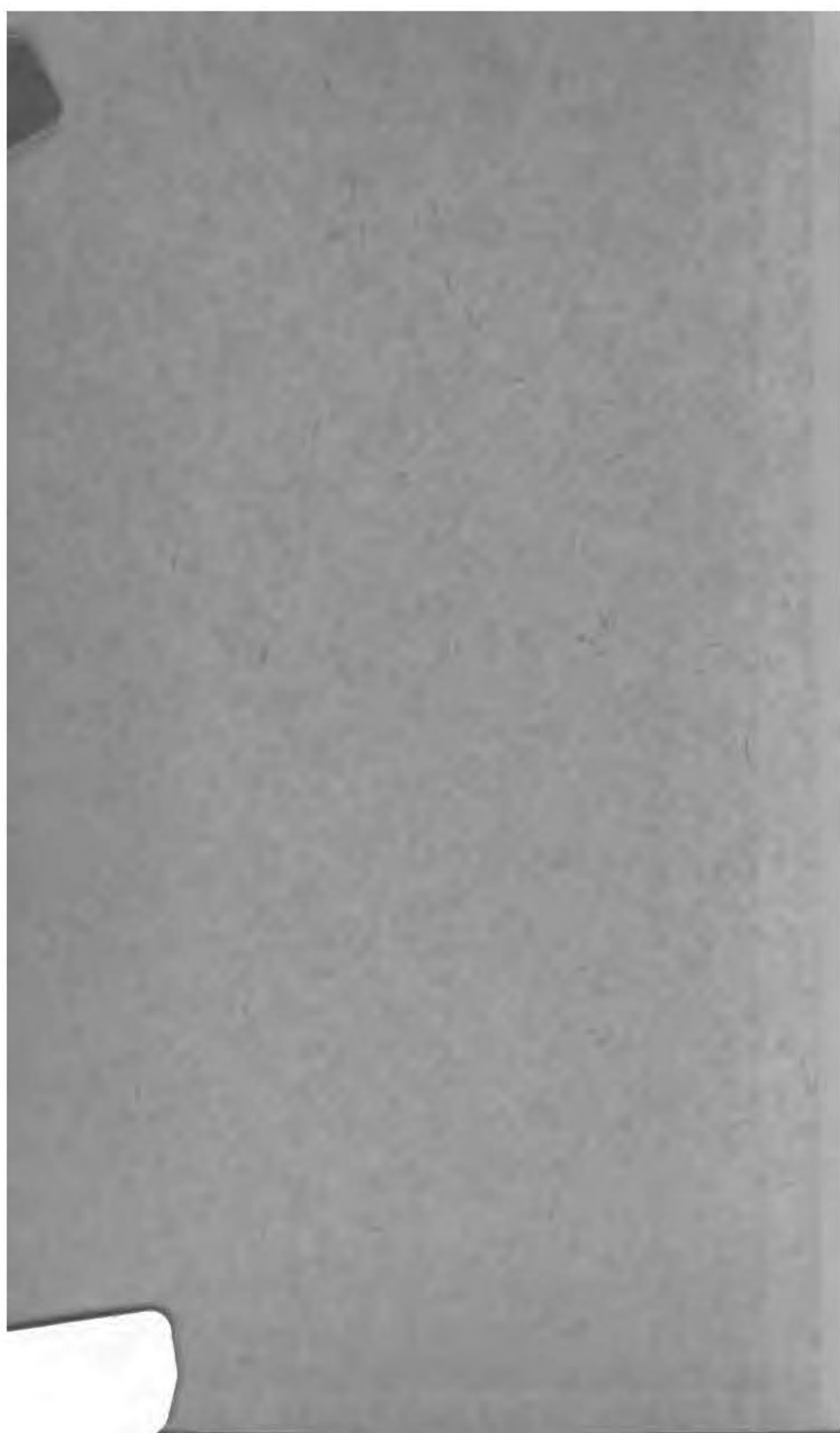
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THE
IDENTITY
OF
PRIMITIVE CHRISTIANITY
AND
MODERN SPIRITUALISM.

BY
EUGENE CROWELL, M.D.,

AUTHOR OF "THE SPIRIT WORLD, ITS INHABITANTS, NATURE, AND PHILOSOPHY," ETC.

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PREFACE.

By certain reviewers of the first volume of this work (not Spiritualists), it has been stated as an objection, that Christianity and Spiritualism have not been formally presented and compared as systems in their credal and doctrinal aspects, showing their unity of character from these points of view. My answer to this is, there is the same diversity in many important respects between the Christianity of our day and Modern Spiritualism, that there is between the former and Primitive Christianity, and it has not been my intention to show any striking similarity between the two systems of our day, but on the contrary I have constantly endeavored to demonstrate the identity of the phenomena and higher teachings of Modern Spiritualism with those of Primitive Christianity alone, and at the same time show that both differ from Modern Christianity in precisely the same respects.

Neither has it been my design to *formally* present Primitive Christianity and Modern Spiritualism, and make a comparison of the two *as systems*, and thus place them in such relations that in the minds of some prejudice might be excited, and they be led to combat the principal intention of the work, which is to show that not as systems (though as such I believe them to be identical) but in their phenomena, their principles, and fundamental teachings they are the same, and that the creeds, and various dogmas, and doctrinal views which have originated and become incorporated in the Church, constitute no essential part of true Christianity, but on the contrary are corruptions of it, and have been the means of leading modern Christians from the simple and grand spiritual truths, which give force and vitality to the teachings and example of Jesus and his disciples.

The mistake of these objectors consists in assuming that Primitive and Modern Christianity are the same, but if there is any merit in this work, I conceive it to principally consist in making clear the important truth that they are widely different, that the Church has

departed from the purity both of the teachings and practice of the Primitive Christians, and my intention has been to demonstrate this fact through a comparison of the phenomena and teachings of the New Testament with those of Modern Spiritualism. If in this I have succeeded, then my object has been attained, and for the reasons above stated I leave it to the intelligent reader to form his own conclusions, and to judge whether the two systems are, or are not identical.

If it be objected, as it sometimes is, that Spiritualism is not a system, my answer is, Jesus in his teachings presented no system. He taught the truth generally and specifically, but with no regard to any systematic arrangement, and there is a nearly perfect resemblance between Modern Spiritualism and Primitive Christianity in that the latter had not, and the former has not, a pronounced or written creed, or formulâ, or complete statement of faith and doctrine, or an ecclesiastical structure and hierarchy. If these are essential to a system, then Modern Spiritualism like Primitive Christianity is not a system, but if through Spiritualism a future life is demonstrated, and its nature explained; convincing evidence furnished that in that life we are all to be rewarded according to the deeds done in the body; if through the knowledge derived from the inhabitants of the spiritual world we find additional and convincing evidence that God is really our Father; that obedience and worship are justly due Him, and that He designs all His rational creatures to be happy; that as He is love so we must love one another, and in fact if through the revelations of Spiritualism we receive teachings precisely similar to those of Jesus, so comprehensive in their character as to be applicable to all the relations of life, clearly defining our duty and course, then Spiritualism is a system. That it is this, and that it is in addition both a philosophy and a religion, I believe in the future will be abundantly proved, and generally acknowledged.

No doubt it has been observed by the reader, that my subject has taken a wider range than the title of the work would seem to imply; but as I proceeded in my task I found it necessary, not only to constantly refer to the spiritual manifestations of the Old Testament, in connection with those of the New, but to treat of them equally with the latter, and thus the work has gradually assumed a form and character in which the varied phases and features of Modern Spiritualism are viewed in the light of those of the whole Bible. It has been found necessary to thus extend the scope of the work, for the reason that the manifestations of the New Testament,

in most instances, find their antitypes in those of the Old, even as those of Modern Spiritualism are in most instances recurrences of those of both the Old and New Testaments, while of the doctrines and teachings of the Bible it is mainly those of the New Testament which are reaffirmed and retaught by Modern Spiritualism.

THE SPIRIT WORLD,
ITS INHABITANTS, NATURE, AND PHILOSOPHY.

BY

EUGENE CROWELL, M.D.,

AUTHOR OF "THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."

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THE
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AND
MODERN SPIRITUALISM.

CHAPTER I.

SPIRIT-WRITING.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote."—*Dan. v. 5.*

SPIRIT-WRITING is a form of manifestation of spirit-power which undoubtedly is more common in our day than it was in biblical times, and this should be expected when we consider how few, comparatively, then had a knowledge of writing, and this ignorance of the art applied to most spirits as it did to most mortals.

We now have knowledge of three ways in which spirit-writing is produced :

First—by materialized spirit hands.

Second—by the will-power of spirits.

Third—by the medium's hand, when controlled and directed by a spirit.

In the case of spirit-writing as related in the passage quoted, the king saw the part of the hand that wrote, and from the words following, and especially from the eighth verse, it is evident that the letters remained permanently in view, so that the spirit-fingers probably

were materialized to effect this result ; and now frequently a hand is seen holding the instrument with which the writing is effected, but more commonly spirit-writing is accomplished by means of the will-power of spirits over magnetic or other forces, which they find available for this purpose.

In the 28th chapter of 1 Chronicles, we are informed of the means by which David was instructed as to the patterns from which to build the temple, the courses of the priests and Levites, the form and weight of the vessels of the service-tables, candlesticks, utensils, etc. These detailed instructions were from a spirit, and they were given in writing, for so it is declared in this chapter.

Commencing with the eleventh verse, it reads :

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat. *And the pattern of all that he had by the spirit* of the courts of the house of the Lord, and of all the Chambers round about of the treasuries of the house of God, and of the treasuries of the dedicated things."

After the enumeration of details in the 19th verse it is said :

"All this said David, *the Lord made me understand in writing by his hand upon me*, even all the works of this pattern."

It will be noticed in the 12th verse that it is said he had this by *the spirit*, and there is no sufficient reason for supposing that any agency higher than that of a human spirit was concerned in communicating this knowledge, or giving these directions. They probably were given through David's hand, the spirit controlling its movements, as we now know that by this means the object could have been most readily attained, even as now it might be possible for a work of equal magnitude to be accomplished under the most favorable conditions by similar means, and the claim for spirit-writing in our day finds an authoritative precedent in this chapter.

It is also evident from the narration, that the plans and directions included the necessary details, and the amount of labor humanly speaking required to complete them for use in the construction, arrangement, and furnishing of such a building as the temple of Solomon ; must have been very considerable.

In the 21st chapter of 2 Chronicles, verse 12, it is said :

"And there came a writing to him (Jehoram) from Elijah the prophet."

Now, according to the order of events and Bible chronology, this writing came after the translation of Elijah, and if so, could have been written only by spirit agency ; and what renders this more probable is, that the writing or message was a warning to Jehoram to desist from his evil practices.

In Deut. ix. 10, we are told that the Lord delivered unto Moses

"Two tables of stone written with the finger of God."

In China the means to obtain writing by spirits have been known from the most ancient times, and are used there to-day. Dr. Macgowan, the Medical Missionary to China, in the *North China Herald* informs us of the mode of procedure. He says: "The table is sprinkled equally with bran, flour, dust, or other powder, and two mediums sit down at opposite sides with their hands on the table. A hemispherical basket eight inches in diameter, is now reversed and laid down with its edges resting on the tips of one or two fingers of the two mediums. This basket is to act as penholder, and a reed or style is fastened to the rim, or a chopstick thrust through the interstices with the point touching the powdered table. The ghost meanwhile has been duly invoked, and the spectators stand round waiting the result. This is not uniform. Sometimes the spirit summoned is unable to write, sometimes he is mischievously inclined, and the pen—for it always moves—will make either a few senseless flourishes on the tables, or fashion sentences that are without meaning, or with a meaning that only misleads. This, however, is comparatively rare. In general the words traced are arranged in the best form of composition, and they communicate intelligence wholly unknown to the operators. These operators are said to be not only unconscious, but unwilling participators in the feat."

Epes Sargent, in his "Planchette," from which I extract the above, adds: "The same writer tells us that in Ningpo, in 1843, there was scarcely a house in which this mode of getting messages from the spirits was not practised."

Robert Dale Owen, in his "Debatable Land," p. 381, relates an instance of spirit-writing that came under his own observation. He there says:

"At Mr. Underhill's on the evening of September 3, 1861, in the back room, second story. Present Dr. A. D. Wilson, Mr. and Mrs. Underhill and myself. Precautions in regard to locking doors and the like, as usual. The room was brightly lighted during the entire sitting. We sat at a rectangular table, thirty-three inches by fifty-three, which had no drawers, and from which we had removed the table-cover. The gas lit the space under the table, so that we could inspect it at any time. I sat on one side of this table, Mrs. Underhill opposite; Mr. Underhill at one end, on my right, and Dr. Wilson at the other, on my left. . . .

"The hands of all the assistants were on the table, and below

the table there was nothing to be seen, for I looked more than once.

"Then, after witnessing several other phenomena, we asked if we could have direct writing in the light; to which the reply, by raps, was in the affirmative. Then came a call for paper and pencil. I myself selected a sheet from the middle of a quire of foolscap and examined it carefully under the gas-burner: it was entirely blank. I held it and a pencil on my knee, looking under the table as I did so. Scarcely had I looked up again, to be assured that all the hands of the assistants still remained on the table, when paper and pencil were taken from me, a finger distinctly touching mine as they were taken. Then, for six or eight seconds we heard a sound resembling that of a pencil writing rapidly on paper; and instantly, before I had time to look again, the raps spelled: 'Take it up.' I did so, and found written upon it in pencil, in a bold, rude, dashing hand, the words: '*The North will conquer.*'"

On page 385 of the same book, the author narrates another case of spirit-writing:

"But the next example occurred in broad daylight. It was communicated to me by one of the witnesses present, at first verbally, and afterward by letter, in which the writer kindly permits me to use her name; a name which cannot fail to secure for the narration, respect and consideration. The lady is the sister of Bancroft the historian, and the widow of John Davis, formerly Governor of Massachusetts, and best remembered in New England under the honorable cognomen of 'honest John Davis.'

"The circumstance occurred in Mrs. Davis' dining-room, in Worcester, Massachusetts, the medium present being Mr. Willis, formerly a student of Harvard University, and who had some difficulty there because of an honest avowal of his belief in the epiphanies of Spiritualism. 'The room,' says Mrs. Davis in her note to me, 'had four windows facing east, south, and west; the hour between eleven and twelve A. M.; so that we had the full light of a summer sun, shut off only by green blinds. We were at a table on which I had put paper and pencil, but we had no intention of forming what is called a circle: we merely sat chatting of some wonderful manifestations we had witnessed the evening before.'

"While they were so engaged, the pencil rose from the table, stood at the usual angle as if guided by a human hand, though no hand was to be seen, and began to write. The amazement of Mrs. Davis may be imagined. The motion of the pencil was regular, and a slight scratching sound was heard as it moved. Both Mrs. Davis

and Mr. Willis saw and heard this alike. It wrote a brief message of affection from a dear friend of Mrs. Davis, deceased some years before ; then dropped on the paper."

Mr. Owen also, in speaking of Kate Fox, says : "Occasionally she writes two communications at once, both hands moving at the same time, each on a separate sheet. And I have myself witnessed the following. While her hand was writing there was by raps a call for the alphabet, whereupon Kate called over the letters and took down the message letter by letter, without for a moment discontinuing her writing."

I remember well the impression made on my mind by my first seance with Henry Slade. He was at that time, August, 1870, visiting Brooklyn, where I was residing, and reading in a daily paper a notice of his remarkable gifts, I forthwith called upon him at his rooms, accompanied by my wife. This was his first visit to the State, and he had been in the city only two days, while I also was comparatively a stranger there. Of course I was incredulous, as I had never before witnessed spirit-writing, and availed myself of the opportunity of his absence from the room to examine the furniture, and the only table there, by turning the latter on its side, and to give all a thorough inspection. He soon returned and we became seated, he at one side of the table and we at the other, with a corner between him and us. The raps were immediately heard, when he placed a slate, upon which was a tiny bit of pencil, under the leaf of the table, but not so far under as to be wholly covered, pressing it upward in contact with the leaf, supporting it in position with one hand, while the other was laid upon the table in contact with ours.

In a moment the bit of pencil was heard writing, and upon the cessation of the sounds the slate was withdrawn, and we read the words : "Good evening, friends." The slate being replaced the sounds were again heard, and upon being removed we found written : "From your son John." An infant son of ours of that name had passed away many years before. The next message was : "Dear mother, I live and am with you : John." My wife here remarked she was unable to understand 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." This certainly was in some degree satisfactory, for it was more than twenty years since he had left earth, but what followed was more startling, for the next communication was written in a bold masculine hand : "Elizabeth, believe your son ; Seth Crowell."

This was the name of my father when living, and as he passed

away more than forty years previously, the reader can judge what probability there was that the medium could have known his name, or the name of my infant son, or the first name of my wife ;—or even if it were possible for him to have known all this he did not write those sentences, nor had he any direct agency in writing them, as any liberal sceptic will admit who will take the trouble to sit with him and observe for himself. At this séance we were also favored with music from an accordeon, produced without visible hands, the keys working in full sight of us all, and the whole was done in a room well lighted by the rays of the sun.

At a sitting with the same medium, March 2, 1871, he held the slate under the corner of the table so that it was only partially concealed, and requested me to support the end nearest me. Upon taking it he released his hold leaving it wholly in my hand, when he replaced his hand upon the table with the other. In a moment I heard the pencil writing, and upon its cessation I withdrew the slate and found upon it a message purporting to be from a deceased relative. It was pertinent and signed with the full name.

The medium then held the slate under the table on a level with our knees, and requested me to also grasp it with one hand. Upon my taking it he released his hold, leaving it in my hand, while he replaced his upon the table with his other. In a moment I felt a strong force exerted against me, as if there were two strong hands grasping the other end of the slate, and I was compelled to exert my full strength to retain possession of it. This continued perhaps for a minute, when it ceased. All occurred in broad daylight.

At another séance with the same medium, January 16, 1871, after he had been controlled in an unconscious state and had recovered himself, he said he felt that the influence upon my wife was so strong that she would be able to obtain a message on the slate by herself. He then handed her the slate, directing her to place it under the edge of the table in the usual manner, and to press it firmly upward in contact with the leaf. She complied, supporting it with one hand, with the thumb clasping the upper edge of the table, and placing her other hand upon the latter, the medium also placing both his hands there upon both of mine, so that every hand excepting the one of hers that held the slate, was in full view upon the table. After a few moments the bit of pencil was heard writing, and as soon as the sounds ceased the slate was withdrawn by my wife, and upon it in well written characters we read ; " God bless you, my child. J. W." These two letters being the first two initials of her father's name.

At my own house, where slate and pencil had been previously

provided by myself, Dr. Slade being present, we received a number of communications written on the slate in the same manner, all appropriate and signed with the names of deceased relatives.

Twice the writing has been freely effected when I placed the slate under the table leaf, and there held it firmly in contact with the lower surface, the medium not touching it, both his hands being placed upon my remaining hand in full view.

At least half a dozen times I have seen him place small pieces of pencil on the *middle* of the exposed surface of the table, and over these the slate, then placing our four hands together on the table just in front of us, the writing has taken place just the same as when the slate has been under the leaf. Here the writing was done on the under side of the slate, and I have more than once on these occasions received messages, which, closely and distinctly written, covered one side of it.

At one time—Feb. 4, 1873—the slate which I had inspected and carefully cleaned, was placed on the middle of the table with the usual fragment of pencil under it, the medium and I being seated together with our hands joined near the edge of the table. We sat thus about a minute, when he arose and passed to the opposite side, and there seated himself at least four feet from that side of the table, his hands at my request being raised and in full view, and while thus seated the writing continued, and when finished I found it to be a communication clearly, closely, and regularly written, signed with the name of a deceased friend, and covering all the lower surface of the slate.

Upon three separate occasions I have known him to take a double slate, or two slates united by hinges, and after I had inspected their surfaces, and rubbed them with my moistened fingers, he has placed a mite of pencil upon one of them, then closed them and placed the slates thus folded upon the table near its centre, a foot or more from our united hands, and in each instance both of the inner surfaces were covered with writing, and signed with the name of a friend in spirit life. All these things took place in daylight, in a room thoroughly well lighted, the rays of the sun streaming upon the floor.

Then again, as related in the chapter on "Materialization of Spirit Forms," vol. i., at a séance with the same medium, in a room well lighted with gas, a beautiful hand, evidently that of a female, emerged from under the table, and with a pencil wrote upon a sheet of paper placed on a slate on my wife's lap, an affectionate message to which was signed the name of one who was very dear to us, and who had passed away some six months previously. The hand was perfectly

my dearest Sister & Brother
say to my darling husband
his Katie is with you
to night - angels bless
you all. I am, & care
your loving sister
Katie

[Facsimile of writing by a materialized
spirit-hand, as here described.]

formed, and we both recognized it, and every movement was as free, natural, and graceful as possible, and the writing though not well done was effected letter by letter with deliberation and apparent freedom. There was nothing visible above the wrist, the hand did not terminate abruptly, no distinct line marking the separation, but where the upper portion of the wrist should have been nothing was visible. It remained in sight at least five minutes.

With Mr. Foster, I have repeatedly known writing to be produced while he held both paper and pencil between two adjoining fingers of one hand, he holding the writing materials under the table, while the other hand was placed on it. Twice while thus held I have inclined over and seen the pencil write, and in both instances names were written backwards which were those of deceased friends, of whom he could not possibly have had any knowledge.

At a séance with this medium, I inquired how the writing on the slate was effected at Dr. Slade's. The answer given by a spirit friend was :

"The writing on the slate is produced in the simplest way. The smaller the pencil the more easily we can write, the larger the pencil the greater the difficulty. We move the point by our will-power entirely, and that enables us to write very few spirits can directly control the pencil. That is the reason why the medium's wife comes so often to show other spirits how to do this."

When a person receives a letter from a friend, he finds in addition to the address, the date and name of place where written, followed by the communication itself, referring to incidents or matters with which he is familiar, or which are probable, and lastly he finds a familiar name signed thereto.

He knows that the person whose name is there signed wrote the letter, or some friend wrote it for him at his request, or that some person has forged the letter and signature. One of these three things has occurred, and it is precisely the same with a written message appropriately directed and signed, when executed in the presence of a medium, upon or under a slate while the latter rests untouched upon the table before his eyes, or while perhaps he assists in holding it closely in contact with the under surface of the table, or as some times occurs, while both pencil and slate or paper are out of reach of any person present. He knows that no mortal hand wrote the message, and it must therefore have been written by an invisible hand or agency, and that agency must, like that which wrote the letter, be intelligent. As in the case of the letter, he knows either that the

spirit whose name is there signed wrote the message, or some other spirit wrote it for him at his request, or that a spirit or something that possesses the intelligence and power that we suppose attach to a spirit, forged the communication. In either case a spirit or intelligence beyond mortal wrote it.

A mode of writing by spirits which strongly impresses the observer, is that where letters suddenly appear of a bright scarlet color, usually upon the hand or arm of the medium, as occurs with Mr. Foster. I am not aware that any ancient record is known of this mode of spirit-writing, but in the modern history of the Catholic Church some instances of it are recorded; among them that of the prioress of the Ursuline nuns at Loudon, in France, about the year 1635. The names of St. Joseph and the Virgin appeared upon her hands and remained there for some time, and Mr. Thomas Killigrew, an Englishman, says: "I saw her hand, white as my hand, and in an instant change color all along the vein and become red, and all on a sudden a word distinctly appeared, and the word was Joseph."

A gentleman of the name of Colchester, a resident of Western New York, and a clairvoyant of great power, who was known by thousands, and who died some eight or ten years ago, was a medium for this form of manifestation of spirit power, and initials, or full names, appeared upon his hand or arm at almost every sitting.

Mr. Charles H. Foster, of New York, also possesses this gift in great perfection, and I have seen initials and names appear upon his hand and arm more than a score of times, and they always represented the names of deceased persons of whom he could not have known, but whom I had known intimately.

At my first séance with him, December 4, 1868, amongst other written questions carefully prepared and folded the evening previous, and which unopened were answered correctly by him, was this: "What was the name of my father-in-law when living?" He had deceased fifteen years before. After a moment's delay he presented his hand; on it soon came into view the three scarlet capital letters J. W. R., being the proper initials of the name asked for. He then took at random another written question, and after holding it a moment, he raised his sleeve, and soon upon the clear skin formed the scarlet capital letters, E. W. C. These were the correct initials of the name of my eldest child, who passed away at the age of four years, twenty-two years previously. I then inquired whether he could give me the full name, when he seized a pencil and rapidly wrote, "Eugene Wharton Crowell." There were but two persons this side the grave who knew the middle name, and these were the parents of

the child, not one of our relatives having any remembrance of it, as I ascertained afterward.

Some spirits assert, that it is by means of electricity they accomplish this writing on the arm and hand. They say they direct a fine current of this force upon the part they desire to affect, as one would use a pencil, and as before stated in regard to slate-writing, they say this also is one of the most easily accomplished of their manifestations.

Of the same general character, are the *stigmata* of the Roman Catholic Church. These are appearances on the human body corresponding to the wounds of Christ on the hands, feet, and side, and sometimes to those made by the crown of thorns on the head. There have been many well accredited instances of these stigmata, or marks appearing, and the testimony as to their origin being a spiritual one, at least in many cases, is conclusive. The late Lord Shrewsbury with great care and labor personally investigated every case that was accessible, and wrote a volume concerning the ecstasies or mediums who were the subjects of these phenomena, and records his opinion that they are not produced by mortal agency. Ennemoser in his *History of Magnetism*, had previously collected narrations of many cases, and was fully convinced of the absence of deception.

Of course the Roman Church has accepted all these cases as miracles, specially wrought to confirm the faith of believers. As to their being miracles, the phenomena and revelations of modern Spiritualism disprove this claim; but that the manifestations are made for the purpose of confirming the faith of believers I have no doubt—not by God—but by spirits, who yet retain an active faith in the doctrines of the Church in which they were educated, and who being able to produce these marks upon the bodies of certain ecstasies or mediums, exercise their power for the purpose of impressing the minds and confirming the faith of their co-religionists in earth-life.

One of the most renowned of these ecstasies was Catherine Enmerich, a nun in the convent of Dulmen, in Westphalia, at the commencement of this century. In many respects she resembled the Seeress of Prevorst, being a sensitive of the highest order. She from childhood was very devout, had visions, and was generally clairvoyant, and like the Seeress her life was one of almost constant physical suffering, which terminated in early death. In her case the marks of the wounds were as perfect as the work of an artist, and

blood invariably issued from them on Fridays. Close and repeated examinations were made by the officials, medical men, and others, but no trace of imposition was ever detected.

As applicable to these so-called miracles of that Church, I will here copy from an article in the London *Human Nature*, No. 28.

"The Roman Catholic branch of the Church has always been prolific in 'miracles.' Scarcely a saint but has been the instrumentality for some wondrous work, and great has been the influence exerted over millions of our fellow-creatures by these representations. The Church has appealed to these 'miracles,' as evidence of its divine origin and supremacy, with a success but too apparent. Their Protestants opponents meet these statements with a flat denial, and point in triumph to several petty tricks in which they have been discovered. But the facts are too numerous and well authenticated to be argued or sneezed down. No, our Protestant friends must try other tactics. Let them carefully study the phenomena embraced by Mesmerism and Spiritualism, and they will soon be in a position to understand in some degree the majority of the so-called miracles. We do not assert that they will thus be able to explain all the whys and wherefores of such phenomena, but they will be enabled to accept them as facts without having recourse to 'special providences' as a cause. They would find such miracles to be common to all ages and religions, varying in detail with national idiosyncrasies. Many of them too are reproducible almost at command, varying only in degree. Surely to the properly constituted mind this would be preferable to denying them altogether, simply because we cannot satisfactorily explain them."

Analogous to the stigmata are pre-natal marks upon children. These are probably produced by the imagination acting upon the will-power or force of the mother, causing it to be directed with great energy upon the susceptible organism of the fœtus, the marks being impressed in a way somewhat similar to that in which the stigmata are impressed upon the bodies of ecstasies, or mediums, by disembodied spirits. That many blemishes or supposed marks upon infants, ascribed to the imagination of the mother, have their origin in other causes, there can be no question; but on the other hand, that many children are marked from this cause is the opinion of many, I may say most eminent physiologists, and we have no reason to doubt that the subtle forces of the mind, when concentrated and directed with the energy imparted by fright, or intense repugnance, may be capable of producing effects like these upon the fœtus, which is so closely identified physically and mentally with the mother.

PLANCHETTE.

As related to the subject of spirit-writing, it is proper that something should here be said of planchette.

As a means of communication with spirits it in some respects resembles the table, but while planchette will move freely under the hands of one or two properly conditioned persons, table moving and rapping usually require the presence and contact of a greater number.

The reasons why planchette of late has comparatively fallen into disuse are : First—because of the deception that has been practised in its name. Second—the want of knowledge as to the proper method of using it ; and Third—the unreliability of the communications many times received through it. In regard to the first difficulty, so long as human nature remains as it now is, there will be a large proportion of people who will delight in deception, and in the use of planchette persons of this class find a field for the exercise of their inventive faculties only limited by the bounds that limit the credulity of a still larger class. As to the second difficulty, the explanation is that most people expect the instrument to move at once upon placing their hands upon it, whereas patient and repeated trials are generally required to obtain responses. Two persons only should touch it at the same time, and then only with the ends of the fingers and thumbs, and only the weight of these should rest upon it, not of the whole hands, and while the utmost care should be taken to avoid directing its movements, equal care should be exercised to avoid obstructing them. Neither should there be any attempts to influence the size of the letters, or the direction of the lines, but the questioner should remain as nearly passive in all respects as possible. When these rules are observed, in the majority of cases responses will be obtained.

As to the question, why communications through this instrument are so often unreliable, I will give the answers of two spirits whom I interrogated upon this subject, as I find them recorded in my note book.

In October, 1872, Dr. Buffum was my guest. One evening he was controlled by "Red Jacket," and I inquired why it is that planchette gives such contradictory answers. His reply was : "When you use planchette your magnetism flows upon the instrument, and your friends if advanced are not as well able to control it as are inferior spirits, for when your friends control its movements this is effected principally through your brains, by impression, and while

you are sitting, inferior spirits seeing you waiting for its movements, often throw their grosser influence directly upon it, and they can direct its movements much easier by this process than your friends can through theirs, so that the latter are displaced in despite of their efforts to prevent it.

"The same objections apply to table movements and rappings, though in a less degree. Give up planchette and even the habit of placing your hands upon the table, but sit around it, not touching it, and join hands. This will enable your friends to impress your minds to advantage, and they then can develop you to the extent of your capacity."

Another answer in explanation, assigning another cause of unreliability, was given by a spirit through Dr. Slade, who said that the spirits moved it by will-power alone, not by touching it, and if the will-power of one of the persons touching it happened to be stronger than that of the spirit, it would be guided by the will of the mortal.

I believe both these explanations to be sound and reasonable, and the operations of the instrument under our hands justify them. There are no mediums, as this term is generally understood, in my family, so far as I am aware, but some two years since I procured a planchette with the intention of testing the power of some of my friends with it. We found a number under whose hands it moved freely, when upon two members of my family trying it, to our surprise it moved equally well. After this we found it to move under the hands of any two of us, myself at times being one of these, and we had free communications, and I soon learned that we could generally depend upon those that we received during the first twenty or sometimes more minutes, and that the dubious and contradictory communications were made after these periods of time in our sittings, and I further observed that between what I may term the reliable and unreliable periods, the movements of the instrument were generally for some minutes erratic and apparently meaningless, and we soon became distrustful of these changes in its movements, and at their first appearance suspended operations.

My opinion is, that when we sat we immediately attracted some of our spirit friends, who upon assembling in their turn attracted the notice of spirits on a lower plane, who soon interfered, and controlled the movements of the instrument.

Whether it was owing to the annoyance to our spirit friends from this cause, and the apprehension on their part that we might receive as from them messages that were dictated by mischievous spirits, or

to some other cause, it is certain that all intercourse with them by this means suddenly terminated in less than one year from the time of its commencement, and though repeatedly trying since then to obtain responses, the instrument has never moved under our hands.

It is now as dumb as if it had been a living thing suddenly paralyzed.

Elsewhere in this work I have narrated tests received through planchette.

CHAPTER II.

LEVITATION AND CONVEYANCE BY SPIRIT-POWER.

"And when they were come up out of the water, the spirit of the Lord caught away Philip that the eunuch saw him no more. . . . But Philip was found at Azotus."—*Acts* viii. 39, 40.

IN these passages is recorded a case of elevation and conveyance through the air of a human being, one of flesh and blood, by spirit power, more extraordinary than anything of the kind known to have been accomplished by spirits in modern times. And yet no well informed Spiritualist will cast ridicule upon this narration, on the contrary he will acknowledge and maintain its credibility with a confidence that few among the Protestant clergy possess, for he knows that precisely similar feats, though not the equal of this in the distance which Philip was carried, have been performed in our day, the subjects being mediums, and the agency spirit power.

Ira Davenport in this country, and Mrs. Guppy in London, so far as I know are the only mediums who have been conveyed any distance through the air, although a number of other mediums have been elevated and conveyed through rooms, and once Mr. Home in London was carried out of one window on the third floor, and in by another. It is said that Ira Davenport was conveyed by spirit-power a distance of more than a mile, and that Mrs. Guppy in London was conveyed two miles, there being a number of credible witnesses to the occurrence; but Philip was transported from Gaza to Azotus, a distance of thirty miles, and, incredible as it may seem, we are not justified in denying its actual occurrence.

Thus, one by one are the seeming miracles of the Bible rescued from the realm of the impossible, where the scepticism of this age had consigned them, and their verity, or at least their possibility, and even probability, substantially established through the occurrence of similar events in our time, and the day is not far distant when the Christian Church will appeal to the phenomena of modern Spiritualism for its main if not only support for the credibility of Bible miracles; and dubious as this assertion may now appear to some, the next generation, if not this, will acknowledge its truthfulness. It requires but one step to be taken by the Church to enable it to not only recognize this fact, but to seize upon it as the ark of safety, and that

step will be taken when the further promulgation of the truths of Spiritualism shall force the acknowledgment by the Church, that its great error has been in attributing to the direct action of God what He accomplishes through the agency of spirits or angels. It will then realize that it is not in derogation of His rights, nor of His wisdom or power, that we truthfully ascribe to Him the use of means in the accomplishment of His ends, as we perceive that throughout all animate and inanimate nature He only works by means, and is known only by His works. God directs every movement, and even a sparrow cannot fall to the ground without our Heavenly Father's notice, nor without His consent. No law of nature can be suspended by the power of embodied or disembodied man, nor have we the slightest reason to believe that God has ever suspended one of these laws, nor does the elevation of a person in the air without visible means of support, necessitate the suspension of the law of gravitation, it simply requires a change in the conditions of the atoms of his substance with reference to this law, and this change is wrought by spirit-power acting through magnetic and perhaps other forces. It was by this means that Jesus was enabled to walk upon the water, as narrated in Mark vi. 49.

"But when they saw him walking upon the sea they supposed it had been a spirit, and cried out."

While Peter, less mediumistically gifted, and having less faith, failed in his effort, and in fear exclaimed, "Lord, save me or I perish."

Instances of levitation by spirit power have occurred in all ages. Among the different forms of manifestation of this power that the mediumship of Elijah presented, must have been that of levitation and conveyance through the air, for we are told in 1 Kings xviii. 12, that when he requested Obadiah to go and tell Ahab that he was there, Obadiah answered :

"And it shall come to pass as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not, and so when I come and tell Ahab, and he cannot find thee, he shall slay me."

And Ezekiel, chap. iii. 14, says :

"So the spirit lifted me up, and took me away."

Iamblicus in the fourth century thus wrote : "The signs of those that are inspired are multiform. . . . Again the body is seen to be taller, or larger, or is elevated, or borne aloft through the air."

The Roman Catholic Church has always claimed for certain of its saints, the exemplification of this "miracle" in their own persons and the testimony that Catholic writers produce, seems by its respectability to establish this claim.

St. Dunstan, Archbishop of Canterbury, who died in 988, was raised from, and carried above the stairs he was ascending. Richard, Abbot of St. Vanne de Verdun, in 1036, "appeared elevated from the ground while he was saying mass in the presence of the Duke Galizan, and his sons, and a great number of lords and ladies."

Among others, St. Francis of Assissium, and also his biographer St. Bonaventura, were frequently seen to rise in the air. To these may be added the names of St. Philip of Neri, St. Catharine, Ignatius Loyola, the founder of the Society of Jesus, and Savonarola, who during his last imprisonment while engaged in his devotions, was seen suspended in the air. The same thing has been repeatedly affirmed of Pope Pius the Seventh. St. Theresa in her Autobiography, says: "Sometimes my whole body was carried with my soul, so as to be raised from the ground, but this was seldom. When I wished to resist these raptures there seemed to be somewhat of such mighty force under my feet which raised me up, that I knew not what to compare it to. All my resistance availed little."

Thus when the subjects of these levitations are persons of undoubted piety in the Romish Church, the phenomena are said by the priesthood to be miracles, especially wrought for the manifestation of divine power, and the subjects are canonized as saints; while Protestants on the other hand contemptuously deny them, and denounce the claims as fraudulent. A century or two since, when persons without the pale of either Church were raised in the air by invisible means, both Churches often admitted the phenomena, but notwithstanding the subjects may previously have borne good characters, united in denouncing them as witches, or necromancers, and the levitations as the work of the devil.

Thus in the times of the Salem witchcraft, poor Margaret Rule was adjudged to be wholly given over to devils, and "once her tormentors, (the aforesaid 'devils') pulled her up to the ceiling of the chamber, and held her there before a numerous company of spectators, who found it as much as they could do to pull her down again." So Mather says, and he was a learned Protestant clergyman, and ought to have had knowledge not only as to the fact of her elevation but as to its cause. When similar phenomena now occur our spirit friends say they are produced by spirits, who desire by these means to prove to us their present and our future existence, and that they are not produced by evil spirits at all. Who shall decide?

While the position of the Catholic Church to-day, in its relations to this subject remains unchanged, the Protestant Church has changed its attitude materially, for while it formerly denied this miracle in the

Romish Church, it recognized it as being wrought by the devil among those termed witches, while now through its advanced growth in materialism it has come to deny the agency of the devil in working the miracle, and also the miracle itself.

British and other foreign residents in India, have often been astonished at witnessing the suspension in the air of the bodies of the jugglers of that country, without visible means of support. One of these itinerant exhibitors, in the full glare of a tropical sun, will commence his performance seated upon the ground in front of a hotel or private residence, by covering himself with a cloth or basket, and after remaining thus concealed for a few minutes he will throw off the covering and be seen seated, cross-legged, in the air, without the least visible means of support, and any person present is permitted to try any experiment to test the question of deception, such as thrusting a cane or the arm underneath, and by a sweeping movement prove that no possible obstruction exists to its passage in any direction.

At first a few scientific men and others who affected to be always ready to do battle for science, denied the authenticity of the accounts of these facts. They said they were violations of the law of gravitation, and therefore impossible, but no scientific or other well-informed man denies them now, because it is well known that the first accounts like all succeeding ones were substantially correct, and the testimony is overwhelming and unimpeachable. The juggler does sit in the air without material support. So science in the persons of its living representatives is ominously silent, as it always is when it possesses no clew by which it can unravel a mystery.

There is no mystery in these performances to a Spiritualist, for he knows that spirits can do such things, and mortals cannot, so he rationally concludes that it is the work of spirits, and as India for ages has teemed with mediums of great power, and as these become in spirit life, upon their low planes, the best mediums on their side for the exercise of power through earthly mediums, there is no difficulty in accounting for such proficiency in producing levitations, and various other spirit manifestations. Both spirits and mortals there, have been for thousands of years in advance of the rest of the world in their knowledge of the occult means of producing spiritual phenomena, and this very feat of resting without support in the air was practised in India in ancient times, for Philostratus, who lived in the second century, states in his *Life of Apollonius of Tyana*, that the latter saw the Brahmins of India suspended in the air at the height of two cubits, and walk there without visible support.

In our own country, and in England, some remarkable instances of levitation by spirit power have occurred, and more especially with Mr. D. D. Home. The following brief account of one of these, I take from the "Discussion on Spiritualism" between Mr. S. B. Brittan and Dr. B. W. Richmond, p. 248. Mr. Brittan says :

"On the 8th of August, 1852, several gentlemen were assembled at the residence of Ward Cheney, Esq., Manchester, Conn., where in the course of the evening very remarkable demonstrations occurred. One of the editors of the *Hartford Times* was present, and from his account of the exhibition as published in that paper, I cut the following paragraph.

"Suddenly and without any expectation on the part of the company, the medium Mr. Home was taken up in the air. I had hold of his hand at the time, and I felt of his feet ; they were lifted a foot from the floor. He palpitated from head to foot with the contending emotions of joy and fear, which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor, and it was nearly three feet. Others touched his feet to satisfy themselves." Mr. Brittan adds :

"Mr. Gordon has several times been taken up in a similar manner. This has twice occurred in this city (New York), in both cases at the residence of our distinguished friend, Dr. John F. Gray, in Lafayette Place. In both instances the phenomenon transpired in presence of a number of intelligent and scientific observers. In one case Mr. Gordon was carried not less than sixty feet through different apartments."

At one of the meetings of the Committee of the *London Dialectical Society*—appointed to investigate Spiritualism—a paper was read by Mr. Jencken, a London barrister, and published in the report of the Committee, from which I extract the following :

"These levitations you will find recorded as having occurred as far back as the year 1347, and another instance took place in the year 1697. Goethe refers to this wonderful phenomenon in his life of Phillipinari. The levitations of Mr. Home are so well known that I need not more than allude to them. Upwards of one hundred levitations have taken place during his lifetime, of which the most remarkable are the carrying his body out of one window of the third floor at Ashley House into an adjoining window, and the lifting his body, raised three or four feet off the ground, at Adare Manor, for twenty or thirty yards. As regards the lifting of heavy bodies, I can

myself testify I have seen the semi-grand at my house raised horizontally eighteen inches off the ground, and kept suspended in space two or three minutes. I have also witnessed a square table lifted one foot off the ground, no one touching it, or being near it, a friend present seated on the carpet and watching the phenomenon all the time. I have seen a table lifted clear overhead six feet off the ground, but what is more remarkable, I have seen an accordion suspended in space for ten or twenty minutes, and played by an invisible agency."

In the London *Spiritualist* of July, 1871, there is a communication from Lord Lindsay, in which he says: "I may mention that on another occasion I was sitting with Mr. Home, and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve inch projection to each window, which served as a ledge to put flowers on.

"We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air, outside our window. The moon was shining full into the room, my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home said, (still in trance): 'I will show you,' and then with his back to the window he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quietly.

"The window is about seventy feet from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside."

The Master of Lindsay, in his testimony before the Committee of the London Dialectical Society, as published in their "Report on Spiritualism," page 214, said in relation to this and other levitations of Home's: "I have seen the levitations, but not in a brilliant light.

Home on one occasion was sitting next me. In a few minutes he said : ' Keep quiet, I am going up.' His foot then came and touched my shoulder. I then felt something like velvet touch my cheek, and on looking up was surprised to find that he had carried with him an arm-chair, which he held out in his hand, and then floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of a person standing on the ground. The light was sufficient to enable me to see clearly.

" I saw the levitations in Victoria street, when Home floated out of the window. He first went into a trance, and walked about uneasily ; he then went into the hall. While he was away I heard a voice whisper in my ear : ' He will go out of one window, and in at another.' I was alarmed and shocked at the idea of so dangerous an experiment. I told the company what I had heard, and we then waited for Home's return. Shortly after he entered the room I heard the window go up, but I could not see it, for I sat with my back to it. I however saw his shadow on the opposite wall. He went out of the window in a horizontal position, and I saw him outside the other window—that in the next room—floating in the air. There was no balcony along the windows ; merely a strong course an inch and a half wide. Each window had a small plant-stand, but there was no connection between them.

" I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation. I once saw Home in full light standing in the air, seventeen inches from the ground."

In 1869, there appeared in some of the highest circles of English society, a remarkable book, written for private circulation, and containing narrations of spirit manifestations occurring in the presence of certain persons, among whom were the Earl of Dunraven, Viscount Adare, and Lord Lindsay. The title of the work was : *Experiences in Spiritualism with Mr. D. D. Home : by Viscount Adare : with introductory remarks by the Earl of Dunraven.* Only a few copies were printed, for the families and friends of these noblemen, but extracts from the work have found their way to public notice. Following the introduction, are the names and addresses of fifty ladies and gentlemen of the highest character and position, all of whom were witnesses of some of the facts described, and who testify to the accuracy of the description.

The secrecy attending the publication of this work, was probably

attributable to the Earl of Dunraven being a Roman Catholic, and his dislike to incur the censures of the Church, for notwithstanding its annals are remarkable for their records and endorsement of similar phenomena, yet as these could not be claimed by the Church, if it noticed them at all it would inevitably denounce them.

Lord Adare in this work says of the levitation of Mr. Home, just described by the Master of Lindsay: "I took both his feet in my hands and away he went up into the air, so high that I was obliged to let go his feet. He was carried along the wall, brushing past the pictures, to the opposite side of the room. He then called me over to him. I took his hand and felt him alight upon the floor. At Adare Manor, Ireland, all present saw him raised off the ground in the open air, and floating past them at a height which carried him clear over a wall, by a movement quite horizontal and uniform, a distance of ten or twelve yards. At No. 7 Buckingham Gate, he was raised in the air, and his head became quite luminous at the top, giving him the appearance of having a halo around it. When he was raised he waved his arms about, and in each hand there came a little globe of fire (to my eyes blue). The effect was very pretty."

Mr. Home, in his work entitled *Incidents in my Life*, describes his sensations while being raised in the air, as follows:

"During these elevations or levitations I usually experience in my body no particular sensations, other than what I can only describe as an electrical fulness about the feet. I feel no hands supporting me, and since the first time above described I have never felt fear, though should I have fallen from the ceiling of some rooms in which I have been raised, I could not have escaped serious injury. I am generally lifted up perpendicularly, my arms frequently become rigid, and drawn above my head as if I were grasping the unseen power which slowly raises me from the floor. At times when I reach the ceiling, my feet are brought on a level with my face, and I am as it were in a reclining position. I have frequently been kept so suspended for four or five minutes. . . . On some occasions the rigidity of my arms relaxes, and I have with a pencil made letters and signs on the ceiling, some of which now exist in London."

The levitation of the human body after all is but little more marvelous than the raising and conveyance through the air of inanimate objects. In 2 Kings chap. vi. 5, 6, we have an account of Elisha causing an axe to float on the surface of the water. The story reads thus:

"But as one was felling a beam the axe head fell into the water, and he cried and said; Alas! Master—for it was borrowed. And the man of God said: Where

tell it? And he showed him the place, and he cut down a stick and cast in thither, and the iron did swim."

And in 1 Kings xix. 5, 6, we find an account of a cake and a flask of water being brought to Elijah by a spirit, and this must have been substantial both in quality and quantity, for it sustained him for forty days and nights in his journey to Horeb. It is there said :

"And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him; Arise and eat. And he looked and behold there was a cake baked on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again."

In his life of *The Seeress of Prevorst*, Dr. Kerner says : "During this period, articles whose near neighborhood to her was injurious, were removed by an unseen hand; such objects—a silver spoon for example—would be perceptibly conveyed from her hand to a more convenient distance and laid on a plate, not thrown, for the things passed slowly through the air, as lifted by invisible agency."

Natural flowers have many times been brought into closed rooms, during sittings for spiritual manifestations, and sometimes in such abundance as to cover the tables. It has so happened where Mr. H. G. Eddy was the medium, also in the presence of Mr. Home, Mrs. Hardy and others.

In the London *Spiritualist* for September, 1870, there is an account of some séances held by the celebrated Mrs. Guppy, in Naples and Florence, where a profusion of flowers was brought into the room by spirits. From this account I extract the following :

"In Naples some very good séances took place at the palace of the celebrated Duchess d'Arpino. One evening the Princess l'Aquila and the Countess Castellana were also present. The Countess Castellana said she could not believe in the manifestations unless she were certain that Mrs. Guppy had nothing concealed about her. Mrs. Guppy insisted on taking off her own clothes, and putting on a dressing-gown of the Duchess. This she did in the presence of the Duchess, Countess, and Princess, who themselves robed her in the dressing-gown, and then threw a shawl over her shoulders to keep her warm. She then held the séance in a room she had not sat in before, when a shower of flowers, as usual in her séances, took place.

"On one occasion she held a sitting with Mr. Augustus Trollope and his wife at Florence. Mr. Trollope held Mrs. Guppy's hands, yet his hands and arms and those of Mrs. Guppy were quite buried in fresh flowers soon after the light was extinguished. . . .

"At Florence there is a society for the investigation of spiritual phenomena: its members consist chiefly of the nobility, and it is

called the Florence Spiritual Society. At one of the séances held in the winter months, it was found to be too cold to sit in the room ordinarily used for the purpose, as there was no fire in it. So the party adjourned to one of the private rooms of the secretary, at the top of the house. There was a large fire in the room, which was covered over before the séance began, to exclude light, and all the ladies present were furnished with foot-warmers. Flowers were brought as usual, but suddenly a noise was heard as if the chandelier had fallen down, a light was struck, and a thick block of ice, of about a square foot in size, was found upon the table.

. "On one occasion Mr. H. W. Longfellow, the American poet, called upon Mrs. Guppy at Naples. He said that he had been at many séances but had not seen anything entirely satisfactory, and that he should like to have a sitting with her. His request was complied with. He held both her hands, and while he did so several orange-boughs were brought by unseen agency. The poet said that he considered the manifestation to be one of the most conclusive he had ever witnessed."

Where do the flowers come from? In the majority of cases it is not known where they are gathered, but in some instances Mr. and Mrs. Guppy have evidence that they were gathered in gardens, varying in distance from the place of meeting, from a few yards to several miles.

I have frequently in séances with Dr. Slade seen the table raised a foot or more, and so evenly that the pencil upon it did not move. Once this occurred with my own table, in my own house, when Dr. Slade was present. I have also seen at these séances chairs at a distance from us move nearly across the room; have seen the cover of an ice pitcher, placed three yards from us, three or four times in rapid succession rise and fall, and have often seen small articles hurled through the air. One evening I called upon him and found him engaged in a séance with a lady and gentleman. Presently the sliding doors opened and the gentleman followed by the lady and the medium came from the room. As I faced them I perceived a small object moving towards me in the air, perhaps three feet above the head of the medium, who was the last of the three to leave the room, and when I first observed it it, was at least four feet behind him, and from this point I watched it pass over all their heads, the medium's included, and then fall upon the floor immediately in front of the gentleman, and upon my calling his attention to it he found it be his silk necktie which had been taken from his person during the séance, and which after the most thorough search he had given up for lost

Both the rooms were well lighted, and from the moment the doors were opened I had a perfect view of the arms of the medium, and they were constantly at his side, and beside this no skill could have enabled him to give such a light object the course through the air that this took.

At another time upon visiting the same medium, I had brought with me a small vial filled with pure water, and 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 it, so that it would become a remedy for weak eyes for the use of two members of my family, and then inquired if he thought they could do it. He answered, yes. We now seated ourselves, the vial at my right hand, while the medium was at my left, and not within four feet of the vial, and to touch it he would have been compelled to arise and lean over the table directly in front of me.

We were seated in a well-lighted room, the rays of the sun falling upon the floor, and no one present but us. Twice the medium said he saw a spirit hand grasping the vial, and I supposed the spirits were magnetizing it, and kept my eyes directed towards it, but I saw nothing, when suddenly at the same instant we both saw a flash of light apparently proceeding from the vial, and the latter disappeared. I immediately arose and inspected every part of the room, which from the beginning had been closed, under the table, chairs, and sofa, but the vial was not found. Then resuming my seat and questions, in about fifteen minutes, while the two hands of the medium were clasping mine upon the table, I felt something fall into my lap, and looking down I observed the vial rolling off my knees on to the floor. Upon my taking it up we both remarked that the water had acquired a slightly purple tinge, but otherwise its appearance was unchanged. As a remedy it was successful.

Dr. Slade himself has also been raised to the ceiling by spirit power, but I have not witnessed this, nor have I witnessed the levitation of a human body in any instance, but I can no more doubt the ability of certain spirits under favorable conditions to effect these levitations, than I can doubt their producing other spiritual phenomena which I have witnessed.

CHAPTER III.

INSENSIBILITY TO FIRE.

"Lo, I see four men loose walking in the midst of the fire, and they have no hurt. . . . And the princes, governors, and captains, and the king's counsellors, being gathered together saw these men upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed them. . . .—*Dan.* iii. 25, 27.

THE same power here manifested in the protection of the bodies of the three Hebrews against the destructive action of fire, has, though in a less conspicuous manner, been exercised by spirits in all ages, and I have no doubt that many times where persons suspected of crime have been compelled to resort to the ordeal by fire, certain spirits finding themselves able to exercise this power through the mediumistic qualities of the accused, and from sympathy with their misfortunes, have rendered them proof against its usual effects so that they have passed through the trial unscathed.

This mode of testing the innocence or guilt of an accused person, had its origin in remote antiquity, and until a comparatively recent period was resorted to in many European states, as a means of deciding certain cases where extraneous evidence was lacking, and in all ages there have been instances in which persons have borne the test successfully, and thus the faith of the ignorant and superstitious in this ordeal was sustained, and the institution itself perpetuated.

The manner in which the ordeal was conducted in Europe, we ascertain from various writers, among them Blackstone.

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

As to the supposition, that those who successfully passed this ordeal were protected from the action of the fire by previous preparation, I do not think it is consistent with the accompanying circum-

stances. In reference to this question I will here quote the remarks of Epes Sargent, in his "Planchette," p. 97, which express my own ideas upon this subject. "The theory that the exemption in these cases from harm by fire, was the result of trick, or fraud, or the contrivance of priestcraft; that chemical agencies were applied to protect the body from the natural effects of fire; that some liniment was used to anoint the soles of the feet; that asbestos was mixed with a composition to cover the skin; that the hands were protected by asbestos gloves, so made as to imitate the skin, is all pure supposition. There is no evidence to support it; it is simple conjecture as to how it is supposed that these things *might* have been done, not evidence as to how they really were done. To prevent the defendant from preparing his hands by art, and in order to ascertain the result of the ordeal, his hands were covered up and sealed during the three days which preceded and followed the fiery application, and it is an entirely gratuitous conjecture that those in whose care the accused was placed made use of these opportunities to apply preventives to those whom they wish to acquit, and to bring back the hands to their natural condition. "Even were the clergy generally base enough, and impious enough," says Mr. Shorter, "to resort to these juggling tricks, and blasphemously appeal to Heaven with a lie in their mouths, and with the consciousness of so monstrous a fraud, this could scarcely have been done without the connivance of magistrates, and civil rulers, who were not always well disposed to the Church, but not unfrequently looked upon the ecclesiastical authorities with a jealous eye."

This power of spirits to render null the action of fire upon the human body, extended also to the protection of inanimate substances from destruction when enveloped in flames, as we find from Ex. iii. 2.

"And the angel of the Lord appeared unto him (*Moses*) in a flame of fire, out of the midst of a bush, and he looked and behold the bush burned with fire, and the bush was not consumed."

Through Mr. Home this form of manifestation of spirit-power has frequently been witnessed. In the London *Human Nature* for March, 1868, Mr. Jencken thus describes an instance where this medium handled fire with impunity, "He then knelt down before the hearth, and deliberately breaking up a glowing piece of coal in the fire-place, took up a largish lump of incandescent coal and placing the same in his left hand proceeded to explain that the caloric had been extracted by a process known to them, (the spirits) and that the heat could in part be returned. This he proved by alternately cooling and heating the coal, and to convince us of the fact, allowed us to handle the coal which had become cool, then suddenly resumed

its heat sufficient to burn me as I again touched it. I examined Mr. Home's hand and quite satisfied myself that no artificial means had been employed to protect the skin, which did not even retain the smell of smoke."

The same gentleman, at a meeting of the Committee of the London Dialectical Society, held on the 14th of April, 1869, read a paper in which he refers to this subject again, and from which I make the following extract :

"The fire-test, I have seen several times. I have seen Lord Adare hold in the palm of his hand a burning live coal, which Mr. Home had placed there so hot that the mere momentary contact with my finger caused a burn. At Mr. S. C. Hall's, a large lump of burning coal was placed on his head by Mr. Home, and only a few days since a metal bell heated to redness in the fire, was placed on a lady's hand without causing injury. At Mr. Henning's house I have seen Mr. Home place his face into the flames of the grate, the flame-points penetrating through his hair without any injury being sustained."

In the work published by Viscount Adare and the Earl of Dunraven, referred to in the last chapter, there is a letter from the well-known authoress, Mrs. S. C. Hall, to the Earl of Dunraven, in which she relates some particulars of a séance with Mr. Home, and from which the following is taken :

"We were nine, (a greater number than Mr. Home likes). We were seated round the table as usual, in the small drawing-room which communicated with a much larger room, the folding doors were pushed back into the hall, and the portiers unclosed. I think there was one lamp burning over the table, but a very large fire was blazing away in the large room. I know that there was a great deal of light. The Master of Lindsay, Rev. Mr. Y—— and his wife, Mr. Hall, and myself, Mr. Home, and the Misses Bertoiacci, were present. We sat for some little time before the tremulous motion that so frequently indicates stronger manifestations commenced, but it was quickly followed by raps, not only on the table, but in different parts of the room, the table was moved up and down, lifted perfectly off the ground, made light and heavy at the request of one or two of the gentlemen present, and after the lapse of, I suppose nearly an hour, Mr. Home went into a trance. Presently he pushed his chair, or the chair was pushed, quite away from the table. He got up and walked about the room in his usual manner, went to the fire-place, half knelt on the fender stool, took up the poker and poked the fire, which was like a red-hot furnace, so as to increase the heat, held his hands over the fire for some time, and finally drew out of the fire with his hand

a large lump of live burning coal, so large that he held it in both hands as he came from the fire-place in the large room into the small room, where seated round the table we were all watching his movements. Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head. I have often since wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said; "Is it not hot?" Mr. Hall answered; "Warm, but not hot." Mr. Home had moved a little away, but returned, still in a trance, he smiled and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver threads over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal still red showing beneath the hair, then after I think, four or five minutes Mr. Home pushed the hair back, and taking the coal off Mr. Hall's head, he said, (in the peculiar low voice in which when in a trance he always speaks,) addressing Mrs. Y——; "Will you have it?" She drew back, and I heard him murmur, "Little faith, little faith." Two or three attempted to touch it, but it burned their fingers. I said: "Daniel, bring it over to me, I do not fear to take it." It was not red all over, as when Mr. Home put it on Mr. Hall's head, but it was still red in parts. Mr. Home came and knelt by my side. I put out my right hand, but he murmured: "No, not that, the other hand." He then placed it in my left hand, where it remained more than a minute. I felt it, as my husband had said, "warm," yet when I stooped down to examine the coal my face felt the heat so much that I was obliged to withdraw it. After that Mrs. Y—— took it and said she felt no inconvenience. When Mr. Hall brushed his hair at night he found a quantity of cinder dust."

Some astonishing feats of this character were in 1871 performed in Easton, Talbot Co., Maryland, by an illiterate negro blacksmith, whom none could suspect of possessing any scientific knowledge, or the capacity to successfully deceive any person of ordinary intelligence through trickery. Full accounts of his wonderful performances appeared in the journals at the time, and from the many respectable names that attest his powers there can be no doubt of his possession of them, and besides since then another negro has appeared in San Francisco, Cal., who performed similar feats.

From the *New York Herald* of Sept. 7, 1871, I copy the following account of the exploits of the negro blacksmith, written by a correspondent who witnessed what he describes.

"Business recently called me to the Eastern shore of Maryland, to the point from which we write; the county seat of Talbot county. While there I heard from several gentlemen of prominence, the story of a negro blacksmith, who lived in an adjoining county, upon whom fire had no effect whatever. The story was so incredible that I gave it little heed, although it came from most reliable sources, and was related to me by gentlemen of the highest standing in the community, for honor and integrity. A day or two after I first heard of this remarkable negro, Mr. T. R. Robson, editor of the *Easton Star*, called at my room, and stated that the negro was in town, and that the physicians were going to make an examination of him at the office of Dr. P. Stack, and invited me to witness the operations, which I very gladly did. Mr. Robson and myself went at once to Dr. Stack's office, where were assembled Drs. Anderson, Goldsborough, and Comegys, of Easton, Mr. J. A. Johnson, editor of the *Journal* at Easton, Mr. A. A. Pancoutt, and Mr. John C. Henry, all prominent citizens of Talbot county.

"A brisk fire of anthracite coal was burning in a common coal stove, and an iron shovel was placed in the stove and heated to a white heat. When all was ready, the negro pulled off his boots and placed the hot shovel upon the soles of his feet, and kept it there until the shovel became black. His feet were then examined by the physicians, but no burns could be found, and all declared that no evidences of a heated substance having come in contact with them was visible. -

"The shovel was again heated red hot, taken from the stove and handed to him. He ran out his tongue as far as he could, and laid the heated shovel upon it, licking the iron until it became cooled. The physicians examined the tongue, but found nothing to indicate that he had suffered in the least from the heated iron. A large handful of common squirrel shot, procured from a store near Dr. Stack's office, was next placed in an iron receptacle and heated until melted. The negro then took the dish, poured the heated lead into the palm of his hand, and then put it into his mouth, allowing it to run all around his teeth and gums. He repeated the operation several times, each time keeping the melted lead in his mouth until solidified. After each operation the physicians examined him carefully, but could find nothing upon his flesh to indicate that he had been in the least affected by the heated substance he had been handling.

"After the performances with the lead, he deliberately put his hand into the stove, in which was a very hot fire, took therefrom a handful of hot coals and passed them about the room to the gentle-

men present, keeping them in his hand some time. Not the slightest evidence of a burn was visible upon his hand after he threw the coals back into the stove.

"The exhibition was regarded by all who witnessed it, as most remarkable, for there was no opportunity for the practice of chicanery. Every gentleman present was there for the purpose of detecting if possible any trick—if trick there was—and none could have had the least interest in aiding or abetting the negro in his performances. . . . I will state that in April last, while the judges of this judicial circuit were holding court at Denton, Caroline County—the county in which this man lives—Judges Wickes, and Stump, accompanied by Sheriff Richardson, went to the blacksmith shop of this negro, which is situated about six miles from Denton, on the farm of W. P. Richardson. The Sheriff made known to him the object of their visit, when in the language of the judges, he performed most astonishing feats, such as handling red-hot iron with his bare hands, forging it into shape without the use of tongs, putting it upon his tongue, etc. At a later period he was visited at his shop by Dr. C. E. Tarr, editor of the *Denton Journal*, J. Marion Emerson, editor of the *Denton American Union*, James B. Steele, T. H. Kemp, clerk of the Court, R. J. Jump, late State Comptroller of the Treasury, Colonel R. E. Caster and Dr. P. O. Cherbonier. These gentlemen came upon him wholly unawares, and when requested by them to perform some of the feats he has become so famous for in this locality, he immediately went through with the same wonderful performances I have mentioned. . . .

"After he had concluded his performances in Dr. Stack's office, I sought an opportunity to converse with him. I found him very ignorant, not able to read or write, and in all respects an unadulterated negro. His name is Nathan Coker, and he is about fifty-eight years of age. He was born in the town of Hillsborough, Caroline county, Md., and was the slave of Henry L. Sellers of that place, by whom he was sold to Bishop Emary. In relation to his ability to handle fire, and how he first became aware of it, he said: "Boss, when I was about thirteen years old, old massa Emary hired me out to a lawyer, whose name was Purnell. He treated me badly, and did not give me enough to eat. I shied around the kitchen one day and when the cook left I shot in, dipped my hand into the dinner pot, and pulled out a red-hot dumpling. The boiling water did not burn, and I could eat the hot dumpling without winking, so after that I often got my dinner that way. I has often got the hot fat off the boiling water and drank it." I then interrogated him as to the effect

heated substances had upon his flesh, and asked him when he handled them with his hands if he did not suffer more than when he took them inwardly, to which he replied; "No Boss, I often take my iron out the forge with my hand when red-hot, but it don't burn. Since I have been a little boy I have never been afraid to handle fire. He then stated, that often when by himself he would pick up red-hot iron because his tongs were not handy, and that he never felt any discomfort from it. He felt no more harm, he said, from handling fire than stones."

Of the negro who exhibited his powers in San Francisco, the *Evening Bulletin* of that city said: "He strode to a charcoal fire in the centre of the room chatting pleasantly the while, and taking therefrom a red-hot iron drew it across his arms and hands. Then he handled other hot iron, and then he stepped on them. He did not mind the iron, nor the smell, saying that he was not sensible of any pain, but tried new tricks, such as swallowing boiling oil, burning alcohol, etc."

That these uninformed negroes are honest in their assertions that they use no artificial means to enable them to counteract the usual effects of fire, when applied to their bodies, must be apparent upon even slight reflection, for with the strong natural inclination of the negro for a reputation for smartness, if they were in possession of such a secret they would be immensely proud of it, and it would be entirely foreign to their natures to confess to absolute ignorance of the means, if any were employed; in fact we may detect the same weakness of a desire for a reputation for smartness in the white race, for we find it rare indeed for any one to plead ignorance when the confession of knowledge is not dangerous, and when its known possession brings both credit and profit.

Then again as to their having such knowledge, so far exceeding that of the most accomplished chemists of the age, this is incredible, and it would require a heavier draft upon credulity to sustain this opinion, than to at once accept their own statements of their utter ignorance as to the power by which they accomplished these things. It is a popular, and to a certain extent a scientific belief, that certain chemical agents have the property when applied to the skin, of protecting it from the action of fire, and numerous recipes have been published, and each in turn has been vaunted as effective for this purpose. There are few intelligent lads who have not read many, and tried some of these, but I will venture to say not one of my readers has ever yet evaded the penalty when the heat was applied. Speaking for myself I always had a penchant for chemical experi-

CHAPTER IV.

CLAIRVOYANCE AND SOMNAMBULISM.

"Jesus saith unto her, Go call thy husband and come hither. The woman answered and said, I have no husband. Jesus saith unto her, Thou hast well said I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. . . . The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ?"—*John* iv. 16-19, 28, 29.

HAD Jesus lived in our day, and given such proofs of his clairvoyant faculty as are narrated in these passages, he would by some have been termed a fortune-teller; a dealer in witchcraft and sorcery; and many persons would have suspected him of dealings with Satan.

Clairvoyance, or clear-seeing, comprises the perception of spirits, and of spiritual things, and of persons, acts, occurrences, and scenes pertaining to earth-life, in the past, present, and sometimes in the future.

Clairvoyance as generally understood, may be divided into independent and subjective. The former, is when the spiritual perceptions are independent of extraneous spirit agency—the latter, when they are induced by disembodied spirits impressing the mind of a mediumistic person, he perceiving whatever is in the mind of the psychologyzing spirit, and which he wills him to perceive. Many visions are thus presented and impressed by spirit agency, and they may be representations of real persons and things in spirit-life, or simply ideal pictures, having no real existence.

The former, or independent clairvoyance, I believe to be comparatively rare, while the world when it learns to tolerate and respect the free narration of personal spiritual experience, will be surprised to find how common is the latter.

Locality has much to do with the prevalence and activity of the clairvoyant faculty. Amongst the Scotch Highlanders, and the mountaineers of Switzerland, second sight, a form of clairvoyance, is common, and we find that Elijah and Jephthah, the prophet and the

warrior, two of the most conspicuous characters in the Old Testament, upon whom the "Spirit of the Lord" came, were both from Gilead, a hilly broken country, and therefore favorable to the development and exercise of the clairvoyant faculty.

We find many instances related in the Bible where this faculty of clairvoyance was exercised, and there is no difficulty in recognizing it as the same spiritual faculty that many now possess.

Among these instances in the Old Testament, is that narrated in the 5th chapter of 2 Kings, where Naaman, after being cleansed of the leprosy through the mediumship of Elisha, and having departed from the prophet's habitation, the servant of the latter, thinking that as Elisha had refused compensation, he himself would levy tribute, ran after him and taxed him for a talent of silver. Upon his return,

"Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, *Went not mine heart with thee, when the man turned again from his chariot to meet thee?* Is it a time to receive money? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever."

It is plain here that Elisha perceived the act of the servant through his spiritual faculty, or clairvoyantly, and this is the meaning of the words, "*Went not mine heart with thee when the man turned again from his chariot,*" and it would be difficult to attach any other meaning to them.

In the next chapter, the 6th, when

"The king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp,"

Elisha clairvoyantly, or by spirit impression, was informed of the intention of the Syrian king and warned the king of Israel,

"Saying, Beware that thou pass not such a place, for thither the Syrians are come down." "Therefore the heart of the king of Syria was troubled for this thing, and he called his servants and said unto them; Will ye not shew me which of us is for the king of Israel? And one of his servants said, None my lord, O king, but Elisha the prophet that is in Israel telleth the king of Israel *the words that thou speakest in thy bed-chamber.*"

In the same chapter, we find that a detachment of the troops of the enemy suddenly appeared before Dothan, they being sent to capture Elisha.

"And when the servant of the man of God (*Elisha*) had risen early, and gone forth, behold a host compassed the city both with horses and chariots, and his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, *and behold the mountain was full of horses and chariots of fire round about Elisha.*"

Elisha being a clairvoyant prophet or medium, perceived this heav-

only host who had come to his assistance. They probably were the spirits of Israelitish warriors, who though disembodied, yet continued to take a deep interest in the success of their mortal kindred, and who were present to render every assistance in their power, and this power I fully believe to be often exercised in war, and sometimes with such effect as to determine the issue of battles. As to the young man, Elisha probably laid his hand upon him, and as where persons possessing the gift of second-sight touch others, the latter often become temporarily clairvoyant, so in his case he perceived this host of spirits who otherwise would have remained invisible to him.

In the latter part of the same chapter we have another instance related of his clairvoyant power. Samaria, where Elisha then was, being besieged and in great straits, the king of Israel became enraged against Elisha, for the reason that he had been directed by Elisha's advice, and sent an officer to arrest him.

"But Elisha sat in his house, and the elders sat with him, and the king sent a man from before him, *but ere the messenger came to him he said to the elders, See ye how this son of a murderer hath sent to take away mine head?*"

Passing to the New Testament, we notice the case of that pious and noble martyr Stephen, as related in the 7th chapter of Acts. Surrounded by his bigoted persecutors, gnashing their teeth in their rage, he

"Being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened and the Son of Man standing on the right hand of God."
—Verses 55, 56.

Stephen here had a clairvoyant view of the spirit world, and of Jesus, and probably of some other glorious and perhaps ancient spirit, whom Stephen mistook for God, as Swedenborg and others have since done.

In the 27th chapter of Acts the dangers and results of a voyage were foretold by Paul. It is said :

"Now when much time was spent, and when sailing was now dangerous because the fast was now already past, Paul admonished them, and said unto them, *Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.*"

It will be noticed, that Paul here predicts loss of life as well as of ship and lading, but later, when the danger had become imminent, he assures them of personal safety. It would appear that at first he was not in perfect clairvoyant condition, and received the idea imperfectly, and afterward a spirit, finding this necessary, appeared to him, and told him that his labors and trials were not yet ended, and

that he and they should be saved. This information Paul now imparted to his fellow voyagers, as narrated in the verses from 22 to 25.

"And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not Paul, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee. Wherefore Sirs, be of good cheer, for I believe God that it shall be even as it was told me."

Referring again to the Old Testament, we read of the exercise of the clairvoyant faculty by Samuel, for a purpose that many in our day would consider beneath the notice of a prophet, and the term "fortune-telling" would be applied to characterise the act if related of any modern medium.

"And the asses of Kish, Saul's father, were lost. And Kish said to Saul, his son, Take now one of the servants with thee and arise, go seek the asses. . . . So they went unto the city where the man of God was. . . . And Samuel answered Saul and said, I am the Seer. . . . And as for thine asses that were lost three days ago, set not thy mind on them for they are found."—1 Sam. ix. 3, 10, 19, 20.

It will be here noticed that Saul had not yet told Samuel of the object of his visit, when Samuel informed him that the asses lost three days previously were found.

Many times the clairvoyant gift has been successfully called into use to discover lost cattle, etc. John Roberts, of Cirencester, Eng., one of the early Friends, could invariably inform the owners where they could find their lost animals, and in the *Atlantic Monthly* for February, 1871, is an article written by William L. Stone, entitled, "A Chapter of Modern Astrology," in which he states that Dr. Noah Stone of Guildford, Conn., father of David M. Stone, formerly editor and proprietor of the *New York Journal of Commerce*, when in his twelfth year possessed this faculty of discovering lost cattle, and an instance is given of its successful exercise.

I have knowledge through an intimate medical friend, of a Catholic family in the city of Brooklyn—of which he is the medical attendant—the wife being a seer or clairvoyant, who converses with him freely upon the subject of her gift, and who says her priest tells her that it is nothing strange nor wrong, that the Catholic priesthood generally acknowledge to each other the existence of the faculty, and would openly acknowledge it, only should they do so "every ignorant Irishman (using her own words) would be seeing banshees."

The gift of clairvoyance is undoubtedly possessed in a highly developed state by many modern Eastern magicians. Dr. Joseph Wolff, in his *Travels and Adventures*, previously referred to, gives an

account of the means by which some stolen articles were recovered while he was at Cairo in Egypt. The account is here copied from Mr. Howitt's work, *History of the Supernatural*. "Wolff was asked in Egypt whether he believed in magic. He replied that "He believed in everything to be found in the Bible, in magic, witches, wizards, in spirits in the air, in instigations of the devil, and that he can still enter heaven to calumniate man, for all these things are stated as truths in the Bible. He says, "He was dining with Mr. Salt at Cairo. There were present, Bakhti, the Swedish Consul-General, an infidel. Mr. Ross, of Rosstrevor, in Ireland, a gentleman of high character. Spurrier, an amiable English gentleman, and Carviglia, captain of a Genoese merchant-vessel, the only believer in magic there except Wolff. Salt complained that he had been robbed of some silver spoons, knives and forks. Carviglia said he must send for the magician. Salt and the rest laughed, but they sent for one. He came and promised to come again the next day at noon, when they must have ready a pregnant woman, or a boy seven years of age. Bakhti, the scoffing infidel, declared that he would unmask the impostor and brought a boy who had come only a week before from Leghorn, who had never been out of his house, knew nobody there, and spoke no word of any language but Italian. The magician appearing with a large pan in his hand, poured out some black liquid into it, and bade the boy stretch out his hands. The boy not knowing Arabic did not move, but Wolff interpreted in Italian what the magician said, and the boy stretched out his hands. The magician put some of the black liquid upon his palm and asked him if he saw anything. This being interpreted the boy shrugged his shoulders and said, "Vedo niente!" I see nothing! This was repeated twice without any effect, but the third time the boy suddenly exclaimed, 'Io vedo un uomo!' I see a man!—at which all started, and Wolff says trembled. More black liquid was poured into his hand and he screamed out 'Io vedo un uomo con un capello. I see a man with a hat!—and from repeated inquiries he so completely described a servant of Salt's, that all exclaimed 'Santini is the thief!' Santini's room was searched and the missing articles found. Wolff says no one but the boy could see anything.

"Mr. Lane hearing of this transaction from Mr. Salt, was desirous to test the matter himself, and was introduced to the magician, an Egyptian Sheikh, who professed to produce the wonders through the agency of spirits. Every one is familiar with what took place. A boy suddenly brought in from the street from amongst a number playing there, on having the black liquid poured into his hand, and

the magician muttering words and burning successively slips of paper in a chafing dish on which Arabic figures were inscribed, saw first a man sweeping, then a number of flags brought, a tent pitched, a troop of soldiers ride up, and encamp round the Sultan's tent, then a bull brought, killed, and cooked, then the Sultan arrive on horseback, describing his dress, alight and take coffee, etc. Afterwards Mr. Lane desired that Lord Nelson should be called, and the boy described the great admiral, both as to his person, his dress, and his one arm, the empty sleeve being attached to the front of his coat. The boy of course knew nothing of Lord Nelson. He afterwards described an Egyptian gentleman resident in England, and who had adopted the English dress. This person had long been an invalid. The boy described him as lying on a couch, wrapped up, pale, and in all respects accurately. Mr. Lane gives other instances equally remarkable."

The black liquid poured into the hand of the boy as here stated, and upon which he was directed to concentrate his attention, probably only served the purpose of diverting his mind from surrounding objects, and rendering it passive and accessible to spiritual influence. Mr. Howitt here omits stating a fact which I consider important. Mr. Lane says in his book that the magician held the boy's hand all the while, and in a note adds: "This reminds us of animal magnetism." In truth the effect of holding his hand was to impart to the boy a portion of the magician's own clairvoyant or medium power.

The employment by the celebrated Dr. Dee of what he termed the magic mirror, answered the same purpose as the black liquid just mentioned, though he probably was ignorant of this, its true agency. This mirror of Dee's was simply a piece of hard coal cut in a circular form, with a handle, and with a flat surface highly polished, upon which he was in the habit of looking when divining. It was sold in 1842, among the curiosities formerly in the possession of Horace Walpole, at Strawberry Hill, England. In the catalogue it was described as "A black stone, by means of which Doctor Dee evoked spirits."

Bright buttons or small silver coins are often placed in the hands of their subjects, with directions to steadily fix their gaze upon them, by magnetizers when they attempt to magnetize or psychologize. These serve the same purpose as the black liquid of the magicians, and the magic mirror of Dee, and the effect, as with these, is to render the subject passive and receptive—first to the magnetic influence of the operator, and secondly to the influence of spirits, and what the former honestly believes to be the sole effect of his own magnetic

power, is quite as often the result of the action of spirits. All are not capable of spiritual perception from the use of these means, those who are successful must be highly impressible and possess the gift, or they must be rendered temporarily susceptible through the presence, and perhaps contact of an accomplished medium.

There is every reason to believe that Joseph resorted to means like these for similar purposes, for we find in Gen. xlv. that he gave directions to the steward to :

“ Put my cup, the silver cup, in the sack's mouth.”

And when his brethren had departed he directed his steward to follow them, and upon finding the cup to say to them :

“ Is not this it in which my lord drinketh, and whereby indeed he divineth ? ”
(Verse 5.) And the 15th verse of same chapter confirms this view, where,

“ Joseph said unto them (his brethren), What deed is this that ye have done ? Wot ye not *that such a man as I can certainly divine* ? ”

If Joseph divined he must have been a medium, or as then termed a soothsayer. In his case the magic he practised probably was lawful, for as a writer in Smith's *Dictionary of the Bible* says : “ Magic was lawful or unlawful according to the aid invoked.” And this view forces itself upon all who examine this question, and spirit intercourse to-day may be said to be lawful or unlawful according to the means used, the moral and intellectual character of the persons engaged, and the end sought.

A writer in the work above quoted, remarks : “ Two uses of cups or the like for magical purposes have obtained in the East from ancient times. This use in both its forms obtains among the Arabs in the present day.” Perhaps the custom so common, especially in remote country districts, and amongst simple minded women, of inspecting the remains of tea in the cup and therefrom inferring good or evil fortune, may be derived from this ancient mode of practising magic.

As relating to this custom of fixing the attention upon bright surfaces, as one of the means of exercising the magic art, I will here refer to the “ Urim and Thummim ” of the high priest of the Jews, and it appears very probable that their purpose was similar to that of the silver cup of Joseph, and of the liquid and mirror of modern times.

In the work just quoted—Smith's *Dictionary of the Bible*—article “ Urim and Thummim,” the writer is of the opinion that the correct interpretation of the word “ Urim ” is “ lights,” and of “ Thummim,” “ light and perfection,” and he further says : “ They are mentioned as things already familiar both to Moses and the people,

connected naturally with the functions of the high priest, as mediating between Jehovah and his people. When Joshua was appointed by God to succeed Moses, it is said Eleazar the priest "shall ask counsel for him after the judgment of Urim, before the Lord,"—Numbers xxvii. 21, and in 1 Samuel xxviii. 6, it is said: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets." Josephus says of them that, "they were bright before a victory, or when the sacrifice was acceptable, dark when any disaster was impending."—*Ant.*, iii. 7, § 5. "The latest Jewish interpreter of eminence, Kalisch, on *Exodus* xxviii. 31, combining parts of these views, and identifies the Urim and Thummim with the twelve tribal gems, looks on the name as one to be explained by a hendiadys (*Light and perfection—perfect illumination*), and believes the high priest by concentrating his thoughts on the attributes they represented, to have divested himself of all selfishness and prejudice, and so to have passed into a true prophetic state. In what he says on this point there is much that is both beautiful and true. Lightfoot it may be added has taken the same view."

The clairvoyant powers of Zschokke, the German author, were more easily, and it may be said more naturally exercised, for he used no means to assist his perceptions. He says: "It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and as it were dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly look, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of test, I once in a familiar family circle at Kirchberg related the secret history of a seamstress who had just left the room, and the house. I had never seen her before in my life. People were astonished and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the literal truth. On my part, I was no less astonished that my dream-pictures were confirmed by the reality. I

became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. 'What demon inspires you? Must I again believe in possession?' exclaimed the spiritual Johann von Riga, when in the first hour of our acquaintance I related his past life to him. We speculated long on the enigma, but even his penetration could not solve it.

"I myself had less confidence than any one in this mental jugglery. As often as I revealed my visionary gifts to any new person I regularly expected to hear the answer; 'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I spoke. Instead of many, I will mention one example which pre-eminently astounded me. One fair day in the city of Waldshut, I entered the Vine Inn in company with two young student-foresters. We were tired with rambling through the woods. We supped with a numerous company at the *table d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc. One of my companions whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to me, and who allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly if I related to him some of the most secret passages of his life; I knowing as little of him personally as he did of me. That would be going a little farther I thought than Lavater did with his physiognomy. He promised that if I were correct in my information to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant, his school-years, his youthful errors, and lastly with a fault committed in reference to the strong-box of his principal. I described to him the uninhabited room, with whitened walls, where to the right of the brown door, on a table stood a black money-box, etc. A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth? The startled young man confirmed every particular, and even what I had scarcely expected, the last mentioned. Touched by his candor I shook hands with him over the table, and said no more. He asked my name, which I gave

him, and we remained together talking till past midnight. He is probably still living."

From the above it is plain that Zschokke was a clairvoyant medium, and that the spirit friends of these persons impressed these incidents and events in their histories upon his mind, as they do upon the mind of Charles H. Foster.

Swedenborg, the celebrated Swedish philosopher and seer, possessed the spiritual faculty of clairvoyance in an eminent degree, and it was first developed after he had passed his fiftieth year.

He had constant intercourse with the spiritual world, conversing with spirits as freely and sensibly as with mortals, and through this intercourse he acquired extensive knowledge of spirits, and the world in which they exist, and the ideas thus derived and presented to the world, are to a large extent in harmony with the revelations of modern Spiritualism, but owing to the bias imparted to his mind by his early theological training, much of the information he acquired through spiritual intercourse received a false coloring, and the influence of his early belief in the established dogmas of the Church is plainly discerned in all his spiritual writings, and while his followers accept all, or nearly all he taught, as authoritative, they reject other teachings as elevated as his, coming through modern mediums, and even when their characters and mediumship are equally well established.

Swedenborg believed, and they believe, that he was specially and divinely chosen to receive and promulgate spiritual truth, and that God has not since seen fit to employ others as channels of communication with man. The mistake of Swedenborg was the same that has so often been made by others. Being a man of very modest conceptions of his own abilities, and of his own worthiness, the magnitude of the revelation, the sacredness of the agency, overwhelmed him with a sense of the importance of the trust, and of his own weakness, and he devoutly believed that nothing less than a special selection and appointment of himself by God, as the means of communication, could render him worthy of and equal to the mission; nothing less than a miracle, in his estimation, could or should account for the extraordinary spiritual enlightenment which had been vouchsafed to him.

Although Swedenborgians admit that the apostles and others of the early Christians possessed like gifts with Swedenborg, yet when others in our day claim and prove their possession of similar gifts, they are at once discredited, either as pretenders, or as being the channels of communication with deceiving spirits, while they declare

that the founder of their New Church received all his knowledge of spiritual things direct from God.

But neither his own claim for a direct revelation from Deity, or the claim made for him by his followers, can affect the truth of his having been a clairvoyant of wonderful power, as is evident from his seeing the great fire and its extent in Stockholm when distant from that city three hundred miles; by relating to the Queen of Sweden, upon her request what she had spoken on a certain occasion to her deceased brother; and by his describing to a widow where a lost receipt for the payment of money was concealed in a secret drawer, and the recovery of which saved her from much distress. Jung-Stilling, in his "*Theory of Pneumatology*," p. 56, after mentioning the above occurrences says :

"But I must now add a fourth experimental proof which has never been previously made public, and is fully as important as any one of the foregoing. I can vouch for the truth of it with the greatest confidence.

"About the year 1770, there was a merchant in Elberfeld, with whom during seven years of my residence there I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little, but what he said was like golden fruit on a salver of silver. He would not have dared for all the world, knowingly, to have told a falsehood. This friend of mine, who has long ago left this world for a better, related to me the following tale :

"His business required him to take a journey to Amsterdam, where Swedenborg at that time resided, and having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking friendly old man, who received him politely, and required him to be seated, on which the following conversation began :

THE MERCHANT.—Having been called hither by business, I could not deny myself the honor sir, of paying my respects to you. Your writings have caused me to regard you as a very remarkable man.

SWEDENBORG.—May I ask you where you are from ?

MERCH.—I am from Elberfeld, in the Grand-duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me, but the source whence you derive them is so extraordinary, so strange and uncommon, that you will perhaps not take it amiss of a sincere friend of truth, if he desire incontestable proofs that you really have intercourse with the invisible world.

SWED.—It would be very unreasonable if I took it amiss, but I think I have given sufficient proofs which cannot be contradicted.

MERCH.—Are they those that are so well known respecting the queen, the fire in Stockholm, and the receipt?

SWED.—Yes, those are they, and they are true.

MERCH.—And yet many objections are brought against them. Might I venture to propose that you give me a similar proof?

SWED.—Why not? Most willingly.

MERCH.—I had formerly a friend who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic; could you learn from him what was the subject of our discourse?

SWED.—We will see. What was the name of your friend?

The merchant told him his name.

SWED.—How long do you remain here?

MERCH.—About eight or ten days.

SWED.—Call upon me again in a few days; I will see if I can find your friend.

"The merchant took his leave, and dispatched his business. Some days after he went again to Swedenborg in anxious expectation. The old gentleman met him with a smile, and said; 'I have spoken with your friend; the subject of your discourse was "*The restitution of all things.*"' He then related to the merchant with the greatest precision, what he and his deceased friend had maintained.

"My friend turned pale, for this proof was powerful and invincible. He inquired further, 'How fares it with my friend? Is he in a state of blessedness?' Swedenborg answered, 'No, he is not yet in Heaven, he is still in Hades, and torments himself continually with the idea of the restitution of all things.' This answer caused my friend the greatest astonishment. He ejaculated, 'My God! what, in the other world?' Swedenborg replied: 'Certainly, a man takes with him his favorite inclinations and opinions, and it is very difficult to be divested of them. We ought therefore to lay them aside here.' My friend took his leave of this remarkable man perfectly convinced, and returned to Elberfeld."

Clairvoyance is a strictly spiritual faculty, and I am told by my spirit-friends that in their life, as in this, certain persons exercise it in a pre-eminent degree, though highly advanced spirits generally from their more extended range of spiritual vision, exercise the faculty in a higher degree than those on lower planes, and the past, present, and future are to them, to a certain extent, open to view, and some

times these elevated spirits reveal to others below them future earthly events, the knowledge of which these in turn sometimes communicate to mortals. I am also informed, that with those spirits who possess the gift of clairvoyance and especially of prevision in an eminent degree, its perfect exercise is not subject to their control—they cannot at will exercise the faculty to its full extent.

Miss P., a lady residing in New York, with whom I have for some years been well acquainted, and for whose veracity I can unreservedly vouch, visited my family for a few days in the latter part of April, 1871, and while with us related some incidents in the experience of her only sister, Mrs. H——, also residing in New York.

It seems that some six years previously this sister had married a young man who had just come into possession, through the death of his father, of considerable property. Not having been trained to any regular business he some three years after marriage removed with his wife and child to the State of Missouri, where he purchased a large farm, and upon the advice of others stocked it with cattle, and commenced raising stock. Being destitute of any practical knowledge of farm-life he entrusted the management of the estate to others, and in June, 1870, was compelled to sacrifice his property, and with his reduced capital removed to St. Louis.

After a short time his wife, with their child, returned to New York, and from then until the succeeding October she received occasional letters from her husband, after which time she heard no more from him. In December following she addressed a Mr. C—— residing in Macon, Missouri, who had been an intimate friend of her family, requesting information of her husband. His answer was to the effect that her husband had taken passage in a steamer from St. Louis to Memphis, and from three different sources he had been informed that he had died on the steamer.

In this condition of suspense she remained until April, 1871, when through the solicitations of a friend she was induced to visit Mr. Charles H. Foster, in company with another lady. She simply informed Mr. Foster that she desired a séance, and upon seating themselves at the table Mr. F. requested her to write on separate strips of paper, the names of three or four deceased friends. The names she wrote were those of Charles C. H——, a former acquaintance, Joseph P——, her father, and Abraham T. O——, a cousin, recently deceased. These strips she was then directed to compress into pellets, and they were then passed to Mr. Foster.

Upon taking them he said: "Charles C. H—— is present; I see him standing back of your chair, and he requests you to ask him any questions you desire." She inquired: "Is Henry R. H—— living or dead?" This was her husband. The answer was: "Henry R. H—— is not in spirit life." She then inquired whether he could tell her where he was? The answer to this question was: "I have a long way to go for him. I find him in Peru, Illinois." She then asked, "What is the reason he does not write to his family?" Answer, "Poverty. He is now very poor." Fearing that destitution may have led him into wrong paths, she inquired: "Has he committed any criminal act?" The reply was, "No, Henry R. H—— has not committed any crime, and never will, for the spirit of his father, Sandford H——, is ever with him, and will protect him." She then asked, "What is he doing there?" Answer, "He is seeking for coal oil deposits." Her next question was: "Will he return to his family?" Answer, "Yes he will return, and they will see him before the termination of the present year." She now inquired, "Does he retain any affection for his family?" The reply was: "Yes; and often thinks of you both."

Mr. Foster then said: "Philadelphia! Who is in Philadelphia that you know?" She replied: "There is no one there with whom I am acquainted;" and he continued: "There must be, and you will see the person soon."

The second day after this, an old friend of her youth who had been married at the same time, and on the same occasion that Mrs. H—— was, and of whose whereabouts she was ignorant, visited her, having just arrived from Philadelphia where she was residing.

The visit of Miss P——, the sister of Mrs. H——, to my family, of which mention is made at the commencement of this narration, was on the fourth day after the séance with Mr. Foster as here related, and she then gave us the account precisely as the reader here finds it, and as I at the time wrote it down. She expressed her unbelief in the power of any person to thus perceive distant passing events, and scenes, but my experience with Mr. Foster induced me to think there might be something in the communication, and I determined to bear the circumstances in memory.

Miss P—— had met us once since that visit, and about the first of December ensuing she again visited us, and not being by any means a believer in Spiritualism, she now expressed her surprise while informing us that a week previously the husband of her sister had returned to his family, and that upon his showing a disposition to be reticent upon the subject of his history of the past year or two,

his wife had proposed to him such pertinent questions, founded upon the information derived through Mr. Foster, that his astonishment overcame his reserve, and he acknowledged the truth of all Mr. Foster had told her, and afterwards its truth was further confirmed by other persons who had business relations with her husband in Peru, Illinois.

One of the best clairvoyants and personating mediums whom I have met, is Dr. C. T. Buffum, now of Worcester, Mass. During my visit to Moravia in August, 1872, I first witnessed the facility with which spirits can re-enact the scenes, and reassume the conditions of their earthly life through him.

He visited Moravia for the first time while I was there, and on the evening of the day of his arrival he held a séance in Mrs. Andrews' parlors. The persons present were seated around the rooms, while Dr. Buffum occupied a chair centrally placed, so that all could see and hear him without leaving their seats. Upon the sofa where I sat, was Mrs. Louisa Andrews, of Springfield, Mass., a lady of the highest respectability, who with her son and sister was on a visit to Moravia for the same purpose that I was.

At first there were music and singing and after these had ceased the medium was controlled by a spirit who claims to be "Red Jacket," the famous Indian Chief. He shook hands with all present in a very cordial manner, and then ensued a few moments of silence, when the medium moved his chair near the table, resting his elbow upon it, and his head upon his hand, his head slowly sunk backwards, his countenance assumed a pallid deathlike hue, while a stream of foaming saliva flowed from his mouth. Then the other hand was slowly raised and placed upon his forehead, when he exclaimed in low faint tones, "Oh my head!" Just at this moment the lady before mentioned, Mrs. Andrews, sunk upon the sofa in a fainting fit, and was carried from the room. She afterwards said that at that moment she felt as if she had received a blow upon her head. The medium now faintly said, "Mother, mother." There being no response, after a pause he added, "Brother," when the son of Mrs. A—— advanced, and the medium grasped his hand, which he pressed, calling him by name, and expressing his joy at being able to again meet him. He then called for the aunt, and upon her advancing he said: "Do not think I am in pain now, I am only proving my identity." He gave his name and conversed freely about the cause and manner of his death, satisfying both aunt and brother that he was their deceased relative. Mrs. Andrews afterwards informed

me that her son met his death by the fall of an elevator, upon which he was standing, his skull being fractured, and the appearance and actions of the medium when the spirit was re-enacting the death scene, were instantly recognized as precisely like those of the young man in his last moments, and the words, "Oh my head!" together with those of "Mother, mother," were the only words uttered by him after the accident. Mrs. Andrews had no doubt that it was her son who thus manifested.

After this the spirit controlling said he saw "an old man dressed as a Quaker, but he was not a Quaker. He appeared in a broad-brimmed white hat. He was lame, some trouble about here," placing his hands upon his hip. "Yes," said he, "his hip was dislocated, and he walked lame, and one of his feet barely touched the ground."

He then said that he "saw a wagon drawn by a gray horse, there were bags in the wagon, and beside the old man there was a woman;" that "the horse ran away, and the old man in attempting to escape by the rear of the wagon fell upon his hip, and thus received the injury that caused the lameness." He added that he was uncle to a Mr. Thompson, there present.

A gentleman of that name now advanced to the medium, and stated that he had recognized the spirit before the description was completed, and he did not need the announcement of the relationship to satisfy him of his identity. He said the description was correct throughout. His uncle was on his way to the mill with some bags of grain in his wagon, and with his wife by his side, when at a certain point on the road the horse—which was gray—ran away, and his uncle in attempting to escape in the manner described met with the injury, and ever after one limb was shorter than the other. He said his uncle did dress like a Quaker, but he was not one, and the white broad brimmed hat, as described, was like one that he—Mr. Thompson—had presented to him, and which he wore during the latter years of his life. Here Mr. Thompson desired the spirit to give his uncle's name, and the reply was satisfactory, so Mr. T—testified, and the latter assured us that he had never before met the medium.

After this "Red Jacket," in a low quiet voice said, "Lily, there is a bright spirit present by the name of Lily," and upon my wife advancing he said: "Yes, yes, you are her mother, she wants to shake your hands," and then added, "She wants to kiss her sister E——" who was present, and upon my little daughter coming forward the medium kissed her. The medium now said: "And Eddie also is here" (a deceased son). I now silently approached, when he presented

his hand and said, "Lily wants to shake hands with her father," and while our hands were clasped he remarked, "Why Pa, your whiskers do not look as they did when I saw you last." The fact is, the last time she could have seen me through the material eyes of a medium, was at a séance for materializing, at Dr. Slade's, in March, five months previously, and then my whiskers were dyed brown, as they had been the previous five years, while now I had abandoned the use of the dye, and my whiskers presented their own natural gray appearance. This was a very assuring test to us, as it was to others present when I explained as I have here.

Before then I had never met Dr. Buffum, and I was among strangers, and his remarks could not have been founded upon personal knowledge of me, and as to his having any knowledge of Mrs. Andrews, and of the cause of her son's death, or of the symptoms attending his last moments, she assured me that it was simply impossible for Dr. Buffum to acquire this knowledge excepting from spiritual sources, and I fully believed her to be correct in her opinion.

As to collusion with Mr. Thompson, this is possible, as at that time he equally with Dr. Buffum was a stranger to me, but observing both parties narrowly I became as well satisfied of sincerity here as in the other instances, and my numerous subsequent opportunities for estimating correctly the character of Dr. Buffum, utterly precludes the supposition in my mind of his being capable of any deception whatever, as beside ordinary means of forming a correct judgment of him, I had peculiarly favorable opportunities for ten days, during which he was an inmate of my house, and then, as before and since, I found him to invariably manifest the traits of character of a highly moral and honorable man combined with feminine sensibility and delicacy.

August 27th, a day or two after the public séance above described, I had a private sitting with the same medium. It was held in the séance room of Mrs. Mary Andrews at Moravia, there being present Dr. Buffum, my wife, daughter, and self. "Red Jacket" controlled and kindly greeted us. After some conversation with him relating to certain fraudulent physical manifestations near that town, which he emphatically condemned, he said: "Your son Clarence is present, also Lily, and Clarence will try to show himself at the lower opening of the cabinet before you leave Moravia. John and Eddie also are here, and they will have a wreath of flowers for E——, their sister. Lily desires me to say, that if you will have a chair set at your table, at home, for her, she will move it, assisted by Harry. He is the strongest." My wife here inquired whom they resembled, and he

replied: "Eddie and Clarence resemble their father, and Harry resembles you."

The names of four of my deceased children were here given, and the resemblance of three of them to their parents correctly described. He then resumed: "There is a little spirit present who calls Lizzie" (my wife's name being Elizabeth). "Her name is Ann, and she is your sister, she has been in spirit-life a good many years." I asked what her complexion was, and pointing upwards he replied: "Her eyes are blue as heaven, and she has curling golden hair. She desires to shake hands with her sister."

He continued: "There is a bright squaw present with such a pretty little babe that never was in earth life. The mother went with the babe."

Still addressing my wife he said: "There is another sister of yours present, whose name was"—after some difficulty this was given—"M——. She had great distress about the throat and chest," and here he coughed to show her manner of coughing. "She suffered much in earth life, but does not suffer now." The medium then seized the hand of my wife, and shaking it remarked: "She says she is very happy in her spirit home."

After an interval of some minutes he again said: "Old squaw with four eyes is here." I asked what he meant by this phrase, when he explained by saying, "She has spectacles. She was very old but very smart," and added: "I see another tall squaw here, grandmother also to your squaw. She died of a tumor in her side; when it broke she died. She suffered long in this life." My wife here remarked that it must be grandmother F——, when he said, "Yes, she says it is her."

He then said: "Brave, your mother-squaw is here with your uncle 'Sammon.'" I suggested Zalmon. "That is it, and he often impresses you in business affairs." He continued: "There is a sister of yours present who calls herself Maria. She is very bright and young looking. She passed away young, and she says she will soon show herself to you at your own wigwam, like the other one did. And she says she often passes her hand over your forehead and eyes when asleep, so that you may see them. Your sister Charlotte also is here, and she says she will try to come with Maria, or afterward, and show herself to you."

I now inquired *whether my sister Charlotte had ever appeared to me?* and he replied; "Yes." I inquired when and where, and he answered: "Going, going on a journey. I see trees, water, and bridges, and a railroad car. There is a bed with curtains around it.

Yes, she appeared to you in a car, and patted your forehead to awaken you, and moved the curtains so that you could see her." I asked what made her look so serious at that time, and the answer was: "Because she was so anxious for you to see her, and the next time she will show herself more plainly than then."

My wife now inquired why she did not see spirits as readily as I, and he said it was owing to a difference in the formation of the brain, "here," passing his fingers over his brows and the lower portion of his forehead.

He then said: "Eugene, John, and Lily, and all the others send their love to C—— and F—— who are in the form." Brothers now living on earth.

I asked if our two eldest sons were present, and he replied: "Eugene—Why is not that curious? it is the hardest name I have had yet—and John are here. Katie squaw tells me the names; she is the strongest." He then added: "They tell me to say they are all happy, and all together, and they have a beautiful home, and are preparing a beautiful wigwam for the squaw when she comes."

After a few minutes he exclaimed, "Jennie! I hear the name Jennie. Who is she?" We said we had no friend of that name, and he replied: "It is no relation of yours. Oh," said he, "it is for the brave that was with you" (Mr. B.). We replied, we did not know of any relative of his of that name. He continued: "Ella and her mother squaw stands by me, and desires you to take her love to the brave, and to the Auntie that does not live with him, but who often comes to the wigwam." After a moment he added: "There is a relation here of the brave, who died in the waters. He was a cousin or something like that, who sends his love to the brave, and Auntie, and the mother squaw." "Don't you remember when I called 'Birdie' the other night (at the public séance of Mrs. Andrews)—it was for the brave that went a little hour before. His squaw was there, and wanted him. He went too soon." He then requested us to "surely take the message to the brave," and bidding us farewell, the medium resumed his natural state.

To apply the tests to all the facts here presented would require as much space as the narration itself, but I will present some of them. I have in spirit life a son by the name of Clarence, also a daughter whose name was Caroline, but who through every genuine medium comes to us as "Lily," the name bestowed upon her in spirit life. The names of two others are John and Edgar, or Eddie as we always called him. Eddie and Clarence, like myself, had gray eyes and brown hair, while Harry, another of our children now living with

the angels, had very dark eyes and hair, like his mother. His name was given through the medium properly as Harry, not Henry, the former being his baptismal name. It will be seen that thus far the correct names of five of our children were given.

The "little spirit" Ann, my wife's sister, passed away before the birth of my wife, and must have attained her full stature in spirit life long since, but like it often is with spirits when returning, she chose to be represented as a child, for as such only would her mother, or even her sister, be able to recognize her. The description of "her eyes blue as heaven, and golden curling hair," was fully endorsed by her mother upon our return home, she having been the only child of eight with the complexion of a blonde. My wife until then had not known the complexion of her sister, and this to us was a remarkable test.

The next is the "bright squaw with such a pretty little babe. The mother went with the babe." All true. Then the announcement of the presence of my sister-in-law M——, with the description of the symptoms of her illness—equally true. Then the old lady answering for my wife's grandmother; and still another tall spirit—not represented as aged, but still her grandmother also, and who for sixteen years had a tumor in her side, which suppurated and finding vent internally caused her death. This description was strictly correct, and corresponded precisely with that of the same spirit through Mr. Foster, as narrated in the first volume of this work. Then the announcement of the presence of my uncle Zalmon, and my sisters Maria and Charlotte, and the reference by my sister Maria to the apparition of "the other one," my daughter, at my "wigwam," all these allusions being strictly applicable and convincing proofs.

Then comes the account from my sister Charlotte of the circumstances under which she appeared to me in the sleeping coach, on my journey from California, while on the plains of Nevada. After this three of my children in spirit life, Eugene, John and Lily, send their love to my two sons in earth life, mentioning the names of the latter while they were hundreds of miles distant, the medium never having heard of them, and lastly, answering our question as to our eldest spirit children, by giving the correct names of the eldest two. All these were facts that we could verify on the instant, and they constituted a mass of evidence that was sufficient of itself to convince us of their presence, but as if to render the evidence still stronger, the last of the séance was varied by the addition of the message from Ella and her mother Jennie to the "brave" who "went a little hour before."

This referred to a gentleman of standing and respectability in Brooklyn, whose acquaintance I had recently made, and who until his visit to Moravia had little or no faith in spirit intercourse, and but little more in spiritual existence. He had left Moravia just before Dr. Buffum's arrival, and consequently had not met him, and after his departure the name as referred to by "Red Jacket" was called in Mrs. Andrews' séance.

The reader will notice that when the medium said "Jennie," we failed to recognize the name, as we afterwards did the name, "Ella" when this was mentioned, and it was only after our return home, and upon my delivering the message to my friend, we found they were the names respectively of his deceased wife and child. A cousin of his father had died by drowning, and we presume it was this spirit who was present at this séance, and who desired to make himself known. There probably was some especial difficulty in giving his name, as names for some reason are often difficult to communicate. Spirits say they possess a positive character, or quality, a reflection of personality, which sometimes renders it impossible to give them.

The reader will also perceive that sixteen of my deceased relatives were described, and either the names or degrees of relationship given,—and in addition the names of my two living sons were announced. Also the names of the spirit wife and child of my friend, Mr. B——, in all twenty persons, and not a single mistake made in a name, nor error in description, nor a name announced which was not immediately recognized, if we except the names of the wife and child of Mr. B——.

I would add that the promised wreath of spirit flowers was presented for our inspection at our next private séance with Mrs. Andrews, at which Dr. Buffum was not present, but I have not yet seen my sisters, Maria and Charlotte, at my own house as promised. Spirits often overestimate their power.

August 30, 1872, I had another séance with Dr. Buffum at Moravia. Besides myself, there were present my wife and daughter. "Red Jacket" soon controlled the medium, and said two spirits, sisters of mine, Maria and Charlotte, were present. After some conversation with these spirits of a private nature, that satisfied us of their identity, he said an old man with silvery white hair and beard was present. "He is your grandfather Stewart." The description and name were correct. After some questions and answers, the latter correct so far as we could verify them, he said: "There is present a large man, who is father to your wife. He is called Captain, there,

and is a very happy, jovial spirit, and he sends his love to your wife's mother." This description was correct. While on earth his ruddy brown complexion, and portly figure, were suggestive of a sea-life, and many persons who were slightly acquainted with him, called him Captain. He possessed strong social qualities, and was extremely hospitable.

"Red Jacket" now said: "Katie squaw is present, and wants your squaw to tell her husband to sit with his brother Ed. and their mother, and Aunt Sarah. Ed. is a medium, and they will get raps from her, and she will be able to communicate with them. She also sends her love to Aunt Sarah, and their mother." This was amazingly like conversing with the so-called dead. Had I been ignorant of the source from which this knowledge came, I should certainly have been compelled to believe that it came from the spirit professing to communicate it, or should have invented a temporary devil,—“for this time only” as the author of it, as these were all names of her relatives by marriage, and we had not mentioned them, with the exception of the husband, nor even thought of the persons themselves, and so far as we know, no person then in Moravia was from our section of the State.

While Dr. Buffum was visiting me at my residence, subsequently to my meeting him at Moravia, I invited to meet him a Mr. and Mrs. M——. Neither of them had ever heard of this medium, as he had never resided in or near New York, and when they met it was as strangers. Beside the parties named, there were present the members of my family, and myself.

In the course of the evening the medium was controlled by his attendant spirit, and after other remarks, he said a spirit of the name of William was present, that he was tall and slender, that he formerly followed the sea, that while on ship-board he received a severe blow that affected his lungs and ultimately caused his death. Mr. M—— here inquired who gave the blow, and the answer was, it was received in a scuffle with the first officer. He did not die on ship, but returned home and died there. He suffered greatly, and became much emaciated, and had hemorrhage from the lungs. He said he was the brother of Mr. M——, not own brother, but he married his sister. Mr. M—— inquired if the spirit could tell him whether William's wife was living, and whether there were any children. The reply was: “She is alive, and has a little boy about six years of age, and he was named after his father.”

The medium then turned to Mrs. M—— and said there was a little boy present by the name of Willie, that he was her cousin, and

died from an affection of the throat ; cankerous sore throat ; that he was about two years of age when he passed away, and if he had lived to the present time he would have been between six and seven years of age. The medium then added : " William says his wife is about to marry again, and he is much pleased with this step, as it will be the means of giving her and her little son a good home."

After the séance Mr. and Mrs. M—— whom I know to be strictly reliable, assured me that in every particular the personal descriptions and circumstances were correct. I can perceive no weak point in this case, and there are sound reasons why it should be accepted in evidence of clairvoyant vision, and of spirit intercourse. The medium had never before visited Brooklyn, and now had done so at my request, and was my guest. I purposely sought and invited Mr. and Mrs. M——, they not seeking the occasion, and it occurred at my own house, under my own eyes, and in pursuance of arrangements I had made, so that collusion or deception was out of the question so far as they were concerned.

It is easy for a person who has not witnessed similar manifestations to deny these things, or, if the facts be admitted, to attempt to account for them upon strictly philosophical or metaphysical principles, and this may be a satisfactory solution for those who, having no personal experience of such things, cannot possibly realize and comprehend them ; but no one who has had any considerable experience of a similar character can accept any such explanation, as he knows it utterly fails to account for them. There are occasionally to be found individuals in whose experience certain manifestations have occurred, and yet who seek no explanation, their minds being so constituted that they demand none ; but where those who have witnessed such manifestations laboriously seek a solution, they are never satisfied with any but that which involves spiritual agency.

I know of a lady of apparently ordinary intelligence, who is at times clairvoyant, and who has seen and recognized spirits of deceased friends, and who in the face of ridicule stoutly maintains the objective reality of the apparitions, and yet who disclaims all faith in Spiritualism, and limits her belief simply to the existence of *ghosts*, in the reality of which she is a firm believer.

As relating to clairvoyance the question may here be asked : " Why do not spirits more frequently inform us of the sudden deaths of our friends when absent from home ; of shipwrecks, etc. ? " I have questioned my spirit friends upon this subject, and the reply has

been that most probably the spirits who witness these casualties have no knowledge of their ability to communicate through a medium, as comparatively few spirits believe in the possibility of doing so, or if it should happen that they do believe in its possibility they probably know of no medium through whom they can communicate, or, even if they possess this knowledge, they have no means of sending a request to the surviving friends to apply to a medium, and as to the spirits of the persons who meet their deaths in this sudden and perhaps violent manner, they generally enter the spirit-world in an exhausted, bewildered state, and weeks, or even months may elapse before they are in a condition to think and act in reference to such a step on their part.

Following up this subject I inquired of my father, through Dr. Kenney, "Why do not spirits give us information relative to the fate of Sir John Franklin, and others who have disappeared in the polar regions, and why is it that we have never received any reliable information through spirits of the character of those regions?" His reply was: "Spirits do not visit those regions, or if they should, they could remain but a few moments. Even when we visit you in severe winter weather we are compelled to seek shelter and remain in your houses for protection against the cold, for this affects us very much as it does you. The sensations produced are not precisely such as you experience, but are equally unpleasant, and torpor and numbness ensue, as with you, if we are exposed for any considerable time." He added: "Extremely warm, sultry weather is also as disagreeable and oppressive to us as to you, though the sensations produced by it in us are not precisely those of heat."

I then inquired: "Suppose you were to remain a long time exposed to extremely severe cold, what would be the result?" His reply was: "If a spirit were to thus expose himself—though no spirit would do it—other spirits would seek him and remove him to his own sphere and home." "But," said I, "assuming that they should not render the assistance, what then?" His answer was: "I don't know; but I presume he would become insensible, and continue so as long as he remained thus exposed."

In February, 1875, Old John one day controlled his medium at my house. He said Big Bear was not present—he almost invariably accompanies Old John—and he did not know where he was. In a moment after he added: "The cold may have driven him away, as yesterday he complained of the cold benumbing him, and during all this cold weather Old John has been made very uncomfortable whenever he comes within your atmosphere."

At another time, in July 1874, on a very warm day, Old John and I were engaged in conversation. When he first came he told me that Big Bear and a spirit relative were also present. In about ten minutes thereafter he remarked that they were both gone; that they were unable to bear the sultry heat of the weather, it oppressed them, and rendered him also uncomfortable, and he soon bid me farewell and left the medium.

CHAPTER V.

CLAIRVOYANCE AND SOMNAMBULISM—*Continued.*

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen."—*Job xxviii. 7.*

SOMNAMBULISM is of two kinds ; one natural, occurring in certain persons at irregular times, and without effort or preparation ; the other occurring as the result of mesmeric processes, and induced by others. The subjects of the first, when in apparently sound sleep, sometimes climb dangerous heights, walk freely on the edges of precipices—from which they would certainly fall if the attempt were made while in their waking state—avoiding all impediments, and regulating all their movements with precision. Some of them apply themselves while in this state to their occupations of the day, compose and write essays or sermons, music or poetry, calculate figures, solve mathematical problems, etc.

This natural somnambulic sleep strongly resembles the sleep induced by mesmerism ; but the latter in its most exalted state exceeds the former in clearness of perception, and the extent and scope of mental vision which characterize it. Here both the inner and outer worlds sometimes appear to be unfolded to the gaze, and mysteries are unvaild to view.

When the mesmeric sleep is carried to clairvoyance, or clear seeing, impressions from the external world, ordinarily received and conveyed through the medium of the senses, are frequently received through the epigastrium. Upon the application of any object, like a watch, to this part, it is both seen and heard, and it appears as if consciousness and perception were both for the time being centred in the pit of the stomach. Objects are also sometimes perceived by placing them upon or back of the head, and other parts of the body, and even books are read when thus placed. Sometimes also books are read by means of the fingers. Incredible as these things appear, the proofs of their reality are overwhelming in their abundance and conclusiveness.

I will here quote from the work of Count de Gasparin, *Science vs. Modern Spiritualism*, the testimony of several French physicians and savants. On page 250 of this work he says :

"I go direct to the celebrated attestations of Messrs. Rostan, Georget, Filassier, Despine, and Petetin. Let us commence with Doctor Rostan (*Dictionnaire de Médecine*, article on *Magnétisme*, sect. B.).

"I took my watch, which I placed three or four inches behind the occiput. I asked the somnambulist if she saw anything. 'Certainly. . . . It annoys me; it is a watch.' 'Can you tell me what o'clock it is?' 'It wants ten minutes of eight o'clock.' This was correct. M. Ferrus wished to repeat the experiment himself, and he had the same success. He turned the hands round several times, we presented it to her without having seen it. She did not make a mistake."

"M. Georget positively declares (*Physiologie du Système nerveux*, ii. 404) that he has witnessed analogous facts. 'One person,' he says, 'has presented me with very astonishing phenomena. . . . I have met nothing more extraordinary in any work on magnetism, even in that of Petetin, which does not contain nearly so many phenomena as I myself have had the opportunity to observe.' 'In the book of M. Filassier (*Quelques Faits* . . . ii. 25, 53, 55) we find the following: 'I caused all the lights to be removed, which left us in darkness. I took my watch, using all necessary precautions to prevent its being seen by the somnambulist, and placed it on her forehead. 'What have you on your forehead?' 'A watch.' 'See what time it is?' 'The large hand points at six, and the small hand at seven,' she replied, after an intense concentration of her mind. We passed into an adjoining apartment, which was lighted, and ascertained that the hour was half-past seven by the watch. Thinking she might possibly have hit upon the time merely as a random guess, . . . I turned the hands of my watch round several times, without myself knowing at what hour I had stopped them, and then placed it with the same precautions on the occiput of the somnambulist. 'What hour is it by my watch?' She remained some time in a deep study, and at length said, 'The large hand is at five, the small hand between three and four, but much nearer the three.' I passed into the lighted room, and saw in fact that the time by the watch was twenty-five minutes past three. I induced my friends to repeat the experiment for themselves. They did it twice as I have described, and with the same circumspection. They placed the watch on the epigastrium of the somnambulist, outside of her clothes. The somnambulist made no mistake."

"The same doctor likewise relates that a young somnambulist, Mlle. Clarice Lef—, described at Paris minute by minute the movements, the various acts, the attitudes, and even the secret thoughts of her mother, who was at Arcis-sur-Aube. 'Every possible precau-

tion,' he adds, 'was taken to ascertain the truth regarding this vision into space. The inquiry was conducted by a family of intelligence and strict integrity, in connection with some conscientious physicians. The lucidness of Mlle. Clarice was in all cases justified by the event.' "

"M. Despine, chief physician at the waters of Aix, is the author of the following attestation, which was read by M. Francœur before the Philomathic Society of Paris: 'Not only did our patient hear by the palm of her hand, but we have seen her read without the assistance of the eyes, with the single extremity of her finger, which she moved rapidly to and fro over the page she wished to read. . . . At other times we have seen her select from a package of more than thirty letters a particular one called for, . . . write several letters, three of which are now in my hands, read them over—always by means of the end of the finger—and correct the faults that had escaped her, recopy one of her letters word for word, reading with the elbow of the left arm, while she wrote with the right hand.

"During all these operations a screen of thick pasteboard wholly excluded every ray of light from her eyes. The same phenomena took place on the soles of the feet, on the epigastrium, as well as on various parts of the surface of the body, which seemed to be painful to the slightest touch."—*Du Magnétisme animal en France*, 459.

"But nothing in this respect equals the experiments related by M. Petetin, a member of the Academy of Science, and President of the Medical Society of Lyons, towards the close of the last century. His work (*Electricité Animale*) appeared in 1808. It contains an account, not only of his observations, but also those of his Lyonesse Colleagues, some of which I now present:

"On one occasion he took bits of various alimentary substances, each in a separate envelope of paper, and placed them one by one on the stomach of a somnambulist. She named them all. She designated cards. She told the position of the hands of a watch.

"'Another time,' writes Petetin, 'I rested my hand on the stomach of the invalid, who without hesitating said to me, "I see through your hand an antique medal." I opened my hand utterly confounded. The sister-in-law of the somnambulist cast her eyes on the medal, turned pale, and fainted. When she came to herself she inclosed a piece of paper in a brown and semi-transparent *boubonnière*, and handed it to me behind her sister's couch. I covered it with my hand, and silently laid it on the stomach of the cataleptic. "I see in your hand," said she, "a box, and in this box a letter to my address." The terrified sister-in-law trembled in all her limbs. I

hastened to open the box, and drew from it a folded letter, bearing the address of the invalid, and post-marked "Geneva." . . .

"M. Petetin speaks of other somnambulists not less clairvoyant. One of them recognized in the closed hands of M. Dolomieu a seal with armorial bearings, and the image of a griffin. She perfectly deciphered the writing on a piece of paper that had been sealed up, and placed upon her stomach." . . .

"M. Arago himself has admitted it in his article on mesmerism, inserted in *L'Annuaire du Bureau des Longitudes*. 'The man,' says he, 'who outside of pure mathematics pronounces the word, impossible, is wanting in prudence.' . . . Nothing, for example, in all the wonders of somnambulism is looked upon with more mistrust than an often-repeated assertion touching the property possessed by certain persons in a crisis state of deciphering a letter at a distance by means of the foot, the hand, or the stomach. Yet I do not doubt that the suspicions of even the most rigidly critical minds will be removed after having reflected on the ingenious experiments in which Moser produced, also at a distance, very distinct images of all sorts of objects, on all sorts of bodies, and in the most complete darkness."

"There will of course be found scientific men who, with less genius than Arago, have less liberality. In order that our field of vision may be extended, we must take a high point of view, and this is not given to all the world. 'Since we see by means of the eyes,' is the language of some, 'it is impossible that the image of objects should produce an impression on the other organs, whatever may be the exceptional sensibility occasioned by a particular state.' 'The letter being sealed, or enclosed in a box,' say others, 'it is impossible that the characters traced in black, on white paper, should be revealed by any effect whatever, or any organ whatever, even by the eyes.' I would advise those who argue so well, to pursue their reasoning to the end, and to demonstrate to M. Moser, that since there is a contradiction between the idea of the image, and that of absolute darkness, it is *impossible* that the images should be produced at a distance, in darkness. . . . This will probably not prevent the images from being produced."

The writers who have recorded and treated of the strange phenomena attending the convulsionaries of St. Medard, and many of whom witnessed them, all agree in declaring, as does Latarte, that they were known "to divine thoughts or things impenetrable to all human cunning;" and Doctor Bertrand speaks with positiveness of their "discovery of the secrets of hearts." Mesmeric subjects in numer-

ous instances, have exhibited this power. Petetin says of a somnambulist observed by him: "If any one formed a thought without manifesting it in words, the patient immediately knew it, and anticipated by her actions the orders of those who had charge of her, as if the determination had come from herself." De Puysegur, speaking of a peasant whom he had magnetized, says: "I have no occasion to speak to him; I think in his presence, he understands and answers me," and a very amusing account of the consequences arising from the exercise of this faculty is given by Rev. C. H. Townsend, in his *Facts in Animal Magnetism*, p. 445, upon the authority of Dr. Bertrand, who knew all the parties concerned.

"A little girl," he says, "of about ten years of age fell into a singular state of abnormal sensibility. In her fits of auto-mesmerism she alarmed her family by proclaiming aloud to them all the subjects of their thoughts. She would say to her sister: 'You are now meditating whether you should or should not go to such a place, to meet such a person. I advise you to stay quietly at home;' or to her mother: 'Do not ponder why papa stays out so late; it will do you no good.' These revelations were at times not a little awkward and mal-apropos, and so the poor little girl was not thanked for her discernment, but voted to be under the influence of a deluding and wicked spirit. For the purpose of exorcising this familiar, so much more malevolent than that of Socrates, the young patient was committed to the care of a pious community of nuns, with directions that much prayer and holy water should be spent upon her; but in the convent matters went on much worse. The holy water threw the patient into convulsions, and (still more horrible) whenever a metal cross was laid on her breast she threw the precious ensign of redemption from her with symptoms of the greatest aversion. The pious sisterhood, though not aware of the fact that the touch of metal powerfully influences persons in certain states of sensibility, happened, however, to exchange the metal cross for one of wood, which having been blessed by the pope was supposed to be of peculiar efficacy, and lo! in proof of that efficacy the little girl allowed the relic to remain quietly on her breast. This was a most favorable omen; but alas! the evil spirit was not to be thus tamed—the great, the terrible symptom of diabolic agency broke out in fresh vigor, for the patient began to proclaim the thoughts of those around her. When irritated by the kind but mistaken officiousness of the nuns, she was especially formidable in that way—so formidable indeed that at length she completely controlled and governed the saintly community. 'Sister Agatha,' she would exclaim, 'you had better not bring that cross

here, or I'll tell why it was you nailed your ear so close to the key hole of the abbess' parlor.' 'Sister Ursula, do not force me to say any more paternosters, or all the world shall know what you were thinking of in your cell last Tuesday.'"

Dr. Kerner says of the Seeress of Prevorst, who for weeks at a time existed in the somnambulist state, that "she frequently had no feeling or consciousness of existence, except in the pit of her stomach. She seemed to herself as if she had neither head, hands, nor feet; at these times she perceived everything with closed eyes, but she could not tell whether she saw the objects or felt them. If I, by passes, made her lift her eyelids, she saw nothing but me; her pupils were immovable, but she could not tell whether she saw or felt me."

Rev. Chauncey Hare Townshend, from whose work I have freely quoted, a minister of the established Church in England, in good standing, whilst temporarily residing in Antwerp, in 1836, was told by a friend of some extraordinary results of mesmerism, and he was induced to witness some of its phenomena. These were of such a character as to enlist him in their investigation, which he steadily pursued for some years with such admirable sense and judgment, that not only is the record of his experiments and tests exceedingly interesting, but his views regarding mesmerism are deserving of the greatest attention. He was fortunate in being able to engage the assistance of a number of remarkably lucid subjects, among them a youth, whom he designates by the initials E. A., and of this person he thus speaks on page 235 of his *Facts in Mesmerism*, American edition:

"Having filled a couple of china eye-glasses with wadding, I, or some other person, held them firmly to the patient's closed eyes when in sleepwaking. This also made no difference in his visual perceptions. When the same eye-glasses have been applied without the wadding, notwithstanding their perfect opacity, the patient has declared that he could see the light very plainly through them, and that they were so transparent that he could not conceive why we imagined they should prevent him from seeing.

"I have tried various methods of bandaging the patient's eyes; I have tied a broad and thick silk handkerchief over them, and then I have held down with my fingers or the palms of my hands the whole of the bottom part of the bandage. This method seems to me as perfect as any. It did not at all impede the sleepwaker's vision. In addition to this (the same result always ensuing) I have laid strips of wadding over the eyes before applying the handkerchief, and I have firmly secured every possible interstice between it and

the cheek with cotton. In the presence of Dr. Foissac strips of diachylum were added to all the above apparatus, in order to fasten down the edges of the handkerchief to the cheek, but the sleepwaker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding before beginning to mesmerize him, when he has assured me that he could not distinguish day from night. Then, having passed into sleepwaking, he has immediately given proofs of perfect vision, quite as perfect indeed as that enjoyed by persons whose eyes are open and unbound. Again, on awaking (the bandage never having been stirred during the whole period of his sleepwaking) he has found himself in perfect darkness. The transition was marked. One moment, drawn by the strong attraction of my presence, he was following me about the room, through intricacies of chairs and tables, with perfect ease, the next he was standing helpless, not caring to be near me, and if called upon unable to move except with a groping hesitation of a blindfold person. . . . The striking proofs of vision that the patient gave, when properly bandaged, were that he read in books, and distinguished cards, their colors, suit, etc., often playing with me at various games upon them. I remarked that in sleepwaking he was quite adroit at the game of cassino, which I had almost vainly tried to teach him in the waking state. It will be allowed that for a person, even bandaged in a slovenly manner, to perceive at a glance the combinations on the board would be no easy matter, yet this he did with rapidity, completely bandaged as he was.

"I threw over the patient's head two thick and large towels, which covered him in front down to the hips. Through these he has read, holding the book at an angle with his forehead, and has distinguished cards with perfect accuracy. This kind of experiment was occasionally varied. Sometimes the sleepwaker has been bandaged, and in addition to this a towel has been thrown over his head, but the result was equally satisfactory. This power, however, seemed to have its limits. The addition of a third towel greatly impeded the patient's vision, yet even thus he has distinguished cards. On one occasion a visitor, instead of covering up the patient's eyes, enveloped the object to be seen in the folds of a napkin. The experimenter, in order if possible to mislead myself, the sleepwaker, and all who were present, gave us to understand that he had placed one card only in the napkin (he had performed the operation with his back turned), but the patient was not to be deceived. At first indeed he seemed puzzled, but even this transient perplexity elicited a curious proof that he saw not only through the triple folds of the napkin, but

through the back of one of the cards. He said: 'There seems to me to be a five, but the points are not of the same colors.' 'Oh,' he exclaimed, after a pause; 'how could I be so stupid, there are two cards. One is the ace of hearts, the other the four of clubs.' He was perfectly right. The four of clubs had its face uppermost, the ace was laid under it, and in order to form a five the sleepwaker must have seen the ace underneath the other card."

Dr. J. G. Millingen, author of *Curiosities of Medical Experience*, although holding the prevalent materialistic views touching the spiritual nature of man, is compelled to admit the force of the testimony establishing the power of certain mesmeric somnambulists to see without the aid of eyes. On page 69 of his work he says: "The faculty of seeing through the closed eyelids, was fully substantiated in the presence of a commission of investigation appointed by the Academy of Medicine of Paris, and in the presence of fifteen persons. They found a somnambulist of the name of Paul, to all appearance fast asleep. On being requested to rise and approach the window, he complied immediately. His eyes were then covered in such a manner as not to awaken him, and a pack of cards having been shuffled by several persons, he recognized them without the slightest hesitation. Watches were then shown him, and he named the hour and minute, though the hands were repeatedly altered. A book was then presented to him, it happened to be a collection of operas, and he read *Cantor et Pollux*, instead of *Castor et Pollux*, *Tragedie Lyrique*. A volume of Horace was then submitted to him, but not knowing Latin he returned it, saying: 'This is some Church-book.' The celebrated Dr. Broussais laid before the same somnambulist a letter he had drawn from his pocket; to his utter surprise he read the first lines. The doctor then wrote a few words on a piece of paper in very small characters, which the somnambulist also read with the utmost facility; but what was still more singular, when *letters or books were applied to his breast, or between the shoulders, he also perused them with equal accuracy and ease*. In one instance the queen of clubs was presented to his back; after a moment's hesitation he said: 'This is a club—the nine.' He was informed that he was in error, when he recovered himself and said: 'No, 'tis the queen.' A ten of spades was then applied, when he hastily exclaimed: 'At any rate this is not a court card; it is—the ten of spades.'

"The many astute tricks played by animal magnetizers, and frequently detected, naturally induced most persons to doubt the veracity of these experiments; but when we find that they were witnessed by seventy-eight medical men, most of them decidedly hostile

to magnetism; and sixty-three intelligent individuals not belonging to the profession, and in every respect disinterested, what are we to say—perhaps exclaim with Hamlet :

“ ‘There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.’ ”

Dr. Carpenter, another writer as thoroughly imbued with materialistic views as Dr. Millingen, and an eminent authority in our day, testifies to similar phenomena which came under his own observation. In his *Principles of Human Physiology*, p. 646, he thus writes :

“ The author has repeatedly seen Mr. Braid's hypnotized subjects write with the most perfect regularity when an opaque screen was interposed between their eyes and the paper, the lines being equidistant and parallel, and it is not uncommon for the writer to carry back his pencil or pen to dot an i, or cross a t, or make some other correction in a letter or word. Mr. B. had one patient who would thus go back and correct with accuracy the writing on a whole sheet of note-paper ; but if the paper was moved from the position it had previously occupied on the table, all the corrections were on the wrong points of the paper as regarded the actual place of the writing, though on the right points as regarded its previous place. Sometimes, however, he would take a fresh departure, by feeling for the upper left-hand corner of the paper, and all his corrections were then made in the right position, notwithstanding the displacement of the paper.”

Augusta Muller, of Stuttgart, a somnambulist, “saw perfectly well, and recognized all persons and objects in the greatest darkness ;” and Kieser, in his “Archives,” gives an account of a mesmeric subject, a boy by the name of Arst, who could read by applying the book to his toes, even when his feet were covered with woollen socks, and he could see with the tips of his fingers.

In America, among those instances where persons have possessed the faculty of seeing otherwise than by the natural eyes when in a magnetic sleep, was that of Miss L. Brackett, a respectable and intelligent young lady of Dudley, Mass. Her lucidity attracted much attention about the year 1836, and hundreds of physicians and others witnessed and testified to the phenomena in her case, and her physician, Dr. G. Capron, of Providence, R. I., published a brief account of her physical and mental condition, and power of clear-seeing, from which I extract the following, taken from the Appendix to the American edition of *Deleuze's Practical Instructions in Animal Magnetism*.

"Four years since, when about sixteen years of age, she had the misfortune to have an iron weight weighing two or three pounds fall from a height upon the top of her head. The injury which she sustained was so considerable as to deprive her of her reason for a number of months, during which time she was subject to the most violent spasms, and other serious derangements of her nervous system. From the immediate effect of this injury she gradually recovered, and at the end of the year her general health was partially restored. Notwithstanding, however, the improvement in her general health, an affection of her eyes which commenced immediately after the reception of the injury, and which threatened total blindness, was daily growing worse. The disease with which her eyes were affected is called amaurosis. It is an affection of the optic nerves, often of a paralytic character. As is usual in cases of amaurosis, the loss of sight was very gradual, and it was not till the end of two and a half years that it was entirely destroyed. . . .

"This was her state when I first saw her, about the middle of May last (written Aug. 31, 1837), and her general health, though somewhat improved, was still far from being good.

"There being at this time considerable excitement upon the subject of animal magnetism, and being myself engaged in investigating it with a view to its remedial effects, and having become fully convinced of its salutary influence upon some diseases, especially those of a paralytic character, it occurred to me that it might be beneficially practised in this case, upon the supposition that her complaints were dependent upon a paralysis of the nerves supplying the affected organs, and I accordingly, as a *dernier ressort* proposed a trial of it. The following day, having consulted her friends and obtained their consent, she desired me to make an experiment. The first sitting occupied about forty minutes before she was thrown into a profound magnetic sleep. On this occasion she manifested many of the usual phenomena of that state. She walked about the house, drank her tea, etc., with as much ease and confidence as she could have done had she been in the full possession of her sight and in a waking state.

"The magnetic phenomena, though very astonishing at first, became more and more so from day to day. Whether it was in consequence of the magnetic state becoming more and more perfect the more she was magnetized, or whether by becoming better acquainted with the subject, we learned to elicit those phenomena with better success, it is difficult to determine, but it is probable that it was owing to a combination of both these causes.

"The somnambule, or perhaps more properly the magnetic, phenomena, have been of several different kinds, and each kind manifested in several different ways. The first and most obvious of these phenomena is what the French term *clairvoyance*, clear-sightedness, mental vision, or vision without the use of the visual organs. This wonderful power is manifested first in her being able to see any object that is presented to her when in the magnetic sleep, though totally blind when awake. Experiments have been varied and multiplied almost indefinitely to prove the existence of this power, and with entire success, as you have had frequent opportunities to witness. Objects when examined by her are never held in a direction to be seen with the eyes, but are laid upon the top of the back part of the head, from which point she has generally seen, though the seat of vision has varied at different times. She has been able, though with more exertion, to see objects that were enclosed in boxes, trunks, and watch-cases; to read letters that were folded, etc."

As with most magnetic somnambulists, "Miss Brackett says the walls of the house, as do all other walls, appear to be transparent. She can see through them, and yet she can see them, and describe what kind of paper or paint is on them."

Deleuze, in his *Instructions*, etc., p. 199, remarks:

"There are without doubt some somnambulists endowed with such a lucidity, that when they have been placed in communication with a sick person they clearly explain the origin, the cause, and the nature of the disorder, and prescribe the most suitable remedies by indicating the effects they ought to produce, and the crises which are to be expected. They announce a disease which will develop itself in several months, and the precautions which ought to be taken when the first symptoms are perceivable. They even see the moral condition of the patient, penetrate his thoughts, and give him appropriate advice, but these somnambulists are rare, and even those who have given proofs of this inconceivable clairvoyance do not always preserve it, and do not possess it except at certain moments.

"It often happens, also, that the clairvoyance of somnambulists is not extended equally to all objects; they see very well things which no man in the world in the ordinary state could conjecture, and they do not perceive others which a physician would notice at the first glance of the eye."

And again, on page 87, he says: "The somnambulist is so thoroughly in communication with his magnetizer as to read his thoughts, but receives no impression through the organs of sense. . . . He

appears to have lost the faculties by which we are directed, the impressions and notions which come from without do not reach him, but during the silence which he observes in regard to what is foreign to his soul, he feels within himself the development of a new light, whose rays are darted upon all that excites in him a real interest. At the same time the sentiment of conscientiousness is aroused, and determines the judgment which he ought to form. Thus the somnambulist possesses at the same time the torch which gives him his light, and the compass that points out the way. This torch and this compass are not the product of somnambulism, they are always in us; but the distracting cares of this world, the passions, and above all, pride and attachment to perishable things, prevent us from perceiving the one and consulting the other.

"When the somnambulist has reached this degree of exaltation his manner of speaking is almost always different from that which he has in his ordinary state. His diction is pure and simple, elegant and precise, his manner unimpassioned; everything announces in him a state of tranquillity, a distinct view of that of which he speaks, and an entire conviction of its reality. You perceive in his discourse not the least of what is called excitement or enthusiasm, and I insist on this point because those who have spoken of this state without having seen it have supposed it to have a character opposed to what it really has, and which even serves to distinguish it.

"In this new situation the mind is filled with religious ideas with which perhaps it was never before occupied. He sees everywhere the action of Providence. This life appears to him only a journey, during which we ought to collect what is necessary for us in our everlasting mansions. The independence of the soul, the liberty of man, immortality, are to him evident truths. He is convinced that God hears us, that prayer is the most efficacious means of obtaining His aid, and dissipating the ills around us, or at least of turning them to our advantage. Taking care to make our labors on earth, as well as the troubles we experience, acceptable to God, appears a means of converting these into good works.

"Charity is for him the first of virtues, that which affords us the easy means of expiating our sins, and which often suffices to obtain their remission. He is so much penetrated with it that he forgets himself for others, and no sacrifice for the sake of doing good costs him too much. This sentiment of benevolence is extended to all, and he makes supplications for those who hold opinions the most opposite to his own. Sometimes the prodigious difference he perceives between his new manner of viewing objects, and that which

he had in his ordinary state ; the new lights which shine for him ; the new faculties with which he finds himself endowed ; the immensity of the horizon which is spread before his eyes, persuade him that he is inspired ; *what he says seems to be dictated by a voice from within ; what he sees is shown to him ; he regards himself as the organ of a superior intelligence*, but this does not excite his vanity. He delights to reflect in silence, and he speaks to you only to say things useful for your moral direction." And on page 96 he adds :

"What are the truths which are shown with evidence to the somnambulist? The existence, the omnipotence, the bounty of the Creator ; the immortality of the soul ; the certainty of another life ; the recompense of the good, the punishment of the evil which we have done in this ; Providence ; the necessity and efficacy of prayer ; the pre-eminence of charity over the other virtues, to which is joined the consoling idea that those who have preceded us on earth, and who have merited the enjoyment of eternal happiness, hear our wishes, take an interest in us, and may be our intercessors before God ; the profound conviction that God never refuses to enlighten us in what we ought to know, when submitted to His will we ask aid of Him ; the firm persuasion of the utility of worship, which by uniting men to render homage to God, prescribes rules and practice to all by which they pray in concert to obtain the blessings of heaven. These are the ideas common to all religious somnambulists. They go not beyond that, which is to say to you, in a general manner, to fulfil the duties which religion imposes upon you."

A case in which a newspaper article was written while the writer was in a somnambulic state, is related in the *Boston Times* of January 9, 1870, and as the story is vouched for by the editor of that journal I will here copy it.

"Within the past month an article was published in the *Boston Times* which had a most unparalleled history. The writer, who is a steady go-to-meeting citizen, it seems, had his mind filled with his subject before going to bed, and determined to submit it to paper at the first opportunity. His bedroom adjoins his parlor, in which he customarily writes ; and some time early in the following morning our friend awoke while sitting at his *escritoire*, wondering why the room was so dark. His first thought was that his wife had taken away the light to inspect the children's dormitory, and he sat until his patience gave out waiting for her return. But she did not come and he went to the parlor door and inquired in tones somewhat different from those which distinguished his courtship, what was the cause

of delay. The voice in reply came from the bedroom, and thither he went to find his wife in bed, who asked him in wonderment what had caused him to get up at that untimely hour. He had risen in his sleep, partially robed himself, and had written the article while in a somnambule state. We regret that we did not preserve the copy of the article so written ; but from our recollection of its chirography it was a fair specimen of our friend's rather peculiar but exceedingly plain handwriting. He assures us that he had not made a single correction mark on it ; and also that there were two interlineations on the manuscript, carated and interpolated with as much precision as if the article had been written by him in daylight and with his eyes open."

The *Golden Age* of New York gives the following points of a lecture delivered by Gerald Massey, in London, in June, 1872 :

"Gerald Massey, the well-known poet, in a recent lecture at St. George's Hall, London, said that some two and twenty years ago he was invited to see a clairvoyant read without the use of her eyes. He was asked to place his finger over her eyes so as to prevent her from being able to see. He knew so little of what was expected of him that he placed his fingers so wide apart that she could see between them. This lady afterwards became his wife, and he found that this reading by abnormal vision was a fact. He had never properly understood it before. Since then, however, he had seen her read so hundreds of times, and convince hundreds of people. Many persons had been prepared for the acceptance of Spiritualism by what they saw of her clairvoyance. Not only did she read books in this manner, but the human body itself appeared to be diaphanous to her. She had been made use of in the hospitals to diagnose diseases and prescribe for them. Her power was just the same whether her eyes were bandaged or not ; in fact, if the eyes of the flesh were open she could not read at all. A young man once asked her if she could see the pain he had. She said that he must have suffered a fracture of the rib, as one bone was overlapping another. The young man replied that he had suffered such a fracture, and that he had always feared the bones had not been properly set. On another occasion an officer came with a friend. He was dressed as a private gentleman. He had lost a carpet-bag, and wanted to know if it could be found by means of clairvoyance. She described the bag and its contents, amongst other things a brace of curious silver-mounted pistols of Indian workmanship, then a something which she could not identify. Turning to the officer she uttered a scream. He wore an artificial arm ; his own, which he had lost in action, was

in the bag, and that was what she had described. One morning, on waking up at seven o'clock, she informed her husband that his mother was dead. On being questioned as to how she knew, she said that she had seen the black-edged letter put under the bedroom door. At eight o'clock Mr. Massey himself saw the letter containing the sad announcement put under the door."

"For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops."—*Luke* xii. 2, 3.

There are no secrets. Every act, every thought even, has continued existence, at least in its relations and consequences, and is known to God and to beings on higher spiritual planes than ourselves.

Grove says: "The universe is a vast whispering gallery, a boundless system of correlative influences," and M. Dupotet, in his *Philosophical Teaching of Magnetism*, says: "Let thy actions be virtuous, for know that thy soul will remember them all thy after life on earth, and the remembrance of them will be ineffaceable. Not on sand are human actions engraven, but in the conscience. Whatsoever thou shalt have thought, shall be known by all who wish to know it. For thee no more dissimulation is possible, no longer any mask."

L. A. Cahagnet, before quoted, one of the closest and most successful students of mesmerism, and who had the good fortune to have a number of most gifted clairvoyant subjects, or sensitives, through whom to make his investigations, says: "I repeat to you, know that the clairvoyante sees in your thought what you no longer think, but what you have thought; what you no longer see, but what you have seen; what you no longer hear, but what you have heard. Thus the secret oaths that you have made to the young girl whom you have deceived! dishonored! abandoned! he sees them, and will tell you of them. He sees also the tears you have caused to be shed; he hears you singing the romance that captivated her heart, and you forgot, together with the victim whose image has not left you; you will possess her again in eternity. She forms part of you, you cannot shake her off; all is present and full of life to the eyes of the clairvoyante. When the bodies that have committed these actions are gnawed by the worms, he sees them acting; hears them speaking; speaks with them; promenades in places that are no more; he finds of these pictures, of these scenes in the domain of your memory."—*Celestial Telegraph*, p. 144.

If every thought and deed of our lives is thus psychologically

photographed ; if all is thus registered, then we need seek no further for the book of record, from which we are to be judged when the earthly covering no longer conceals the hidden but preserved secrets of our lives. These will then be laid bare to the gaze of others, and the spectres of past thoughts and actions which have been unworthy of us will be transformed into actualities, whose claims upon us we will have to recognize and discharge.

CHAPTER VI.

CLAIRAUDIENCE.

"And he fell to the earth, and heard a voice saying unto him : Saul, Saul, why persecutest thou me? . . . And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."—*Acts* 1x. 4, 7.

THE natural or material sense of hearing is not the means by which spirit-voices are ordinarily heard. In the presence of mediums possessing powers or qualities which spirits can avail themselves of for the purpose of materializing more or less perfectly their organs of speech, their voices are commonly heard with the natural organs of hearing, and it is probable that Saul, unknown to himself, was a medium of this description, and that Jesus—then a spirit—availed himself of the mediumship of the former to cause his voice to be heard, not only by Saul, but by the men who journeyed with him. Speech was here effected in the ordinary manner, the atmosphere being the medium of transmission of sound to the natural ears of Saul and his companions.

It is thus that spirits vocally communicate at Moravia, in the presence of Mrs. Hollis, of Louisville, of Mr. Mott, of Missouri, the Eddy brothers, and others. Hearing spirit-voices independently of the agency of mediums—with the spiritual sense of hearing—implies a higher development, or preponderance of the spiritual faculty ; but this is less uncommon than is generally supposed, though perhaps in a majority of instances where the faculty is developed, its exercise is without results from want of knowledge of its true character. There are those who, interposing no obstacle to the natural and successful exercise of this faculty, have it developed to such an extent that, as Whittier expresses it ;

"Himself to nature's heart so near,
That all her voices in his ear
Of beast, or bird, had meanings clear."

They grow into closer rapport, not only with disembodied human spirits, but with the spiritual world, and necessarily with spiritual influences that pervade all nature.

Narrations of cases of clairaudience are freely scattered through

the Bible. It was a heavenly voice that bore testimony to the pure character and divine teachings of Jesus, when he and the three apostles were on the Mount of Transfiguration.

"And behold, there appeared unto them Moses and Elias talking with him. . . . And behold, a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased: hear ye him."—*Matt.* xvii. 3, 5.

John the Revelator says :

"I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."—*Rev.* i. 10.

And the prophet Samuel was told by "the Lord" of the coming of Saul, and instructed what to do.

"Now the Lord *had told Samuel in his ear* a day before Saul came, saying," etc. —*1 Sam.* ix. 15, 16.

Just as the approach of certain persons is now often made known to mediums.

Job, as related in chapter iv. 12 to 16, was addressed in the night by a spirit that passed before his face ; and of the Israelites, David in Psalm xcix. 7, says :

"He spake unto them in a cloudy pillar."

In this instance, as in the case of Saul, the organs of speech of the spirit must have been materialized, for a multitude seem to have heard his words.

Then again Samuel, when a child, heard the voice of a spirit, which the priest Eli mistook for that of God, calling him by night. See *1 Sam.* iii. Peter, as related in *Acts* x. 19, was also addressed by a spirit :

"While Peter thought on the vision the spirit said unto him," etc.

I have here substituted a small s for the capital S in the word Spirit, in the above passage, and with this change of form of letter we have a definite statement of a human spirit announcing the approach of three men to Peter, as spirits have announced the visits of persons to me ; only in my case it was through mediums that the announcements were made, and in one instance, in my presence, the visit of a person on a certain day was announced, it being supposed at that time that he was three thousand miles distant. On the designated day he entered my house, where his wife was visiting, to the amazement of us all. This was through Mr. Foster, to whom I had introduced the lady upon her request, after I had related to her some of my experiences with him. She had not the slightest expectation of her husband returning at that time.

Of hearing spirit-voices through the unsealing of the spiritual faculty, Swedenborg, who is good authority upon such questions, says in his *Heaven and Hell* :

"The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man, yet it is not heard by others who stand near, but by himself alone; the reason is because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and because it equally moves the organs of hearing that it is also equally sonorous."

And again, in *Arcana Celestia*, 4652, he says:

"What is the nature of the correspondence between the soul and the body, or between those things which are of the spirit which is within man, and those which are of the body which are out of him, may appear manifestly from the correspondence, influx, and communication of the thought and apperception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but the hearing of his spirit; thought when man speaks does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in it, and apperception when man hears does not appear otherwise than as hearing in the ear. Thence it is that most people who have not reflected, do not know otherwise than that all sense is in the organs which are of the body, and consequently that when those organs fall to decay by death nothing of sense survives, when yet man, that is his spirit, then comes into his veriest sensitive life. That it is the spirit which speaks, and which hears, was made manifest to me from conversations with spirits. Their speech communicated to my spirit fell into my interior speech, and thence into the corresponding organs, and there terminated in an effort closed into a conatus, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times when spirits have spoken with me in the midst of a company of men, some of them have supposed because their speech was heard so sonorously, that they would be heard also by those who were there present; but reply was made that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident how the spirit spake with the prophets, not as man with man, but as a spirit with a man, namely in him. Zech. i. 9, 13; chap. ii. 2, 7; chap. i. 4, 5; chap. v. 5, 10; chap. vi. 4, and in other places. But I know that these things cannot be comprehended by those who

do not believe that man is a spirit, and that the body serves him for uses in the world ; they who have confirmed themselves in this are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in the negative principle, they reject, yea, they are also made sad that anything is taken away from the body."

And the following remarks, taken from the *A. C.*, 1634, of Swedenborg, apply equally well to the same error now prevailing as to heaven having once been open, but being now closed.

"It is known from the word of the Lord that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life, but that afterwards heaven was, as it were, shut up, insomuch that at this day it is scarcely believed that spirits and angels exist, still less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible, and whom in their heart they deny. But whereas by the divine mercy of the Lord it has been granted me now for some years, almost continually, to hold discourse with spirits and angels, and to be in their company as one of them, it is permitted me to relate what it has been given me to know concerning their speech among themselves."

Fortunately this prevalent unbelief in spirit presence, and in the pervading presence of the spirit world, does not affect their reality, and millions of converts to the belief in their existence are in perfect accord with Henry Ward Beecher, when he says : "I doubt not that every day there are choral praises unto God over our heads ; and who hears them ? I believe that there are near to us that which would be equal to the Mount of Transfiguration ; but who sees them ?"

The biographer of the poet Cowper asserts that "the most important events of Cowper's latter years were *audibly announced to him before they occurred*. We find him writing of Mrs. Unwin's approaching and sudden death when her health, although feeble, was not such as to occasion alarm. His lucid intervals, and the return of his disorder, were announced to him in the same remarkable manner."

There are persons whose natural sense of hearing is in such perfection that it would seem to be blended with the spiritual faculty. Of such a one the *Hartford Post* of Oct. 2, 1872, relates the following story, which illustrates my meaning :

"One of the most remarkable illustrations of the power which a telegraphic operator acquires to distinguish individuals by their touch upon the instrument, has just been afforded by Mr. Hempstead,

one of the operators in the Western Union Telegraph Company's office in this city. About a fortnight ago Mike W. Sherman, formerly an expert and well-known telegraph operator here, escaped from the Middleton Insane Asylum, where he has been confined, and though thorough search was made for him he successfully eluded the people who were on his track until Monday night. While Hempstead was at work in the office here that night, he suddenly recognized, among the clatter of a score of messages passing over the wire, a sound which he at once declared was the touch of the missing Mike. It proved to be a message from Wallingford, and an investigation showed that Mr. Hempstead was quite right in ascribing it to the insane man, who was found there yesterday, he having dropped into the office in the former place Monday night, and taken a hand at his old business."

The voices of spirits, when issuing from materialized vocal organs, do not generally closely resemble their former natural voices; at least I never have been able to recognize any marked resemblance, and the proofs of identity I have had to seek in other evidence. Whether similarity in tone, accent, and mode of expression generally characterizes voices heard clairaudiently I am unable to say, as very little if any attention appears to have been given to this question by narrators, and my own experience has been limited to a few instances in which my spiritual ear has been opened to the hearing of spirit voices, and in these instances the spirits who were presumed to speak had passed away in early childhood, and when they thus manifested they must have attained the maturity of man and womanhood in spirit life. The voices were soft and low, and expressive of kindness and affection not in anywise different from the voices of mortal friends. I here speak of voices clairvoyantly heard, not of voices naturally heard in presence of mediums.

Mr. Owen, in his *Footfalls*, etc., p. 459, quotes from a work on the Supernatural by Rev. Dr. Edwards, a very touching story of a spirit child addressing words of consolation and assurance to its bereaved mother, and with such effect that the tearful eyes were made to sparkle with joy, from the suddenly acquired faith in the presence, safety, and happiness of the child whose absence (or perhaps it would be more correct to say whose loss) she mourned. Mr. Owen says: "He (Rev. Dr. Edwards) communicates it in the shape of an extract of a letter from an enlightened and learned divine in the north of Germany. The incident occurred, he tells us, at Levin, a village belonging to the Duchy of Mecklenburg, not far from Demmin, in Prussian Pomerania, on the Sunday before Michaelmas, in

the year 1759. The extract referred to (the title only added by me) is as follows :

“ UNEXPECTED CONSOLATION.

“ I will now in conclusion mention to you a very edifying story of an apparition, for the truth of which I can vouch with all that is dear to me. My late mother, a pattern of true piety, and a woman who was regular in prayer, lost quite unexpectedly, after a short illness arising from a sore throat, my younger sister, a girl of about fourteen years of age. Now as during her illness she had not spoken much with her on spiritual subjects, by no means supposing her end so near (although my father had done so), she reproached and grieved herself most profoundly, not only on this account, but also for not having sufficiently nursed and attended upon her, or for having neglected something that might have brought on her death. This feeling took so much hold on her that she not only altered much in her appearance from loss of appetite, but became so monosyllabic in speaking that she never expressed herself except on being interrogated. She still, however, continued to pray diligently in her chamber. Being already grown up at the time, I spoke with my father respecting her, and asked him what was to be done, and how my good mother might be comforted. He shrugged his shoulders and gave me to understand that unless God interposed he feared the worst.

“ Now it happened some days after, when we were all one Sunday morning at church, with the exception of my mother, who remained at home, that on rising up from prayer in her closet, she heard a noise as though some one was with her in the room. On looking about to ascertain whence the noise proceeded, something took hold of her invisibly, and pressed her firmly to it as if she had been embraced by some one, and the same moment she heard—without seeing anything whatever—very distinctly the voice of her departed daughter, saying quite plainly to her, *Mamma, mamma, I am so happy; I am so happy.* Immediately after these words the pressure subsided, and my mother felt and heard nothing more. But what a wished-for change did we all perceive in our dear mother on coming home. She had regained her speech and former cheerfulness, she ate and drank, and rejoiced with us at the mercy which the Lord had bestowed upon her, nor during her whole life did she ever notice again with grief the great loss which she had suffered from the decease of this excellent daughter.”

And not only sweet utterances, whispered by angel lips, often fall upon the clairaudient ear, but strains of celestial music sometimes

are reflected upon and charm the senses, and give a foretaste of the sublime harmonies of the spirit world, as heard and appreciated by glorified spirits.

I will here relate an incident that occurred to me, an incident which many may consider of so trivial a character as to be unworthy of recital; but unimportant as it may seem it nestles amid the flowers of memory, and it is never recalled without shedding a tender influence over my mind.

On the morning of Sept. 23, 1872, as I was waking, I heard and felt some one blow into my ear. I was aroused by the occurrence, but felt impressed to remain quiet. In a moment the name "Eugene"—being that of my eldest deceased son—was clearly whispered, and the next moment a hand clasped mine, and in the most affectionate manner repeatedly and in different ways pressed it. I returned the pressure perhaps an equal number of times, and the sense of materiality was perfect. The hand appeared to be that of an adult.

I noticed, and reflected upon all that occurred as sensibly as I ordinarily do, and comprehended the meaning clearly, and fully realized that a perfectly passive state on my part was necessary to the success of the attempt to thus manifest. I also knew from the manner in which the name was intoned that it was my son's, and not my own, and this conviction was confirmed by the natural, yet indescribable way in which my hand was clasped immediately after the utterance of the name.

It may here be proper to say something respecting the power of spirits to hear our conversation, as there are erroneous views prevalent, even among Spiritualists, upon this question.

I have devoted considerable time and attention to this subject, and as the result I find that the great majority of spirits under ordinary circumstances are unable to distinctly hear our conversation, and that spirits on low planes generally hear us with more distinctness than spirits on higher planes.

Old John and Big Bear say their ability to hear mortal voices (when not in control) varies in every house they visit. In my house they can understand our conversation best when a certain member of my family is present, and they can elsewhere hear best when some person present is mediumistic. In the presence of their medium they can always hear distinctly what is said by others. When they are in control of the medium they cannot hear as well.

One evening Mr. S—— visited me, and while conversing with him in my library I felt upon my head the usual signal of the presence of

a spirit friend, and thinking it might be Mrs. S—— (my sister-in-law Kate), I addressed her in a clear, full voice, requesting her to meet her husband the next day at a certain photograph gallery for the purpose of obtaining her likeness on a plate with his.

The next day, Dr. Kenney visiting me, Old John controlled him and said Big Bear, Mrs. S——, and others were present. I inquired of Mrs. S—— whether she had met her husband as I had requested. She replied that she knew nothing of such request. I asked if she had not been present the previous evening when her husband and I were engaged in conversation, and I had addressed her, requesting her to meet him. She replied yes, she was present, but heard nothing of this beyond my mention of her name. Big Bear said he also was present, and heard me speaking to Mrs. S——, and from what he could understand thought an appointment was intended for some purpose, but could not comprehend more than this.

Other of my spirit friends then engaged in the conversation, and said that under ordinary circumstances they are unable to distinctly hear us converse, and that we appear like apparitions to them, they only dimly perceiving our material bodies, *and not perceiving our spiritual bodies at all*; but in the presence of a good medium they can plainly hear us converse, and see us nearly as we appear to each other. The power to read our minds is very imperfect and uncertain. They perceive all material objects very imperfectly apart from a good medium, and even with this assistance they see clearly only in his immediate vicinity. They assured me they cannot read a word of a written page, or print of ordinary size, unless by the aid of a medium.

My father corroborated this testimony, and added that when we were apart from a medium he could often detect the meaning of certain words or sentences, and his ability to understand us was greatly influenced and determined by the conditions of our atmosphere. He can hear us best in mild, clear weather. Sometimes in bleak, boisterous weather he cannot hear a word we utter. He depended more upon reading our minds, but even this is not always possible. He also said that although they encounter these difficulties, as most spirits do, there are certain spirits who can both hear us speak and read our minds, perhaps at all times; but such spirits are especially endowed.

Through other reliable mediums what is here stated has been confirmed. It will no doubt startle others, as it did me, to hear it asserted that spirits cannot perceive our spiritual bodies, and it was some time, and only after thorough investigation, that I accepted the assertion as truthful, it being at variance with my precon-

ceived opinions, and I hope others will further pursue this investigation.

Another fact, perhaps equally interesting, I am able to state, which is that spirits at all advanced have great difficulty in conversing with each other in our earthly atmosphere. They often are able to utter but a few sentences, or even words, when their voices sink to whispers, and then utterly fail them. Those who are in the habit of visiting our earth can converse with each other more readily than those who are not, and as it is with them in hearing our conversation, their ability to converse with each other is influenced by atmospheric conditions, and in the presence of a good medium they can converse more easily than in his absence.

CHAPTER VII.

DREAMS AND VISIONS.

‘For God speaketh once, yea twice, yet man perceiveth it not.

“In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

“Then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man.”—*Job xxxiii. 14-17.*

THERE is little or no distinction made in the Bible between dreams and visions, and nearly the same indiscriminate use of these terms has commonly prevailed to the present time. This confusion has arisen from want of appreciation of the difference between the phenomena which these terms properly represent, and the consequent inability to arrange and classify them.

Dreams arise from that condition of the body and mind in which slumber has enthralled the organs of sense, and most of, but not all the faculties of the mind, some one or more of these—generally the imagination, and often the memory—remaining active, while the others are dormant. There is reason to believe that in perfect slumber all the faculties are at rest, and when we dream our sleep is imperfect and partial. The objects, scenes, and occurrences in ordinary dreams therefore are nothing but the mental pictures wrought out through the exercise of one or more faculties, while the others are in a dormant state, and are the result of the partial operation of the natural mental processes of the individual dreaming.

As to that exaltation of certain of the mental faculties which is observed in certain persons while apparently asleep, and during which they solve difficult mathematical problems, or write learnedly on profound subjects, or arrange musical compositions, this belongs to the domain of somnambulism; but similar results are often to be attributed to the agency of spirits, who can many times during our sleeping moments impress our minds when they are unable to do so in our wakeful state. In none of these cases can the phenomena properly be classed with those strictly attendant upon sleep.

In dreams proper it is generally as Muller says in his *Physiology*, p. 1417: “Sometimes we reason more or less accurately in our dreams. We reflect on problems, and rejoice in their solution, but on awaking from such dreams the seeming reasoning is found to be

no reasoning at all, and the solution over which we had rejoiced to be mere nonsense."

Dreams often proceed from a disordered state of the stomach, but not always, if most commonly, for my spirit friends agree in stating that they often dream, and their dreams cannot be supposed to arise from indigestion. It is probable that our dreams more frequently result from the normal, but partial action of our mental faculties.

Visions are the perception of spiritual objects, scenes, and sometimes of sounds, by the spiritual faculties when the brain is in an exceptionally negative or passive condition, and capable of receiving and transmitting these impressions. Many times also they are psychological impressions made upon the mind by disembodied spirits. They may occur either in the wakeful or sleeping state, but more commonly occur during sleep, or partial sleep.

Of all that is seen or heard in a vision there is such a clear perception by the mind, such a perfect sense of reality, that a considerate person in whose experience a vision has occurred, finds no difficulty in discriminating between it and a dream, in which the incongruity of objects, scenes, and events is more or less marked, and where a certain degree of obscurity and indefiniteness perhaps always prevails.

The experience of mankind from the earliest periods of history has testified to the instructions, directions, warnings, and predictions received through visions and supposed dreams; and "the Scriptures, equally with the poems of Homer, ascribe to many of them a supernatural origin." Aristotle says: "That to some persons prophecy occurs in dreams is not to be disbelieved." And Plato's confidence in them under certain circumstances was equally great, for he declares that, "All dreams might be trusted if men would bring their bodies into such a state, before going to sleep, as to leave nothing that might occasion error or perturbation in their dreams."

Many of the Christian fathers certify to a similar belief. Tertullian thought they were one species of prophecy derived from God, though many he attributed to demoniac agency, and St. Augustine relates a dream of Gennadius, a physician of Carthage, in which he saw the apparition of a young man, who reasoned with him on the subject of immortality, arguing that as he could see when his bodily eyes were closed in sleep, so he would find that when his bodily senses were extinct in death he would see, and hear, and feel with the senses of his spirit. The physician regarded the appearance as so real, and the reasoning so conclusive, that he became convinced of the immortality of the soul.

Dreams, or visions mistaken for these, are generally but subjects of idle remark or curious speculation, rarely of serious consideration. Very different is the view taken of them by the writer of the book of Job, and in the passages quoted at the head of this chapter their important agency as a means of communication between spiritual intelligences and mortals is clearly asserted, in language sublime and impressive. Jacob in his dream, or rather vision, as related in Gen. xxviii. saw the angels of God ascending and descending on a ladder, set up on the earth and reaching to heaven. "And behold the Lord stood above it." The means of communication between heaven and earth, thus typified to Jacob, I believe to have always existed, and we know that it exists now, and this vision was a means used by ministering angels to impress Jacob, and others through him, with the reality of spirit intercourse.

Jacob also in a dream, so called, received instructions from the angel of God to return to the land of his kindred. (Gen. xxxi. 11-13.)

"In Gibeon the Lord appeared to Solomon in a dream by night."—1 *Kings* iii. 5.

Ezekiel had a vision while sitting in his house with the elders of Judah, when

"the hand of the Lord God fell there upon me."—*Ezek.* viii. 1-4.

and he had many others, as narrated in other chapters of the same book. Daniel appears to have known that it was something more than a dream in which the revelation of spiritual things was made to him, for he says :

"Then was the secret revealed unto Daniel in a night vision."—*Dan.* ii. 19.

"Daniel spake and said : I saw in my vision by night."—*Dan.* vii. 2.

And the importance of this means of communication between the two worlds is emphatically insisted upon by Solomon, the wisest of men, in Prov. xxix. 18, for he there says :

"Where there is no vision the people perish."

Joseph, the husband of Mary, was full of perplexity regarding the condition of his wife ;

"But while he thought on these things behold the angel of the Lord appeared unto him in a dream."—*Matt.* i. 20.

Then when the wise men were

"warned of God in a dream, that they should not return to Herod, they departed into their own country another way."—*Matt.* ii. 12.

In the 13th verse of same chapter the angel appeared

"to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt."

And in the 19th verse we are told that when Herod was dead an angel again appeared in a dream to Joseph, directing him to return with the mother and child to the land of Israel.

The Lord spoke to Ananias in a vision, and sent him to relieve the blindness of Saul (Acts ix. 10). Cornelius, in a vision, saw an angel of God coming in to him (Acts x. 3), and

"A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying: Come over into Macedonia and help us."

And the whole of Revelation was given to John in visions.

Throughout the Old and New Testaments we find interspersed accounts of spiritual manifestations by means of visions and dreams. See Gen. xv. 12; xx. 3, 7; xxxi. 24; xl. 5; xli. 1, 8; xxxvi. 5, 10. Judges vii. 13. Num. xii. 6. Deut. xiii. 1, 3, 5. 1 Sam. xxviii. 6. Is. xxix. 8. Dan. ii. 1; iv. 10, 18. Job xiv. 13; vii. 14; xxxii. 15. Jer. xxvii. Joel ii. 28. Eccl. v. 3. Matt. xxvii. 19. Acts xix. 11, 12, 18, 20. 1 Cor. xiv. 15.

But there is little need of referring the reader to texts and passages in the Bible for proofs of the importance in which dreams and visions were held by the scriptural writers, as nearly all are familiar with the prominence there given them. It was reserved for modern Christians to ignore their agency as a link in the chain of communication between God and man, thus verifying the truth expressed in the first of the passages quoted at the head of this chapter, where the inspired writer declares that

"God speaketh once, yea twice, yet man perceiveth it not."

Isaac Walton appears to have agreed with the biblical writers upon the subject of visions and dreams, and to have regretted the lack of all faith in such agencies in his day, for in his *Life of Dr. Donne*, after giving an account of a vision that was presented to this gentleman while in France, he remarks: "This is a relation that will beget some wonder and it well may, for most of our world are at present possessed with an opinion that visions and miracles are ceased. And though it is most certain that two lutes being both strung and tuned to an equal pitch, and then one played upon, the other that is not touched being laid upon a table, at a fit distance, will like an echo to a trumpet warble a faint audible harmony in answer to the same tune; yet many will not believe there is any such a thing as a sympathy of souls, and I am content that every one do enjoy his own opinion." And I agree with Walton, that where embodied spirits are in harmonious relations with disembodied ones, they often are impressed with glorious views of things spiritual by the latter, through that passive condition of the mind that slumber induces, and even glimpses of the future are sometimes obtained, coming events being foreshadowed with clearness and precision.

Sir Walter Scott in his youth, as we are told by his biographer Lock-

hart, had visions, in the reality of which he always believed. In the first volume of his *Biography*, p. 81, it is related upon the authority of Mrs. Churnside, an acquaintance of Sir Walter's from childhood, that "he used also to interest us in a more serious way by telling us the visions, as he called them, which he had lying alone on the floor, or sofa, when kept from going to church on a Sunday by ill health. Child as I was, I could not help being highly delighted with his description of the glories he had seen ; his misty and sublime sketches of the regions above which he had visited in his trance. Recollecting these descriptions, radiant and not gloomy as they were, I have often thought since that there must have been a bias in his mind to superstition. The marvellous seemed to have such power over him, though the mere offspring of his own imagination, that the expression of his face, habitually that of genuine benevolence mingled with a shrewd innocent humor, changed greatly while he was speaking of these things, and showed a deep intenseness of feeling, as if he were awed even by his own recital."

The narration of fact in the above story is what concerns us, not the opinions of the narrator, though these undoubtedly will be shared by many of my readers. Sir Walter Scott was a medium.

When the frame is weary and exhausted by long journeying, and from hunger and thirst, sometimes the sufferer is soothed by delightful dreams or visions, which it is almost impossible to conceive as being produced otherwise than by spiritual agency. Thus Mr. Moffat, the English missionary, in his narrative of his toils and privations in the deserts of Africa, says : "We continue our slow and silent march. The tongue cleaving to the roof of the mouth from thirst made conversation most difficult. At last we reached the long wished-for waterfall, but it was too late to ascend the hill. We laid our heads on our saddles. The last sound we heard was the distant roar of the lion, but we were too much exhausted to feel anything like fear. Sleep came to our relief, and it seemed made up of scenes the most lovely. I felt as if engaged in roving among ambrosial bowers, hearing sounds of music as if from angels' harps. I seemed to pass from stream to stream, in which I bathed and slaked my thirst at many a crystal fount, flowing from mountains enriched with living green. These pleasures continued till morning, when we awoke speechless with thirst, our eyes inflamed, and our whole frame burning like a coal."

No doubt some watchful, sympathizing angel, finding the conditions induced by hunger and exhaustion favorable, impressed upon the mind of the weary traveller these visions of luxury and beauty, as

some compensation for his toil and suffering, as spirit friends in even a more extreme case, encouraged and supported Truman C. Everts, when lost and famished in the unexplored regions of the Upper Yellowstone, in 1871. In his narration of his experience, published in *Scribner's Monthly*, of November, 1871, he says: "I lost all sense of time. Days and nights came and went, and were numbered only by the growing consciousness that I was gradually starving. . . . Not so with my hours of slumber. They were visited with the most luxurious dreams. I would apparently visit the most gorgeously decorated restaurants of New York and Washington, sit down to immense tables, spread with the most appetizing viands, partake of the richest oyster stews and plumpest pies, engage myself in the labor and preparation of curious dishes, and with them fill range upon range of elegantly furnished tables, until they fairly groaned beneath the accumulated dainties prepared by my own hands. Frequently the entire night would seem to have been spent in getting up a sumptuous dinner."

Happy spirits generally appear to be averse to aiding in bringing to punishment those who have violated our laws and injured them; but there are many instances on record where certain spirits have impressed the minds of persons in dreams or visions, and by this means have brought the criminals to justice. Dr. Binns, in his work entitled *The Anatomy of Sleep*, relates a case where two persons concerned in a murder were both, apart from each other, influenced in their sleep by the spirit of their victim to betray their guilt. He says:

"A remarkable instance of retributive justice occurred very recently (1845) in Jamaica. A young and beautiful quadroon girl, named Duncan, was found murdered in a retired spot, a few paces from the main road. From the evidence given on the coroner's inquest, it was satisfactorily established that she had been violated previous to the murder. A large reward was offered for any information that would lead to the apprehension of the murderer, but nearly a year elapsed without any clue being obtained. It happened that about this period from the discovery of the murder, two black men, named Pendril and Chilly, were confined for separate petty offences, one in the Kingston penitentiary on the south, the other in Falmouth gaol on the north side of the island. Their imprisonment was unknown to each other, and the distance between their places of incarceration was eighty miles. Each of these men became restless and talkative in his sleep, especially expostulating as if in the presence of the murdered girl, and entreating her to leave

him. This happened so repeatedly that it led to inquiries, which terminated in the conviction of the two men, with whom it appears was associated a third, who, however, escaped the extreme penalty of the law by full confession."

Another instance where the spirit of a murdered man revealed to a former friend, in a vision, the name of his murderer, is recorded in the *Mirror of Literature* for June 1, 1844. It is as follows :

"A gentleman of veracity, the Rev. H. Alexander, lecturing at Lancaster, stated a remarkable fact which had occurred some years before. An amiable young man, named Horrocks, had been robbed and murdered. He was found with his head beaten in, apparently by bludgeons. For many months vigilant search was made for the perpetrators, but all in vain.

"One night an individual who had been on very friendly terms with Horrocks awoke much disturbed, and told his wife his conviction was that God had revealed to him in a vision that Samuel Longwith, of Bolton, was the murderer of his poor friend. Longwith was a person with whom the dreamer had no acquaintance, and whom he had scarcely ever seen, and lived twenty miles off. His wife told him to think no more about it, but to go to sleep. He did so, but again awoke from the effects of the same dream. He resolved to set out for Bolton instantly, and apply for a warrant against Longwith.

"He acted upon this determination, but the magistrate to whom he applied refused to grant one upon such evidence. Passing through the market-place he met Longwith, whom he immediately desired to go to a public-house with him, to hear something he had to communicate. There locking the door he charged Longwith with the murder. The man was seized and faintly denied the accusation. In his confusion he said he was innocent, for he did not strike the blow. 'Then you know who did,' replied the friend of the murdered man, and Longwith was taken up and examined. He prevaricated in his statement and was remanded for three days, at the end of which, after many hours' prayer, he confessed that he had been induced to join three men in a robbing expedition, when, meeting Horrocks, who made some resistance, his companions murdered him. This confession came out before the grand jury, and Longwith was brought to trial. The dream was of course not offered in evidence, the jury felt satisfied and Longwith was cast. He was doggedly silent after being found guilty, but again confessed his crime just before his execution."

Premonitions are often received in sleep. From the notes appended to Dr. Binns' *Anatomy of Sleep*, I take the following as an illustration of this phase of spirit intercourse :

"A Lord of the Admiralty who was on a visit to Mount Edgecumbe, and who was much distressed by dreaming, dreamed that walking on the sea-shore he picked up a book which appeared to be the log-book of a ship of war, of which his brother was the captain. He opened it and read an entry of the latitude, longitude, as well as of the day and hour, to which was added: 'Our captain died.' The company endeavored to comfort him by laying a wager that the dream would be falsified by the event, and a memorandum was made in writing of what he had stated, which was afterwards confirmed in every particular."

And from the same authority I quote the following:

"Another very remarkable dream was that of the wife of Earl Harcourt, the immediate predecessor of the last. She was then Lady Nuneham, and on a visit at his father's. She mentioned to her husband, when they met at the breakfast-table, that she was very unhappy from having had a horrid dream, and earnestly wished to narrate it. He laughed at her and declined it, when the conversation was interrupted by the father, and the son and daughter-in-law did not again see each other till dinner-time. They waited some time, and Lord Harcourt, who was always very punctual, did not appear. His son expressed some surprise, and asked one of the servants if he knew where he was. Upon which Lady Nuneham exclaimed: 'Look in the well,' and fainted away. Lord Harcourt was found in the well, with his dog lying at his feet, as she had seen in her dream, and it was supposed that in endeavoring to save the life of his dog he had lost his own."

Mr. Combe mentions the case of a murderer who had dreamed of committing the murder some years before the event took place, and John Avery, the Cresskill murderer, while lying in jail in New Jersey awaiting his execution, stated that one and a half years previously, while residing with his mother in New York, he had a dreadful dream, in which he had a dispute with a man, and he dreamed that from that time he bore him a deadly hatred, and one night lay in wait for and killed him. He then wandered about fearing to meet any one, as he thought all were aware of his guilt. At last he dreamed he was captured, tried, and sentenced to death. In terror he awoke, and it was long before he could again sleep, and when he did, it was to have the final act of this spectral drama completed. He thought he was led to the gallows, and the fatal noose encircled his neck, when he awoke with a scream. The vision had a fearful verification, for he was subsequently executed for murder.

A vision of a more cheerful character was described by Rev. Rob-

ert Collyer, of Chicago, in a sermon on Marriage, in which he advocated the doctrine that all true marriages are made in heaven. I copy from the *Religious Magazine and Monthly Review*, for August, 1872, published in Boston. He says :

"I have a friend, a man of great intelligence, who told me that when he was in the middle of the Pacific on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to a quarterly Quaker meeting in Bucks County, Penn., and there saw, in a Quaker bonnet, for the first time with his human eyes, that face he had seen in his dream. The maiden became his wife, and I never saw a happier pair on earth, or a sweeter home of children, and I have no doubt of the perfect truth of the story."

Hon. Thomas E. Powers, of Woodstock, Vt., a cousin of the late Hiram Powers the sculptor, in July, 1873, furnished to the *Standard* of that place the following extracts from two letters written to him by Hiram :

From letter of Dec. 31, 1849.

"Little did I then dream that the day would come when I should be here in Italy, a sculptor ; but I used then to dream of a white figure standing upon a pillar over the river near your father's house, which I longed to get near to but could not for the water—it was too deep to wade through. This dream haunted me for years afterward in Ohio, and it ceased when I first began to model in clay. It was a female figure and naked, but it did not seem alive. At that time I had never seen nor heard of anything in the way of sculpture."

From letter of Jan. 8, 1851.

"I had not heard until Mr. Reed told me that my 'Slave' had been in Woodstock. This almost verifies an often repeated dream of mine in all respects but one. It was this—I used to see in my sleep, when a child, a white female figure across the river, just below your father's house ; it stood upon a pillar or pedestal, was naked, and to my eyes very beautiful ; but the water was between me and it, too deep to ford. I had a strong desire to see it nearer, but was always prevented by the river, which was always high. This dream ceased years after when I began to model. Altogether, one may conclude that this—the dream—was not entirely a phantom. At that time I had no wakeful thoughts of sculpture, nor had I ever seen anything likely to excite such a dream."

In a discourse by Dr. J. M. Peebles, at the Cavendish Rooms, London, in the early part of 1870, he related the following story of

an experience of General Harney, U. S. A., the incidents of the same having been narrated by the General in a conversation with Mr. Peebles :

"About forty years ago General Harney was engaged in the war with the Florida Indians. One night about eleven o'clock he sent a portion of his forces to attack the Indians, but the latter discovered the movement too soon and surrounded their opponents, who were thereby placed in great danger. Harney started to the rescue, and at break of day found himself and his followers in a valley, and in great peril. He felt a drowsiness suddenly come over him and overpower him, so that he dropped to the ground, and dreamt that he was surrounded by the enemy with only one possible way of escape, through a deep gorge. He saw the rocks and the gorge distinctly, and thought that he and his followers entered the gorge and covered themselves with black mud, so that at a distance they looked like negroes, and in this disguise escaped. The negroes were friendly with the Indians. He then awoke, and not far off saw the entrance to the very same gorge he had seen in his dream. They found a pool lined with black mud ; they covered themselves with the mud and escaped, because in the distance they were taken by the Indians for negroes."

Hundreds of equally well attested narrations of the direct influence and action of spirits upon mortals, in visions, could be cited, but our limited space will not admit of their insertion here. That visions presented during sleep sometimes have a deep significance, perhaps a majority of the wisest men in all ages and nations have believed, and for many of them there is no possible solution, unless we assume them to be dependent upon supermundane agency.

I will here relate two instances occurring within my own knowledge in which dreams or visions were prophetic of coming events.

In the year 1869, being with my family at Centre Moriches, on the southern shore of Long Island, one night my wife dreamt that she saw my youngest son lying insensible, with his face upturned, at the bottom of the bay. She awoke greatly agitated and related her dream to me. At ten o'clock the next morning the same son was brought on shore from a boat, which had rescued him and his brother after floating for more than an hour. They had anchored their boat in the bay, and were bathing, when it drifted away from its moorings and was swept by the current out of their reach. When rescued they were more than a mile from shore, and were utterly exhausted. Repeatedly since our spirit friends have spoken of the

occurrence, and claim the credit of having saved them by impressing their rescuers to direct their course towards them.

The other case was that of a young married lady, an intimate friend of my family, who was ill of a disease which proved fatal. About a fortnight before her death she awoke one morning and told her friends that she had had a singular and vivid dream. She seemed to stand upon one side of a river, while on the other, whose shore was beautiful beyond description, were a number of persons, male and female, with bright and beautiful faces and forms, in shining robes, while a narrow bridge spanned the river. She felt that she must cross this bridge, and attempted to do so, but her courage failed her and she was yielding to despair, when one of the bright beings crossed to her from the other side, and taking her hand exclaimed: "Fear not; have courage, we have trod the way." Instantly all her fears vanished, and following her celestial guide she crossed the bridge, and as her foot touched the beautiful shore she awoke. This was no vain dream, for,

"A bridge leads o'er from the heavenly shore
Where the happy spirits pass,
And the angels that stand with harp in hand
On the 'sea as it were of glass,'
Play so soft and clear that the human ear,
And the spirits who love the Lord,
Can catch the sound through the space profound,
And join in the sweet accord."

It is the invariable testimony of all those who have known the American Indians best, that they implicitly believe in, and most of them have intercourse with their departed spirit friends. All the spirits of Indians with whom I have communicated confirm this fact. Whether the following story is literally true I know not, neither do I know the author of it, but as it is beautiful in itself, and harmonizes with both the higher qualities and simplicity of the Indian character, I will here insert it. There is a ring about it that impresses me with a conviction of its truthfulness, and it bears relationship to some beautiful truths in the spiritual philosophy.

COACOOCHEE'S VISION.

"Coacoochee, or Wild Cat, was a friend of Osceola in the old Seminole war. He appears to have been one of the original Spiritualists. He claimed communication with all the dead of his tribe, and especially with his twin sister, who preceded him to the spirit-world.

The following is from the lips of Coacoochee, and it is certainly beautiful enough to be preserved.

"She died suddenly. I was on a bear-hunt, and seated by my camp-fire alone. I heard a strange noise. It was something like a voice which told me to go to her. The camp was some distance, but I took my rifle and started. The night was dark and gloomy. The wolves howled around me as I went from hammock to hammock. Sounds often came to my ear; I thought she was speaking to me. At daylight I reached her camp; she was dead.

"When hunting some time after with my brother Otulkee, I sat alone by the side of a large oak. In the moss hanging over me I heard strange sounds. I tried to sleep, but could not. I felt myself moving, and thought I went far above to a new country, where all was bright and happy. I saw clear water, ponds, rivers, and prairies, on which the sun never sets. All was green; the grass grew high and the deer stood in the midst of it looking at me. I then saw a small, white cloud approaching, and when just before me, out of it came my twin sister, dressed in white and covered with bright silver ornaments. Her black hair, which I had often braided, hung down her back. She clasped me around the neck and said, 'Coacoochee, Coacoochee.' I shook with fear. I knew her voice, but could not speak. With one hand she gave me a string of white beads; in the other she held a cup sparkling with pure water, which she said came from the spring of the Great Spirit, and if I would drink from it, I should return and live with her forever.

"As I drank she sang the peace song of the Seminoles and danced around me. She had silver bells on her feet, which made a loud noise. Taking from her bosom something, I know not what, she laid it before me, when a bright light streamed far above us. She then took me by the hand and said, 'All is peace.' I wanted to ask for others, but she shook her head, moved her hand, stepped into the cloud and was gone. The fire she had made had not gone out. All was silent. I was sorry that I could not have said more to her. I felt myself sinking until I came to the earth, where I met my brother Otulkee. He had been seeking me, and was alarmed at my absence, having found my rifle where he last saw me asleep. I told him where I had been, and showed him the beads. These beads were stolen from me when I was in prison at St. Augustine. At certain periods of the moon, when I had these beads, I could see the spirit of my sister. I may be buried in the earth, or sunk in the water, but I shall go to her and live with her. Game is abundant there, and there the white man is never seen."

Sixteen years ago the late Judge John W. Edmonds, of New York, had a vision or view of spiritual things which surpasses in beauty and grandeur anything recorded in the history of ancient or modern Spiritualism. The account was prepared by him for the press immediately after its occurrence, and it is remarkable that it should have been mislaid for so many years, and only recovered by him a few weeks before he passed away. We might be justified in believing that higher intelligences, knowing that its publication at that time would only excite ridicule and contempt, caused him to misplace it, and again to find it just before his death, when it had become possible for the public mind to view such revelations with less prejudice than at the time when the celestial vision was presented to his view.

I here give his own account of it as he then recorded it, and as I find it in the *Banner of Light*, of January 31, 1874, to which journal he sent it for publication a short time previous to his death.

"NEW YORK, Feb. 6, 1859.

"I was to lecture this morning at Dodsworth's Academy, and was spending last evening in meditating on the topic of my discourse. The subject was to be: 'Spiritualism as demonstrated by Ancient and Modern History,' and my purpose was to show that the belief in spiritual intercourse was as old as the history of man.

"I sat alone in my room in my meditations until half-past eleven o'clock at night, when my spiritual attendants admonished me that it was time to go to bed. I at once turned my attention from the subject of my discourse, and received an intimation that I might behold how I was attended spiritually, if I desired. I assented, of course, and instantly my spirit-sight was opened. So suddenly was this done that I saw my surroundings even before they were ready for me. It was evidently intended to present my spirit-companions, arrayed before me in a semicircle, where I could see them all at a glance, and when I beheld there were two or three spirits standing prominently before me, and others were hastening to arrange themselves in the semicircle on both sides of them. I gave but a glance at the hurrying crowd, for my attention was most attracted to the two or three immediately before me.

"Most prominent among them was Swedenborg. He seemed to be standing on a bank of clouds and enveloped in a golden mellow light. From him and that light there beamed strong emotions of affection which seemed to spread all around him. Leaning on his left shoulder, and partly retiring behind, as if to conceal her emotions, was my wife, and directly behind them our two children. On

their right I saw my father, my mother, my sister, my brother, and many others.

"My brother died forty years ago, at the age of seventeen, and memory has always associated him in my mind with the idea of a young man with all the hilarity of youth. He now appeared as a man of mature age—grave and deep thinking. My sister, who died twenty years ago, over forty years of age, appeared with all the shrinking timidity of girlhood. My father had thrown off the indifference which had attended his earlier years in the spirit-life, and appeared now the prompt, energetic, and active man that he was on earth in the days of his manhood. I saw all this at a glance, and turning to the other side of the semicircle, I saw in the ranks Washington, Franklin, I. T. Hopper, and others, around whom the light was of a more silvery hue, indicating a predominance of wisdom or intellect. On their left I saw Clay, Webster, Calhoun, N. B. Blunt, and others, and around them the light assumed a crimson tinge. As I cast my eyes around the circle I perceived Voltaire standing on the right of Swedenborg, and my father-in-law on his left, near his daughter. I nowhere saw Bacon, but I felt him standing by my side, a little behind me on my left, but so close to me in person and in sympathy, that it seemed as if I felt every throb of emotion in him. Behind the front rank, and hovering in the air overhead, I beheld many other spirits, and the number was constantly augmenting—for it seemed that the word had gone forth and called to the spot all who were interested in the great work in which we are engaged. The crowd soon became immense, tier was piled on tier of human heads, and I seemed to be in a vast assemblage of persons of different sexes and conditions, but mainly of the same stage of development.

"While the crowd was thus assembling I perceived the advent on the scene of that bright and beautiful spirit whom I have heretofore described as presiding over that community. He appeared a little above and behind Swedenborg, and with a dazzling brightness that once I could not have endured the sight of. He was attended by many others of equal splendor, and he surveyed the scene with a mild and gentle look of intelligence. He bade my wife come up to him—for to her, he said, they were chiefly indebted for the occasion, and her place was by his side, where she could overlook the whole scene. She hesitated, and was reluctant to retire from near me at such a moment. He repeated his request, and she went to him. As she approached him she sank at his feet, overpowered with her emotions, and buried her face in her hands. I saw plainly what she

felt. It was this: 'He loves me still and first of all, for I saw that, amid this dazzling scene—amid all that was calculated to awaken and gratify the old ambition that was ever predominant in him—his look was first and most frequent on me.' Her emotion affected me, and regardless of all around me, my eye and thoughts were most on her. And I saw in the deep silence of that vast multitude the profound respect they paid to the love which thus lives beyond the grave. But it would not do for me to indulge in such emotions too long, for I was interrupting the purposes of the meeting, and I turned my attention to the scene around me.

"It was said to me—by whom I did not notice—'Behold how deep the interest felt in the spirit-world in the work in which you are engaged! Behold here around you the wise and the good of former ages, who have been aiding you on this as on other occasions. Behold, too, the reward prepared for those who fight the good fight of faith and finish their work. Be then of good cheer, and despond not that you are falling short of what might be done. We are here surrounded by the evidences of what has been accomplished, and you, too, may behold them here, though hidden from your mortal view on earth.' I saw then, approaching from the far distance, a long procession of spirits of persons who had died within the last ten years, and to whom in life the light of this new dispensation had been imparted in a greater or less degree. They were of all ages, sexes, and conditions, and in different stages of development, and they advanced in long procession and swept across the scene directly in front of me. They had the general idea that they were called together for some purpose connected with the dawn of this new era on earth, but they had no very definite idea of what that purpose was. They saw not the crowd of spirits around me, but they felt and recognized the happyfying and elevating effect of their influence. They were all conscious of my presence. Some were enough advanced to comprehend how I was there, and, as they rapidly passed they greeted me with cheerful smiles. Others wondered whether I was dead; and why, if I was, they had not known it; or, if I was not, how it was that I was there. But in them all I saw new hope and energy springing, and renewed confidence that all would yet be well with their efforts to redeem those whom they had left behind. I saw, as they passed, a new light dawn on the scene. It was a pale but very clear green light, indicative of hope, and seemed to emanate from the spot where I stood. It continued to pour forth during the residue of the vision, and often illuminated parts of the scene which were otherwise obscure.

"When these had passed, I perceived off at my right a commotion, where I observed one Madame Donelly—the nun of the Sacred Heart—my niece Sarah Keys, my daughter, my granddaughter Libby (now grown to be quite a young woman), my sister-in-law Charlotte, and other females. On looking intently in that direction I beheld in the distance 'Childhood's Home,' and the females I have named had conveyed to those little ones the idea that something was happening that would the sooner bring their fathers and mothers and sisters and brothers nearer to them. And the children came in great numbers toward where I was, flying through the air like the canary bird, and crying, as they hurried along in great glee, 'Father's coming!' 'Mother's coming!' 'Sister's coming!' etc., etc.

"I had all along observed, that off at my left darkness was brooding over the scene and hid it from my view, and I had tried several times in vain to penetrate it with my vision. But now, on turning to it I saw that the green light I have spoken of was penetrating the obscurity. It was the sojourn of unhappy, unprogressed ones that I beheld, and I saw that even there the movement was doing its work. Its inmates also were looking up, and felt a hope dawning even upon their darkness.

"My heart was filled with joy and hope and, as I silently breathed a prayer of thankfulness to the Beneficent Father, the scene faded from my view. As it did, the females whom I have mentioned, accompanied by my wife, mother, and sister, approached me, told me they would bear me to my home on earth, and watch over my slumbers of the night. Peaceful and happy were those slumbers, and full of hope was the morning that dawned."

CHAPTER VIII.

TRANCE AND ECSTASY.

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth): such a one caught up to the third heaven. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 *Cor.* vii. 2, 4.

THE state of trance differs from that in which visions are ordinarily perceived, in that the faculties of the mind are in a more profound and complete state of subjection to spiritual influences, so that the spiritual faculties only are exercised, and generally indications of organic life alone are present; while in ecstasy, though the mental faculties are usually exercised, they become subservient to the spiritual, the latter asserting their supremacy, and in an extraordinary degree controlling the mind of the subject.

In visions, impressions of the spiritual world, or of spiritual things, are obtained; but, judging from Paul's brief description of his experience, I have no hesitation in saying that he was in a trance, and like others, when in that state, he heard and saw unspeakable things. Of another spiritual experience he says:

"And while I prayed in the temple I was in a trance."—*Acts* xxii. 17.

but as he here simply saw and conversed with a spirit—probably that of Jesus—the term as now understood is here misapplied. He was probably in a clairvoyant and clairaudient state, as Charles H. Foster is much of the time, and as Paul himself was at another time, when on his journey to Damascus.

Peter, as narrated in the 10th chapter of Acts, verse 10, "became very hungry, and would have eaten; but while they made ready he fell into a trance, and saw heaven opened;" but judging from what he saw it is more probable that he perceived clairvoyantly, or that he had a vision, as it does not appear that he entered deeply into rapport with spiritual objects and scenes, an allegorical representation of beasts and fowls only being psychologically impressed upon his mind by spirit power, and in the 17th verse he himself calls it a vision.

So Balaam says of himself in Num. xxiv. 16:

"Which saw the vision of the Almighty, falling into a trance, *but having his eyes open.*"

This was not properly a trance, but Balaam was here under partial control by some spirit, who impressed him to speak.

Of the spiritual realities sometimes revealed to view in the trance state, it may be truly said by most persons,

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it."
—Ps. cxxxix. 6.

The question, whether in trance the spirit ever temporarily leaves the body, is one to which I had devoted considerable attention when I published the first edition of this work, and at that time I entertained doubts of its possibility, and stated my reasons for doubting its occurrence, but further investigation has convinced me that in some instances in trance the spirit does for a brief period leave its mortal tenement.

Dr. Kerner says of the Seeress of Prevorst: "Mrs. Hauße related to me that some time ago she had seen herself sitting on a stool, and clothed in white, whilst she was lying in bed. She looked at the object and tried to cry out, but could not; at length when she did so it vanished. She said on this occasion that her soul left her body and clothed itself in an airy form, whilst her spirit remained with it. On the 28th of May, 1827, at midnight, when I was with her, she again saw herself, as she afterwards related, sitting on a stool, clothed in a white dress which she had, but was not then wearing. She tried to cry out, but could neither speak nor move, nor could see any object but that one on which her eyes were fixed. . . . The image rose and ran towards her, and just as it reached her a sort of electric shock passed over her, which I saw; she then uttered a scream and related to me what she had seen. She saw herself on other occasions, and once when I remarked it, and stepped between her and the image, she told me afterwards that my doing so had caused her a very uncomfortable sensation, as she seemed to be cut off from her soul."

This well-authenticated incident, and many others in some respects similar, support the belief that sometimes in the trance state the spirit actually is absent from the body.

Somewhat similar to this case was that of a man who fell from the scaffolding of a building, and to whom Dr. Cleaveland, of Providence, was called. He said to the doctor, as stated by Professor Wm. Denton: "As I struck the ground I suddenly bounded up, seeming to have a new body, and to be standing among the spectators looking at

my old one. I saw them trying to bring it too. I made several fruitless efforts to re-enter my body, and finally succeeded."

Professor Denton in his work, *Is Spiritualism True?* also states that Mr. Moore, an officer in the Charlestown Navy-yard, informed him "that when fifteen years of age he fell in climbing a lamp-post, and his head struck the curbstone of the street with such violence as to fracture his skull; he instantly found himself out of his body, and looking down upon it, but in a few minutes, with a struggle, was able to return to ordinary consciousness."

The same writer also quotes from the statement of Lydia Maria Child, relating to her deceased friend, Henrietta Sargent. "One morning she spoke of not feeling as well as usual, but it was regarded by herself and others as merely a slight deviation from her customary good health. But in the course of the day she suddenly fainted away. As the usual restoratives produced no effect, the family physician was summoned. No better success attended his efforts. The breath appeared to be entirely suspended, and the limbs remained rigid and cold. Her daughters feared she must be dead, and the doctor began to be doubtful whether animation would ever be restored. How long she continued in this state I do not remember; but while they were watching her with ever-deepening anxiety, she gasped feebly, and after a while opened her eyes. When she had completely recovered, she told her daughters she had been standing by them all the time looking upon her lifeless body, and seeing all they did to resuscitate it, and she astonished them by repeating the minutest details of all that had been said or done by them and the doctor during her prolonged state of utter insensibility."

Cases like these would seem to establish the fact that the spirit sometimes does leave the body, and return to reanimate it; but in other cases, somewhat similar, possibly the spirit in its bewildered state may be the subject of a psychological illusion, or, as in all such cases, the vitality of the body is reduced to its lowest ebb, the magnetic attraction of the spirit to the body is correspondingly enfeebled, and the spirit is enabled to exercise greater freedom in the exercise of its faculties than it ordinarily does, and under these circumstances it is able to survey its earthly tabernacle with clairvoyant eyes from different points of view, exteriorly as well as interiorly. In the case of Mrs. Hauße, she may have perceived another spirit partially materialized from her own personal elements, and, as is sometimes the case, the spirit strongly resembled herself. It is now a well-established fact that spirits, sometimes with the assistance of other spirits, can and do appear to mortal eyes with form, features, and clothing different from

their own, and if this be admitted there should be no difficulty in believing that they can assume the appearance of their mortal friends, or of others, and, having this power, that they sometimes for certain purposes do thus appear I have no doubt. To a mortal thus perceiving a spirit, the conclusion would be natural and irresistible that it was a double of the person whom it personated, or if at a distance, that it was the identical spirit of the person represented. I am disposed to believe that many cases of spirit-doubles may be satisfactorily explained by reference to these facts. It is probable that a *double* is only possible of a person possessing strong medial power.

From what I have been able to learn I am compelled to believe that the state of trance is, in the majority of instances, if not always, induced by disembodied spirits. The object most commonly appears to be the development of the medial powers of the subject, but sometimes it seems to be to change the mental and psychological conditions or tendencies of the person and render him more susceptible to their influence, so that they may be able to impress him with higher and nobler thoughts and aims. I am also informed and believe, that in cases of trance, where the subjects have supposed that their spirits have left their bodies, and visited the spheres, their minds have been psychologically impressed with views representing spiritual scenes and objects, and many times these impressions are so apparently real and truthful that the reality itself barely exceeds these representations of it; but these are all subjective impressions, not actual experiences.

That exaltation of the faculties which characterizes the state of ecstasy, has been observed in many of those religious reformers and fanatics who have left their impress on the history of the race. Among the Waldenses this condition was not an uncommon one, and appears to have sometimes affected bodies of men, endowing them with superhuman energy and strength. "On one occasion," as Mr. Howitt says, "only seventeen men, of whom only six were armed with slings, drove before them enemies fifty times more numerous. They defended the little hamlet of Rora, consisting of but fifty houses, for some time against the combined attack of 10,000 men, and when no longer able to resist this overwhelming force made good their retreat. . . . Frequently they succeeded in sallying from the rocks and caverns, in which their enemies were endeavoring to suffocate them with smoke of burning wet straw or brushwood, or to burn them alive in their retreats, and chased them down headlong into the plains, till the French and Savoyard troops thought they must be aided by God." And of the persecuted inhabitants of the Ce-

vennes the same author remarks : " The highest calculation gives only 3,000 Cevennois in arms at once. Some authors declare that there were never more than 2,000 ; whilst the king's troops, disciplined in the great wars of the time, and the militia, amounted to 60,000 men commanded by the best generals of France. . . . When the wretched people were driven to desperation ; when the blood-hounds of despotism and the hell-hounds of antichrist surrounded them with fire and artillery, with overwhelming thousands, and with daily and insatiate carnage, then they cried mightily to God, and God came visibly to their rescue. They were seized with an extraordinary power and passion of inspiration. They were shaken and agitated by it as clairvoyants are moved, and are as it were transfigured. Then they broke forth in prophesyings, in declarations of trust in God, in exhortation to prayer and newness of life. They foretold all that was necessary for their safety and success. It was immediately revealed to some one of them where the enemy was marching against them, and in what numbers, and thus they were always ready to surprise and route them. Every action was regulated by their oracles, which never failed. Whether they should fight or flee, should hide or advance, was clearly told them. If a traitor came among them he was at once pointed out ; if their enemies were planning means for their destruction, they saw them as if present and heard their discourse. Men, women, and children spoke under inspiration, not in the ordinary *patois* but in the purest French. Children of only twelve months, and less, who had never before used speech, spoke to the amazement of hundreds present."—*Hist. of the Supernatural*, vol. ii. pp. 52, 53, 353, 354.

It was while in this exalted condition of the spiritual and mental faculties that the *Convulsionnaires* of St. Medard were able to endure fearful blows upon the chest and stomach—blows which, if delivered upon persons in the ordinary state, would inevitably have resulted in immediate death—pressure under planks, upon which as many persons would stand as could obtain a foothold, and Montgeron saw a girl thus pressed with a weight sufficient to crush an ox.

Among the early Methodists and the Irvingites the ecstatic state was often attained, as it was, and even now is, among the Shakers. There is no doubt that Mahomet was an ecstatic, and Joan of Arc, George Fox, with many of his friends, Jacob Bohme, Stilling, and the "Seeress of Prevorst" were ecstasies, and ecstasy was quite common among the early Moravian brethren.

That this state, or another strikingly like this, can be induced by the use of narcotics, and especially by the use of *hasheesh*, in certain

organisms, is abundantly proved. De Quincey, in his *Confessions*, furnishes such proof as to the effects of opium, and Fitz Hugh Ludlow in *The Hasheesh Eater*, proves the same as to hasheesh. The latter writer, in illustration of the exalted sensibility of his faculties, and his ability when under the influence of this drug to distinguish between the sounds of two musical instruments when playing the same part, says on page 162 of the above work :

"A most singular phenomenon occurred while I was intently listening to the orchestra at the theatre. Singular, because it seems one of the most striking illustrations I have ever known of the preternatural activity of sense in the hasheesh state, and in an analytic direction.

"Seated side by side in the middle of the orchestra, played two violinists. That they were playing the same part was evident from their perfect uniformity in bowing ; their bows through the whole piece rose and fell simultaneously, keeping exactly parallel. A chorus of wind and stringed instruments pealed on both sides of them, and the symphony was as perfect as possible ; yet amid all that harmonious blending I was able to detect which note came from one violin, and which from the other, as distinctly as if the violinists had been playing at the distance of a hundred feet apart, and with no other instruments discoursing near them."

And alluding to the preponderance of the spiritual over the physical nature, while under the influence of hasheesh, on page 165, he remarks :

"At the moment of the most rapturous exultation, the soul hears the outcry of the physical nature pouring up to its height of vision out of the walls of flesh, and the burden of that cry is, ' I am in pain ! I am finite, though thou art infinite ! ' The cords which bind the two mysterious portions of our duality together have been stretched to their ultimate tensility, and the body, for the sake of its own existence, calls the soul back into the husk which it cannot carry with it. Oftentimes in the presence of the most ravishing views have I felt these cords pulling me downward with as distinct a sensation as if they were real sinews, and compelled to ask the question : ' Is this happiness or torture ? ' Soul and body have returned opposite verdicts."

Recurring to the subject of trance, I will here copy an extremely interesting account of a trance, the subject of it being the Rev. William Tennent, of New Brunswick, N. J. The occurrence took place about the middle of the last century, and the account of it was published in the *Christian Library*. All the conditions and characteristics of the trance state are here exemplified, and in addition to

these is the remarkable loss and restoration of memory. The narrator says :

"After a regular course of study in theology Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the Gospel ministry. His intense application affected his health and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin, on the state of his soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain, and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night or day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it by some emollient ointment, put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone said : 'It is shameful to be feeding a lifeless corpse,' and insisted with earnestness that the funeral should immediately proceed.

"At this critical and important moment the body, to the great alarm and astonishment of all present, opened its eyes and gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many, who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent continued in so weak and low a state for six weeks that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon his sister, who had stayed from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied: 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found upon examination to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language, under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos he suddenly started, clapped his hand to his head as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event at the time made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

"The writer of these memoirs was greatly interested by these uncommon events, and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time, but being importunately urged to do it at length consented, and proceeded with a solemnity not to be described.

"I was conversing with my brother, said he, on the state of my soul, and the fears I had entertained for my future welfare. I found myself in an instant in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, well, blessed be God, I am safe at last notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship, but I did not see any bodily shape, or representation, in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng, on which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly.' He added: 'Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world, and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity, and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it could command my serious attention.'

"It is not surprising that after so affecting an account strong solicitude should have been felt for further information as to the words, or at least the subjects, of praise and adoration which Mr.

Tennent had heard. But when he was requested to communicate these he gave a decided negative, adding: 'You will know them, with many other particulars, hereafter, as you will find the whole among my papers,' alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.

"The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He accordingly wrote to every person he could think of, likely to have conversed with Mr. Tennent on the subject. He received several answers, but the following letter, from the worthy successor of Mr. Tennent in the pastoral charge of his church, will answer the author's purpose.

"MONMOUTH, N. J., *December 10, 1805.*

"DEAR SIR :—Agreeable to your request I now send you in writing the remarkable account which I sometime since gave you verbally respecting your good friend, my worthy predecessor, the late Rev William Tennent of this place.

"In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God (while travelling together from Monmouth to Princeton), I mentioned to Mr. Tennent that I should be highly gratified in hearing from his own mouth an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence he proceeded, saying that he had been sick with a fever, that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed, and the people collected, but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother Gilbert became impatient with the young gentleman, and said to him, "What! a man not dead who is cold and stiff as a stake!" The importunate young friend, however, prevailed. Another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more, and when that was gone he pleaded for half an hour, and then for a quarter of an hour, when

just at the close of this period on which hung his last hope, Mr. Tennent opened his eyes. They then pried into his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him: "Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state." He replied in the following words: "As to dying, I found my fever increase, and I became weaker and weaker, until all at once I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable." Here he paused as though unable to find words to express his views, let his bridle fall, and lifting up his hands proceeded: "I can say as St. Paul did: I heard and saw things all unutterable. I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said: 'You must go back.' These words went through me. Nothing could have shocked me more. I cried out: 'Lord, must I go back?' With this shock I opened my eyes in this world. When I saw I was in the world, I fainted; then came to, and fainted for several times as one probably would naturally have done in so weak a situation."

"Mr. Tennent further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write nor read his own name; that he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*; but that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. "And," said he, "for three years the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it."

"The pious and candid reader is left to his own reflections on this

very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask whether it be contrary to revealed truth, or to reason, to believe that in every age of the world instances like that which is here recorded have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns."

I have an intimate friend, a candid and reliable man, who was in the trance state for thirty hours, and who in the most serious manner has often declared to me that he saw wonderful things which he shall never reveal, for the reason that just before his return to consciousness in this life, a voice solemnly warned him against ever making known what he had seen and heard. This gentleman unhesitatingly confides to me the knowledge of his private affairs and sentiments, but upon this subject he never dwells in conversation, and generally avoids it altogether.

"Oh, unto few the power is given
To pass beyond the bounds of time,
And lift the radiant vail of heaven,
To view her mysteries sublime.
Yet Thou, in whose majestic light
The source of knowledge lies concealed,
Prepare us to receive aright
The truth that yet shall be revealed."

CHAPTER IX.

HOLY GHOST.

"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning."—*Acts xi. 15.*

IT is not surprising that with the remarkable manifestation of spiritual power that characterized the apostolic period, the great ignorance then prevailing as to the nature of this power should betray itself in the writings recording or treating of the events then current, in which spiritual agencies were actively present.

In this want of knowledge we find the explanation of the indiscriminate use of the different terms, by which they designated the agencies engaged in producing spiritual manifestations, often of precisely similar character, even as their fathers had done before them. The phrases *Holy Ghost*, *Holy Spirit*, *Spirit of God*, *The Spirit*, etc., appear to have been used without consideration as to the peculiar fitness of one appellation above another in accounting for the spiritual agency in each case, and it is impossible to detect any distinctive meanings in the terms used, and it is quite evident that the writers themselves employed these terms without any such understanding.

This want of knowledge by the primitive Christians of the modes of operation of spiritual power, and of the agencies concerned, and the disposition to magnify the manifestations of this power by human spirits or angels into the direct intervention of God himself, also characterized their successors in the Church, so that we find even where the New Testament writers have attributed certain influences or manifestations to the proper agency, namely, that of spirits, the Church subsequently perverted the meaning by assuming that the agency was no other than God or the Holy Ghost, or Spirit, so that at the present time it is the generally received opinion in the Christian Church that all manifestations of spirit-power recorded in the Bible, that were not diabolical, were produced directly by divine agency or by divine command; and the various ways in which human spirits furnish evidence of their active and potent intervention in the affairs of men are virtually ignored. When the Bible, as a whole, clearly sets forth to an unprejudiced mind the agency and power of

spirits, both good and evil, in influencing and controlling the speech and actions of men, it seems to be highly inconsistent for the Church to attribute every spiritual influence, where the agency is not definitely stated in the New Testament, to the Holy Spirit, or the Holy Ghost, assuming the latter to be what the Church declares it to be. This error has always been pernicious, and with the fathers of the Church it led to the adoption of diverse opinions, some of which became incorporated in the established creeds, and are authoritatively taught and still adhered to by Christians. Therefore, it is not strange that the Church should find it impossible to solve what to it has ever been, and is now, an impenetrable mystery.

In the passage quoted at the head of this chapter,

"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning."

I can perceive only an exaltation of the spiritual and mental faculties, such as often occurs as an effect of powerful preaching, or even of eloquent appeals to the sentiment of patriotism. Neither can I perceive that by the terms Holy Ghost and Holy Spirit, as used by these writers, that it was generally intended to express personality. They were convertible terms, and were often used to express spiritual influence, and what would seem to render this view conclusive is, that the doctrine of the Trinity was unknown in the Church until the second or third century. Until that time all Christians were of one mind with the scribe, when he said :

"For there is one God, and there is none other but He."—*Mark* xii. 32.

The Holy Ghost is often spoken of or promised as a gift, as in *John* vii. 39 :

"For the Holy Ghost was not yet given."

Or as in *John* xiv. 26 :

"The Holy Ghost, whom the Father will send in my name ;"

and as in *Rom.* v. 5, and in *1 Peter* i. 2.

If the Holy Ghost were equal with the Father, it would not be proper to say that the Father would send it, and even in writing this last word *it*, the impropriety of speaking of the Holy Ghost as a personality is immediately apparent to my mind, as it is to the minds of all theological writers and speakers, none of whom thus designate the Holy Ghost ; while the impropriety of applying the term *it* to either the Father or Son is equally obvious. Neither would it be proper to say that God is given unto us, as a gift necessitates a giver superior to the gift, the former having an absolute right to dispose of the latter. These passages can only be explained by suppos-

ing that God bestowed something, and this can be neither Himself, nor any other being on an equality with Him.

Jesus invariably speaks of the Father having sent him, and of His working through him, but nowhere is this said of the Holy Ghost. If the latter were one with the Father, would not Jesus, at least on some occasion, have recognized the equality, and ascribed equal credit to it for the power and authority he exercised. See John v. 26, 27, 30, 36, 37, 43, and chap. vi. 27, 38, 44, 57.

Then again it is said :

"But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—*Mark* xiii. 32.

Of that hour knoweth neither the Son nor the angels, only the Father. If the Holy Ghost were a Being equal with the Father, is it possible for him to have been, as such, thus systematically ignored nearly everywhere throughout the New Testament, and only to be brought into view where it is necessary to account for certain influences and effects.

The fact is, the Holy Ghost, as before remarked, is not *generally* regarded as a personality, but only as an influence from the Father, and practically it is so treated by the New Testament writers and by theologians. It is generally only a name for that spiritual influence from God which finds access to every human soul, either directly or through the agency of human spirits. John, in chap. i. 33, says :

"Upon whom thou shalt see the *Spirit* descending, and remaining on him, the same is he which baptizeth with the *Holy Ghost* ;"

and in chap. iii. 5, he again says :

"Except a man be born of water, and of the *Spirit*, he cannot enter into the kingdom of God."

That the terms Spirit and Holy Ghost, in the first of these passages, represent precisely the same power or influence, is evident from the second passage, in which the same writer declares that a man in order to enter the kingdom of God must be born of water and of the Spirit ; in other words, must be baptized with the Holy Spirit, or Ghost, or must be the recipient of spiritual influence.

The *Holy Ghost*, which Luke says descended in bodily shape like a dove upon Jesus, Matthew terms *the Spirit of God* ; while Mark and John term it simply *the Spirit*, and John, who bore record that he saw this, in the succeeding verse (chap. i. 33, just quoted) implies that the Holy Ghost and Spirit are one.

And from Mark's declaration, that

"immediately (thereafter) *the Spirit* driveth him into the wilderness,"

it is fairly to be inferred that it was either spiritual influence or a

human spirit which was the active agency on these different occasions.

The identity of meaning of the words *Ghost* and *Spirit* is further illustrated in Acts v., where, in the third verse, Ananias is asked why Satan had filled his heart to lie to the Holy "*Ghost*," and in the fifth verse it is said he fell down and gave up the "*ghost*." In both these instances the word *ghost* is synonymous with *spirit*. He sinned against the Holy *Spirit*, or *Ghost*, and gave up his own *spirit* or the *ghost*. And as if to place the identity of meaning of the two terms beyond dispute, in the ninth verse, Peter, addressing the wife of Ananias, puts the same question in these words:

"How is it that ye have agreed together to tempt the *Spirit of the Lord*?"

In the former question to Ananias the lie is to the "*Holy Ghost*," whereas here it is to the "*Spirit of the Lord*." Nothing can be more evident than that Peter regarded the Holy Ghost and the Spirit of the Lord as one.

Thus we resolve the "*Holy Ghost*" into the "*Holy Spirit*," and though it is possible that in some rare instances by the latter phrase it was intended to signify God, yet much oftener it was applied to holy, just, and true spirits, or angels, and still more commonly used to express any and all spiritual influence, whether emanating directly from God or exercised and directed by human spirits, and we should not be led astray from this view by erroneously investing with the most sacred and restricted character the term *holy*, so constantly made use of in both the Old and New Testaments, and there applied to every thing which could be supposed to bear any proper and approved relation to sacred and divine things, as then understood. Thus there were *things* that were holy, as in Matt. vii. 6. *Holy angels*, as in Matt. xxv. 31. *Holy prophets*, Luke i. 70. *Holy covenant*, Luke i. 72. *Every male holy*, Luke ii. 23. *Holy ground*, Acts vii. 33. *Commandment holy*, Rom. vii. 12. *Fruit and root holy*, Rom. xi. 16. *Bodies holy*, Rom. xii. 1. *Holy kiss*, 1 Cor. xvi. 20. *Children are holy*, 1 Cor. vii. 14. *Unmarried women holy*, 1 Cor. vii. 34. *Holy brethren*, 1 Thes. v. 27. *Holy hands*, 1 Tim. ii. 8. *Holy mount*, 2 Pet. i. 18. *Holy Jerusalem*, Rev. xxi. 10. *Holy day*, Col. ii. 16. And in the Old Testament innumerable things were holy, among others, cakes of flour, as in Lev. xxiv. 9.

In John xiv. 16 to 19, Jesus says:

"And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever, even the *spirit of truth*, whom the world cannot receive because it seeth *him* not, neither knoweth him, but ye know him, for he

dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you."

Jesus here says, he will pray the Father to send them "another Comforter," "even the spirit of truth," otherwise a truthful spirit, one whom they might safely trust, and who would counsel and direct them after he had passed to the other side. Here the Comforter is a personality. In the 26th verse the Comforter is represented as one with the Holy Ghost. The words are :

"But the Comforter, which is the Holy Ghost, whom the Father *will send in my name.*"

This again seems to imply that the Father would send an agent, or ministering spirit, at the request of Jesus, to convey his will, and to represent him, and this view is sustained in chap. xvi. 13, where, in again speaking of the "spirit of truth," or the Comforter, he says :

"For He shall not speak of Himself, *but whatsoever he shall hear, that shall he speak ;*"

and in the next, the 14th verse, he continues :

"For he shall receive of *mine*, and shall show it unto you."

In other words, the Comforter, or spirit of truth, shall only speak of what he hears, and what he receives from Jesus he shall show unto them, clearly making of the Comforter an agent of Jesus, to communicate his words and will to his disciples.

Jesus promised his disciples to also be with, and comfort and guide them as a spirit when he had passed away, and to fill the office in relation to them which the Holy Ghost, or Spirit—by which I believe he here meant one of the advanced spiritual intelligences, of whose presence, guidance, and protection he had always been cognizant—had filled in relation to both him and them.

Jesus, according to John viii. 39, declared that the Holy Ghost was not yet given, and he did not confer the Holy Ghost upon his disciples when he commissioned them, nor at any other time while on earth ; it was only after his resurrection that it was conferred by him, and then it was his own spiritual influence, perhaps united with that of certain other glorified spirits which he cast over them, as I have known spirits scores of times to shed their influence upon myself and others, so that it has been sensibly felt. Thus it would appear that at one time by the term Holy Ghost it was intended to express a spiritual influence, while at another the idea of personality was expressed, and this personality was not that of God, or of a being equal with him, but of a spiritual intelligence subordinate in every respect, and who was employed as His minister to convey His will and execute his commands.

We are no where commanded to pray to the Holy Ghost, but always to the Father, and we are invariably taught to look to Him alone for forgiveness, and as being the Source of all blessings. It is, "God be merciful to me a sinner," not the Holy Ghost. "There is none good but One; that is God." Jesus prayed to the Father for the cup to pass from him, and it was in his Father's house that there were many mansions, and he declares that

"This is life eternal, that they might know Thee, the *only* true God, and Jesus Christ, whom Thou hast sent."—*John* xvii. 3.

Jesus is represented as sitting at the right hand of His Father, but no mention is anywhere made of the Holy Ghost in this connection. As a personality, like the Father and Son, it is here unrecognized, nor is it anywhere intimated that the Holy Ghost shall in heaven be visible to the saints; while, on the other hand, it is declared that they shall eternally exist in the presence of God and the Lamb.

In Acts ii. 4 it is said:

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the *spirit* gave them utterance."

Are we not here justified in assuming that speaking with tongues was the principal, if not sole evidence, upon which the writer relied in determining that they were filled with the Holy Ghost. They spoke, "As the *spirit* gave them utterance." As to this *spirit*, I do not perceive that the writer had any intention to represent it otherwise than that of a human being, for such it undoubtedly was, and if speaking with tongues is of itself sufficient evidence, then the Holy Ghost beyond question also at various times fell on the daughter of the late Judge Edmonds, for we have his testimony, well supported by others—and his alone should be sufficient—that while under spirit control she spoke at least half a dozen languages, not one of which she possessed any acquired knowledge of. I have also witnessed similar manifestations. Therefore we must set down this claim for the specific operation of the Holy Ghost, as generally understood, as untenable.

In Acts xix. 6, it is said:

"And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied."

Whereas in the former passage it is said they spoke as the *spirit* gave them utterance, they now spake as the *Holy Ghost* dictated. All this tends to show that the actuating cause in these different manifestations was one and the same, at one time called the *Spirit*, and at another *Holy Ghost*.

There is another point to consider here. It was after Paul had laid his hands upon them that "the Holy Ghost came on them, and they spake with tongues, and prophesied." Paul being an accom-

plished medium, through this process imparted to them of his personal magnetism, and rendered them accessible to spiritual influence—we should say to the influence of disembodied spirits—and it is not at all surprising that some of them should be controlled to speak with tongues, and prophesy—this latter term, as before said, generally signifying when used by these writers, all utterances of spirits without reference to the prediction of future events. It may also fairly be presumed, as minutiae were seldom regarded in these narrations, that a certain form was complied with in laying on of hands, such as forming a circle by uniting hands, while either standing or sitting. This would enable the spirits present to more readily direct the power, and concentrate it upon particular persons in the circle who were strongly mediumistic, and they would by this means be developed to speak *with tongues*; otherwise in a manner different from usual, and probably altogether above, their own unaided powers.

The disposition to unwarrantably attach to the word “spirit” its highest signification—that of God—is shown by the sense in which this term, as used in Eph. iv. 4, is generally understood.

“There is one body and one spirit.” The orthodox interpretation of this is, that it means the spirit of God, whereas, if we consider that Paul, the writer, elsewhere declared that “we have a natural body, and we have a spiritual body,” it will be far more reasonable to conclude that here also he referred to the spiritual part of man, for he uses the term in connection with the word “body.”

“And hereby we know that he abideth in us, by the *spirit* which he hath given us.”

“Beloved, believe not *every spirit*, but try the spirits whether they are of God.”
—1 John iii. 24, and iv. 1.

We here find the term “spirit,” in the first verse, used as we find it employed in other places, where it is claimed to mean especially God’s Spirit; but this is evidently not the sense in which it is here used, for in the succeeding verse, in continuation of the same subject, we are told not to believe every spirit, but to try *them*, “whether *they* are of God.” I would here caution the reader in judging of this subject, not to be led from the true meaning through the placing of a capital S at the beginning of the word *spirit*, as is so generally done in the Bible, but to read the word as spelled with a small s, and he will, in many cases, be surprised to find how much light is thrown upon its meaning by this simple and sensible typographical change.

“For what man knoweth the things of a man, save the spirit of man, which is in him; even so the things of God knoweth no man, but the *Spirit of God*.”
—1 Cor. ii. 11.

Are we sure that the phrase "Spirit of God" here means God, the Spirit. Suppose we change a portion of the sentence and cause it to read thus: "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the spirit *which is* of God." This certainly makes good sense of it, and is not only entirely reasonable, but should of necessity be true, as none but glorified spirits can in any considerable degree comprehend spiritual things.

"And Ananias went his way and entered into the house, and putting his hands on him, said: Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."—*Acts ix. 17.*

It would here appear that the same power that Ananias used to restore Paul's sight was also used to confer the Holy Ghost, and as we know that the healing power was magnetism, probably increased and directed by the spirit of Jesus, and quite misunderstood by Ananias and Paul, we can easily understand how they attributed the effects to the agency of the Holy Ghost, as Paul afterwards did in another instance as just related. The laying on of the hands of a strong physical or healing medium works a change in the magnetic relations or currents of many persons, which, as before stated, renders them accessible to spiritual influence, and a single application of the hands of a powerful medium has instantly developed the latent mediumistic powers in persons who have never suspected their existence, and they have thus at once come under spirit control. This result not being understood by the apostles and their followers, it was attributed to the special and direct action of the "Holy Ghost, or Holy Spirit."

"Then laid they their hands on them, and they received the Holy Ghost."—*Acts viii. 17.*

Hon. John Hay, of Texas, is a medium possessing extraordinary power in developing the mediumistic qualities of others. He effects this chiefly by laying on of hands, and had he lived in the times of the apostles he would have been distinguished as having the power to confer the Holy Ghost. In imparting of his own magnetic power to others he renders them suitable instruments for spirits to act upon.

The promise of Jesus, as stated in the 8th verse of 1st chapter of Acts, was:

"But ye shall receive power after that the Holy Ghost is come upon you."

The Holy Ghost, in fulfilment of this promise, came upon the

apostles on the day of Pentecost, as narrated in the 2d chapter of Acts, verses 1 to 4, when,

"they were all with one accord in one place ;"

otherwise were harmonious.

"And there came a sound from heaven as of a rushing mighty wind ;"

the air being agitated, as it often is in circles for spirit manifestation at present. And,

"cloven tongues like as of fire sat upon each of them."

This is a description of spirit lights.

"And they were all *filled with the Holy Ghost*, and began to speak with other tongues, as the *spirit* gave them utterance."

There was little or nothing here different from the conditions, circumstances, and phenomena of many modern spiritual circles, and to any person accustomed to these it must be evident that the spiritual influence so often manifested in them was here attributed to the descent of the Holy Ghost, as at another time similar manifestations of spirit power would be characterized as emanating directly from the "Holy Spirit," or the "Spirit of God."

That these phrases were convertible, is further evident from 1 Cor. iii. 16 :

"Know ye not that ye are the temple of God, and that the *spirit of God* dwelleth in you,"

compared with 1 Cor. vi. 19, which reads as follows :

"Know ye not that your body is the temple of the *Holy Ghost*, which is in you."

The phrases "Spirit of God," "Holy Ghost," "Holy Spirit," "Spirit of the Lord," were indiscriminately used to represent the higher spiritual influences and the agency of spirits.

Jesus, as related by Matthew in chap. x. 20, says to his disciples :

"For it is not ye that speak, but the *Spirit of your Father* which speaketh in you."

While Mark represents Jesus as saying on this occasion :

"For it is not ye that speak, but the *Holy Ghost*."

Here the Spirit of God and the Holy Ghost are identical.

"There came down from Judea a certain prophet (medium) named Agabus, and when he was come unto us he took Paul's girdle and bound his own hands and feet, and said : *Thus saith the Holy Ghost*, so shall the Jews at Jerusalem bind the man that owneth this girdle."—Acts xxi. 10, 11.

Daily in our midst warnings of impending danger are given by spirits. What the prophet here ascribes to the Holy Ghost, we should ascribe to some friendly spirit, who had seen into the future to the extent here indicated, and it must be evident to every reflecting mind that the prophet could not possibly have known whether the

impression was made by the Holy Ghost or by a human disembodied spirit. That it was a spirit, is quite certain, because spirits have done such things in innumerable instances, and are now doing them daily, and that it was not the Holy Ghost, according to the churchal definition, is also nearly certain, for the reason that we have never had any knowledge that such an incomprehensible agency exists, and we cannot conceive how it can exist, while we do know that there are spirits, and that every man is influenced and impressed by them. It is, therefore, more reasonable to assume, that a spirit impressed the prophet, whom the latter mistook for the unexplainable, incomprehensible, and apparently unnecessary being or myth known as the Holy Ghost.

Of a similar tenor was the warning or rather prohibition, against Paul and Timothy going to Asia, as narrated in the 6th verse, 16th chapter of Acts :

"And were forbidden *of the Holy Ghost* to preach the word in Asia."

Neither here nor elsewhere is there any information given by which we can know in what manner they discriminated between an impression or direction derived from the Holy Ghost, and one from a spirit or angel, nor is there the least reason for believing that any means of discriminating was known. All the evidence as to the nature of these impressions is opposed to the received opinion. These remarks also apply to the following passage :

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2.

Having their attention engaged with spiritual things, and *having fasted*, they were in the best possible condition for the exercise of their spiritual faculties, for being impressed by spirits, and for hearing spirit voices, if at all clairaudient, and there is no indication here that they had any reason for attributing the impression or direction to any but the ordinary spiritual agencies, which so far as modern, and well-established ancient experience and testimony apply, constitute the only sources of these manifestations.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."—Acts xv. 28.

The same question arises here : By what authority did the apostles determine that it was the will of the Holy Ghost ? And in the following passage we again have an instance of two of these terms being used to designate the one agency.

"Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden *of the Holy Ghost* to preach the word in Asia ; after they were come to Mysia, they assayed to go into Bithynia : but the spirit suffered them not."—Acts xvi. 6, 7.

And also here :

"And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness."—*Luke iv. 1.*

Here the *Holy Ghost* and the *spirit* were clearly the same, for being full of the Holy Ghost he must have been absolutely under its control, and been guided by it into the wilderness.

It is strange that with all the revelations made to the prophets, as recorded in the Old Testament, not the least intimation was ever given of the existence of the third person in the Trinity in any divine or spiritual command or communication. When they became subject to spiritual influence, it was always attributed to "God," "The Lord," "The spirit of the Lord," "The Holy Spirit," etc., never to the Holy Ghost, nor did the recipients for a moment suspect the source from whence it was derived to be otherwise than God Himself, or perhaps some angel or spirit directly commissioned by Him. Were they right? If so, then the Holy Ghost, which has been made so prominent an object in the modern Christian system of theology, had not been revealed, and it is presumed must have remained indifferent to, or inactive in, the affairs of men during all the previous ages of man's existence.

On the other hand, if it be contended that the Holy Ghost did really descend upon them, and that they mistook the nature of the influence, it must be acknowledged that the apostles may have been equally mistaken in their conceptions of the character of the influence that came upon them, and that which they conceived to be the influence of the third person in the Trinity really may have been from God the Father direct, or mediately through some angel or spirit. If the prophets, who ascribed nearly all spiritual influence directly to God, were mistaken, why should we believe that those who ascribed so much to the Holy Ghost were less mistaken; the evidence in either case being to them wholly lacking.

When Moses laid his hands upon Joshua, the latter, instead of receiving the Holy Ghost, became full of the spirit of wisdom.

"And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him."—*Deut. xxxiv. 9.*

It is nowhere claimed in the Pentateuch that Moses had power to confer the Holy Ghost. It is true that the New Testament writers, in referring to the influence which came upon the Jewish prophets, sometimes attributed it to the Holy Ghost, as in the following :

"This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake concerning Judas."—*Acts i. 16.*

Also here :

"Well spake the Holy Ghost, by Esaias the prophet, unto our fathers."—*Acts* xxviii. 25.

And again :

"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—*2 Peter* i. 21.

With their conceptions of the source of this influence, it is to be expected that the New Testament writers would have assigned it to the Holy Ghost ; but in doing so they are at variance with the prophets themselves, who assign it to God himself, and thus the question resolves itself into a difference of opinion between the Jewish and Christian writers, and when the latter so constantly vary in their statements as to the source of the power which was manifested in their own times, their difference of opinion with the Old Testament writers has slight claims to consideration.

"In all their affliction he was afflicted, and the angel of His presence saved them in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled and vexed his holy spirit, therefore he was turned to be their enemy."—*Isaiah* lxiii. 9, 10.

That Isaiah here uses the phrase "holy spirit" in the sense of its being a good angel, or spirit, is so evident that it requires no argument of mine to render it clearer.

The early Methodists committed the same error, in attributing the spiritual influences, that so frequently were manifested with them, to this same source, and although it was considered by the established Church highly orthodox and necessary to endorse the agency of the Holy Ghost among the primitive Christians, it was, on the other hand, thought to be blasphemous for the Methodists to claim its presence and influence with them ; and the Bishop of Bristol "charged the Methodists with a 'horrid thing, a very horrid thing,' namely, 'pretending to extraordinary revelations and gifts of the Holy Ghost.'" See Tyerman's *Life of Wesley*, vol. i. p. 246.

Swedenborg's opinions upon the subject of the Trinity were of a very positive character, and entirely opposed to the doctrine of a Trinity of *persons*. A résumé of his views upon the subject, as presented by William White, in his *Life of Emanuel Swedenborg*, is here given. This writer, on page 238, speaking for Swedenborg, says :

"The Holy Spirit, being the efflux of Jehovah through the glorified humanity, did not exist until after the incarnation. Hence it is nowhere said in the Old Testament that the prophets spoke from the Holy Ghost, but from Jehovah God. We have a beautiful and

irresistible confirmation of this truth in these words: 'For the Holy Spirit was not yet, because that Jesus was not yet glorified' (John vii. 39).

"In this chapter he also speaks of the Trinity. There is a Divine Trinity, consisting of Father, Son, and Holy Spirit, and these three are the three essentials of One God, which make a one like soul, body, and operation, in man. To conceive of a Trinity of Divine *persons* from eternity, is to think of three Gods, and no amount of word-playing and creed-making can prevent the mind from falling into Tritheism, as long as a Trinity of *persons*, and not of essentials, is spoken and thought of. A Trinity of persons was unknown in the Apostolic Church. The doctrine was first broached by the Council of Nice, and thence received into the Roman Catholic Church, and thus propagated among the Reformed Churches. The Nicene and Athanasian doctrines concerning a Trinity have together given rise to a faith which has entirely perverted the Christian Church, and hence has come that 'abomination of desolation, and that affliction, such as was not in all the world, neither shall be,' which the Lord has foretold in Daniel, the Evangelists, and the Revelation. For when the Church ceases to know its God, the central point of all faith and doctrine, all subsidiary points must necessarily become involved in darkness. And thus it is that the Athanasian Creed has given rise to so many absurd notions about God, and hence also to an innumerable brood of heresies and phantasies on every point of doctrine and life."

"And when he had said this, he *breathed on them*, and said unto them: Receive ye the Holy Ghost."—*John* xx. 22.

Jesus, then a materialized spirit, imparted the Holy Ghost to his disciples by breathing on them. The Cevenal prophets, in France, so celebrated for spiritual visitations, imparted it in like manner. "The gift of prophecy was transmitted by breathing into the mouth of the neophytes. 'Receive the Holy Spirit,' said the prophets who performed the ceremony, and immediately the newly elected began to *speak by the spirit*, and were in their turn endowed with the power of breathing upon other aspirants."

"Let us now turn to the description of the phenomena which accompanied the exercise of the prophetic gift. It is gathered from the very fountain head.

"Elie Marion expresses himself as follows: 'When the Spirit of God takes possession of me, I feel a great warmth in my heart and its vicinity, which is sometimes preceded by a shuddering of the whole body. At other times it seizes me all of a sudden, without my

experiencing any presentiment of it. When I find myself seized my eyes immediately close, and this spirit causes an agitation of my body, making me sigh heavily, and give vent to broken sobs, as though I had difficulty in breathing. I quite often experience very severe shocks, which are unaccompanied by any sensations of pain, nor do they deprive me of the power to think. I remain in this condition for a quarter of an hour, either more or less, before I utter a single word. Indeed I feel that this spirit performs in my mouth the words he wishes to make me pronounce, and which are almost always accompanied by some extraordinary agitation, or motion, or at least by great fear. There are times when the first word that I am to pronounce is already formed in my mind; but, as a general rule, I am ignorant of what is to be the termination of the word the spirit makes me commence. It sometimes happens that I think I am about to pronounce a word, or a sentence, when my voice utters only an inarticulate sound. During the whole time of these visions I always feel my spirit tend towards my God. . . . It is to God that I entirely abandon myself in my ecstasies, in the government of my tongue, my mind being then occupied in thinking of God, and in listening to the words uttered by my mouth. . . . While I speak my mind is attentive to the words of my mouth, as though they were a discourse pronounced by another, and they always leave an impression more or less vivid on my memory."

The above is from *Avertissements prophétiques d'Elie Marion*, 6, as quoted by De Gasparin.

Any person who has witnessed the different forms of spirit control will at once recognize this as a strictly correct description of the effects produced by a successful attempt on the part of a spirit to impress the mind and control the organs of speech of a medium, while the latter is in a conscious state.

That sensible, and even important results sometimes follow the process of directing the breath upon diseased or affected parts, is well known to most magnetizers, and Deleuze especially dwells upon its efficacy. On page 29 of his *Practical Instructions* he remarks:

"Place a piece of linen several times folded, or a fragment of woollen or cotton cloth, upon the suffering part, apply the mouth above it and breathe through it; it excites a lively sensation of heat, and the breath, which is charged with the magnetic fluid, introduces it into the system. It is also observed that the heat is not merely at the surface, as that of hot iron would be, but it penetrates into the interior."

And on page 166 of same work he again says :

"At the close of a very laborious accouchement the newly born child exhibits scarce any signs of life, because it has not strength to move the inspiratory muscles, which are necessary to establish the respiration. He would then perish for want of air if people did not succeed in exciting this movement by various means, such as frictions and the introduction of air into the lungs. M. Thiriat, Professor of Obstetrics, has ascertained by experience that magnetism produces the desired effect very speedily. He has employed it *by blowing upon the chest* through a linen cloth. He supposes, with some reason, that the same means would be very efficacious in recalling persons to life in cases of asphyxia." Dr. Kerner says of Mrs. Hauffe, that "on one occasion, when she was suffering from severe spasms, the maid-servant relieved her by breathing for an hour on the pit of the stomach."

Baron Reichenbach, in his *Odic Magnetic Letters*, says of Od, of which he was the first to demonstrate the existence in all substances : "In like manner there is a constant streaming out of od from your fingers, from your toes, from all parts of your body, and this is a discharging of od upon the air. One of the strongest discharges of this kind is constantly going on through the breath of all living creatures. It is known that there is a lively chemical action in the lungs, and od, according to its rule, is developed, discharges itself upon the air in the living chambers, and is there exhaled. Mrs. Cecilia Bauer, the strong, healthy, and yet highly sensitive wife of an innkeeper in Vienna, told me with some anxiety that when she awoke in the perfectly dark night she always saw her husband and child lying at her side both luminous, and from their mouths ascended at every exhalation a cloud of luminous vapor. That was the od-laden breath which nearly all sensitives see in the dark issuing from their mouths like tobacco smoke."

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye."—*Acts vii. 51.*

The Holy Ghost here spoken of I conceive to be that divine influence which freely flows into the hearts of all who live true and noble lives. "They of the synagogue," to whom these words were addressed by Stephen, were the formal observers of the letter of the law—like many to-day—always resisting new revelations and the spiritual ideas which give them force and vitality. An American statesman declared that there was a *higher law* ; for which dec-

laration he was maligned and misrepresented ; and yet a greater or more exact truth was never enunciated. Man also possesses a higher nature, governed by this higher law ; but unfortunately he is not always under its direct influence. Its voice is often hushed, and its promptings disregarded, through the gross and opposing elements which overshadow and encrust it, and only the voice of the Infinite can reach and penetrate this divinity which resides in every soul. The divine spirit is ever knocking at the door, ever seeking a union with this divine element in man ; and Jesus points out the way to remove the barrier when he says :

“ If a man love me, he will keep my words, and my Father will love him, and We (*the Holy Ghost as a personality is here again ignored*) will come unto him, and make our abode with him.”

CHAPTER X.

HERESIES AND CONTENTIONS.

"For there are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said: The Cretans are always liars, evil beasts, slow bellies. *This witness is true.* . . . They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate."—*Titus* i. 10-16.

BY some it has been charged that the adherents of Modern Spiritualism disagree among themselves upon many important points of belief, and not only this, but that some of them maintain doctrines which are opposed to generally accepted views of morality.

That there is much diversity of opinion amongst Spiritualists is not surprising, when it is considered that the fullest latitude is freely accorded to all, no man claiming, and none acknowledged to be authority for prescribing and dictating the belief of others. Spiritualism is destitute of leadership, and equally so of organization. It has neither pope, bishop, nor priest, no ostensible head, nor has authority been delegated to one or more to represent and bind believers in the faith. In these respects it stands to-day an anomaly in the religious history of the world, and I fully believe that this is ordained of heaven, and not the result of chance, and that our beautiful faith is sustained by God and the spirit-world, and will never be degraded to the level of a sect, and cumbered with forms and ceremonies, nor deformed with the swaddling-clothes of creed and dogma.

Sects, as such, have answered and are now answering their purpose in the world, and in one respect at least a highly useful one, in energizing the different religious views of mankind, and from the abrasion of ideas ensuing great truths have been, and are now being brought to light, which otherwise would have remained unrecognized, or unknown, or been interdicted; but the revelations of Spiritualism are so broad and comprehensive in character that they must of necessity overleap the narrow boundaries imposed by the sectarian spirit. It is for these reasons that, though often attempted, no organization of generally recognized authority has ever been established,

the mission of Spiritualism being on the one hand to permeate the churches with its truths, and on the other to emasculate materialism by depriving it of every vestige of excuse for its existence.

Spiritualism, as misrepresented in the lives, sentiments, and language of some people, is as humiliated as Christianity is by others, and, like the latter, it is capable of being used as a cloak for excesses which are abhorrent to just and virtuous minds, and also like Christianity it has its Judases to betray it, its Peters to deny it, and from outside its Sauls to persecute it. There is nothing so exalted or so pure that it is secure against simulation and misrepresentation. Vice affects virtue; ambition and pride ape humility; the rogue affects honesty; demagogues claim to be patriots; politicians to be statesmen; there are usurpers as well as legitimate kings; the mock sun strives to share the glories of the true; Christ had his antichrists, and even God himself is counterfeited by a host of false gods.

When we consider that it costs less to cover our sins with the cloak of religion than with the mantle of charity, we cease to wonder at the free use which has been made of this means of concealment, both in the churches and by some Spiritualists. The desire of gain prompts some to assume the garb of the devotee, and when they perceive no other avenue open to them, these rush into Spiritualism. There were many like these in the time of Jesus, and he understood them well, and to these he addressed the words:

"Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled."

These are the hangers-on of Spiritualism, those who prey upon it, and are one of the objectionable elements that must sometimes be encountered.

For men to avail themselves of the benefits flowing from the knowledge of spiritual truths, they must educate themselves in spiritual knowledge, or they must be educated by others. The first class of minds—those who can educate and improve themselves without direct teaching—are in the minority; and hence it follows that the majority, in order to gain any considerable advantage from their belief, must be taught and directed by those who are competent to teach them.

At present, as it always has been in the past, the majority of professed believers in all faiths, from lack of original mental capacity, or from deficient or defective education, are unable to comprehend the essential principles of the faith they profess. This applies to Spiritualists, as well as to believers in other systems; and hence we observe all grades of mental and moral character among Spiritualists.

Spiritualism is no more responsible for the vagaries of the fanatic, who on the housetop proclaims his absurd conceptions of Spiritualism, than the Church is for the old-fashioned camp-meeting antics of this fanatic's grandfather, from whom perhaps he has inherited his disordered mind. This man, and thousands like him, have invaded the field of modern Spiritualism with the influx of pioneers, and are displaying all the unrestrained impulses of their enthusiastic natures; but they are steadily subsiding under the psychologizing influence of stronger and better balanced minds. Minds like theirs constitute the fermenting principle in all new systems of religion, and in many reformatory movements in their early stages, and serve a wise and useful purpose; but after a system becomes established, their weak mentality invariably becomes absorbed in the mass, and they lose their noisy pre-eminence.

"The attempts," says Epes Sargent, "to make Spiritualism responsible for the heresies and vagaries of certain persons calling themselves Spiritualists, are manifestly unjust. Accusations are often brought that Spiritualism teaches free-love, pantheism, socialism, etc. As well say that the Newtonian philosophy teaches these things. Spiritualism is no more responsible for nominal Spiritualists than Christianity is for nominal Christians, among which last may be counted Free-love Anabaptists, Mormons, and the brigands of Italy."

Hudson Tuttle, the inspired author of some of the ablest works on Spiritualism, in reference to this subject, very truly says:

"Too often the ignorant accept the vague utterance received from a moving table, answering they know not by what force, or of a medium, as infallible authority, and thenceforth their lives are tinged by its influence. They gain the self-conceit of being specially ordained for missions; they ventilate their insanities from the rostrum; they crowd the press with their drivelling vagaries, they put their conceits into their lives, and become insufferable nuisances.

"Hence flows the flood of 'communications' from the 'great departed' which would disgrace a country school-boy as compositions. Their bad grammar and rude style might be referred to imperfect 'control,' but they have a singular want of common sense and ideas, and the sceptic pertinently inquires if Washington, Webster, Clay, and Parker have become drivelling idiots. If any cause be capable of bringing these worthy individuals to earth, one would think the 'communications' to which their names have been affixed were sufficient. It is not to be supposed for a moment that those worthies dictated such messages. Possibly they may communicate;

but, if they do they assuredly will stamp their individuality on their sentences, and not content themselves with the stereotyped trance rigmarole, with here and there an old platitude glittering in comparison with the surrounding verbiage."

Such minds are not in harmony with wisdom, and can no more appreciate true words and sentiments than an ear out of key with the melody of one of Beethoven's sonatas can appreciate its beauty. They are often so ignorant, conceited, and deluded, that they cannot understand that any attention their inane productions attract, only serves to show their folly in a stronger light. It was to such that Paul said :

"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—*1 Cor.* iii. 2.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—*Heb.* v. 14.

There are in most cities, and in some towns and villages in this country and Great Britain, halls hired and paid for by a few believers, where all who desire to do so can attend, no questions being asked as to the faith of any, so that any person can profess to be a Spiritualist, and no man, or association of men, is authorized to question such profession. Is it then in any way surprising that some who are fanatical, ignorant, and even depraved, should claim to be Spiritualists? But as no authority admitted such persons, and as the great majority of Spiritualists condemn their sentiments and conduct, Spiritualism should not in any way be held responsible for them, nor for the mischief they effect. To condemn Spiritualism and its teachings, because a few like these, through their ignorance and grossness, attract evil influences, and misrepresent it, is as irrational as to condemn preaching because some preachers degrade it, and some hearers pervert it.

Because a person witnesses some experiments in chemistry, or hears or reads a lecture upon that branch of science, we do not regard him as a chemist, nor hold chemistry responsible for anything he may say or do in its name. We claim for Spiritualism similar immunity from responsibility for the sayings and doings of those half-witted, deluded, or knavish persons who thrust their crude and visionary ideas upon the notice of the public, regardless of knowledge and discretion, and sometimes even of decency. It should be understood that simple belief in Spiritualism makes a man neither better nor worse, something more is required to either improve or vitiate him.

Then again many professed Spiritualists, having been educated in

the churches to denounce all who differ from them in belief, have, in embracing Spiritualism, left their Church dogmas behind, but not the illiberal habits of thought originating in their education, and they are now turning against the old fortress the instruments of warfare with which they were originally armed for its defence. They are, unconsciously to themselves, living up to the illiberal teachings instilled into their minds by sectarianism, and in their methods of viewing and treating the faith they have abandoned are to be seen the legitimate fruits of the uncharitable spirit inculcated in their youth. They mistake the spirit of our faith, as they formerly did that of the Christianity they professed. They believe Spiritualism to be revolutionary, while it is only reformatory.

All good in this life is associated with evil, and if it be a necessity inherent in its nature that Spiritualism shall be free and unrestricted in the field of its operation, with no walls of exclusion, no conditions of acceptance, it is to be expected that many

"vain talkers and deceivers, . . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, . . . who profess that they know God, but in works deny him, being abominable and disobedient, and unto every good work reprobate,"

should creep in, and become stumbling-blocks to many right-minded men. Thus it was in the times of the apostles, and thus it always has been, even when rigid rule and precept ostensibly determined what should constitute the qualifications of members of the fold.

The temple of Spiritualism is capacious enough to shelter all who enter its portals, and all the different planes of humanity are represented by its votaries, so that those whose highly developed moral and spiritual natures demand association with others of like development can always find congenial souls with whom to associate, and those who are sufficiently advanced in love and wisdom to find their highest enjoyment in efforts to elevate those less fortunate than themselves, will here find a vast and spiritually profitable field for the exercise of their highest faculties and powers.

We claim for Spiritualists no greater average merit than we accord to ordinary Christians; but we claim superiority in this, that while the restrictions of church organizations suppress but do not eradicate evil, the unrestricted freedom of Spiritualism permits the evil which it cannot suppress to work to the surface, and to properly appear in all its deformity, thus exciting a repugnance to it in honest but uncultivated minds, and arraying against it all that is virtuous and correct in others.

The state of affairs in the primitive Church revealed to us in the

passages at the head of this chapter, does not impress us that the mere *profession* of Christianity, even by those who enjoyed the privilege of partaking of the truth so near its source, necessarily endowed the professors with all the cardinal virtues. Paul found among the professed Christians of Crete unruly members, vain talkers, those who deceived, subverters of family peace, teachers of wrong doctrines for sake of gain, and one of their own prophets declared them habitual liars, and Paul emphatically endorses the accusation. Their lives were false professions, they were disobedient, and unto every good work reprobate. So much for some of the Cretan Christians.

Previous to this time,

"certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them."—*Acts xv. 1, 2.*

From Acts xv. 39, 40, we find that after Paul and Barnabas had agreed to visit the brethren in every city where they had preached the word, Barnabas desired to take with them "John, whose surname was Mark," but Paul objected to this,

"and the contention was so sharp between them that they departed asunder, one from the other."

Notwithstanding that Paul's combativeness was fully developed, and occasionally exercised, he was not at all blind to the injurious effects resulting from its free exercise in others. Thus he argues this question with the Corinthians :

"For ye are yet carnal ; for whereas there is among you envying, and strife, and divisions ; are ye not carnal, and walk as men ?"—*1 Cor. iii. 3.*

And they even appealed to the law to settle their disputes, as modern Christians do at the present time :

"But brother goeth to law with brother, and that before the unbelievers."—*1 Cor. vi. 6.*

Paul, in 2 Timothy i. 15, without stating the cause, complains that :

"This thou knowest, that all they which are in Asia be turned away from me."

And in the 4th chapter, 16th verse, he laments his sad fate in that "at my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge."

Were Paul to be resurrected and preach to-day, it would not be "all men" who would forsake him, but "all women," for teaching anti-woman's rights doctrines to their primitive Christian sisters.

The same apostle appears to have suspected that his labors with the Galatians were in vain, for he says :

"But now, after that ye have known God, or rather are known of God, how

turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage. . . . I am afraid of you, lest I have bestowed upon you labor in vain."—*Gal.* iv. 9, 11.

In the 2d chapter of Galatians, 11th and 13th verses, he gives vent to his feelings in relating his version of his dispute with Peter :

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. . . . And the other Jews dissembled likewise with him, insomuch that Barnabas was also carried away with their dissimulation."

Here by inference Paul accuses Peter of dissembling, otherwise of practising deceit.

As now among Spiritualists and sectarians, there were many who aspired to be teachers, who were "void of understanding." Hear Paul upon this subject :

"From which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."—1 *Tim.* i. 6, 7.

And again, others who designedly preached contention and strife, as in *Phil.* i. 15, 16 :

"Some indeed preach Christ, even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds."

And similar testimony is borne by John, as to the spirit that governed many Christians :

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds, which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—3 *John* 9, 10.

Jude also adds his testimony as to these elements in the Church :

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward. . . . These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. . . . These be they who separate themselves, sensual, having not the spirit."—*Jude* 4-19.

And among the Galatian Christians there were traitors, as Paul asserts.

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."—*Gal.* ii. 4.

The sin of drunkenness also was not wholly unknown, at least

among the Corinthian Christians, as appears from 1 Cor. xi. 21. where Paul says :

"For in eating, every one taketh before other his own supper, and one is hungry, and another is drunken."

The sin of fornication must have been of wide extent amongst the primitive Christians, judging from the repeated exhortations against it by the apostles. Paul in 1 Cor. v. 1, says of it :

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

Again, in 2 Cor. xii. 21, he laments the existence of this evil, and declares his apprehensions that they will persist in their practices.

"And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed."

The spirit, through John the Revelator, also denounced this sin, together with that of idolatry, as then existing in the church in Pergamos.

"To the church in Pergamos the spirit saith : But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."—*Rev. ii. 14, 15.*

The doctrine taught Balak by Balaam was the worship of idols, and the concomitants of this worship, as here alluded to, were the feasting and gross licentiousness that followed it, practices that were recognized rites of worship among many Pagan nations, and which have continued to prevail in India and some other countries to this day. As to the doctrine of the Nicolaitans, which the spirit hated, it was held and taught by Nicolas, one of the seven deacons in the Church, he and his followers having a community of wives. It was equivalent to the disgusting free-love doctrines and practices of the present time.

That these doctrines and practices were not confined to the church in Pergamos, is evident from the 20th verse of same chapter, where the church in Thyatira is thus addressed :

"Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

In the general epistle of James, chapter ii., he thus reproves the brethren for having more respect in their assemblies for the rich and well dressed, than for the poor and ill-clad.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ; and ye have respect to him

that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts. . . . But ye have despised the poor."

We see in this a sad proof that primitive and modern Christians, and Spiritualists, have been moulded from the same clay, and are as like as brothers.

As external authority, sustaining the character with which Paul and others of the apostles clothe some of the primitive Christians, the remark of Mosheim well applies here:

"The authors who have treated of the innocence and sanctity of the primitive Christians, have fallen into the error of supposing them to have been unspotted models of piety and virtue, and a gross error indeed it is, as the strongest testimonies too evidently prove."—*Eccles. Hist.*, vol. i. p. 120.

Even the personal influence and association of Jesus himself was not sufficient to restrain Judas from the accomplishment of his treachery, nor Peter from blasphemously denying him; how then can we expect that all the converts made by the teachings of his apostles should arise above the gross plane upon which so many of them—probably the great majority of them—had always existed. A change of profession has no necessary connection with a change of heart. We read this lesson in the past, it is equally to be read in the present, and as a truth we have reason to believe that it will have existence continuous with the earthly existence of man.

Modern Spiritualism resembles early Methodism in active spiritual influence being recognized in each, as well as in the fact that both, in the early periods of their existence, drew their support chiefly from the substantial, but uneducated classes of society, so that many of the extravagances which drew upon the Methodists the ridicule and censure of their enemies, have been repeated by the same class of persons among Spiritualists, and as it was with the former, so it has been with the latter, the prudent and thoughtful among them have found themselves unable to restrain the exaggerated views and actions of the imprudent and thoughtless. Wesley personally came into contact with many of this class. Southey, in his *Life of Wesley*, vol. ii. p. 184, tells us: "But Wesley's course of life brought him into contact with persons under every disease of mind, and in all the intermediate stages between madness and roguery. Crazy people indeed found their way to him as commonly as they used to do to

court, though with less mischievous intention. They generally went in a spirit of pure kindness, to enlighten him, and correct his errors."

Charges, generally unfounded, and similar to those in some quarters now made against Spiritualists, were then made against Methodists. Wesley, in replying to a letter of the Rev. Mr. G——, says: "You therein say, I know numbers who call themselves Methodists and assert their assurance of salvation, at the very time they wallow in sins of the deepest die." Wesley replies: "Permit me, sir, to speak freely. I do not doubt the fact; but those who are connected with *me* do not call themselves Methodists."—*Tyerman's Life of Wesley*, vol. ii. p. 400. Wesley thus thrusts aside the imputation, leaving it to rest upon the followers probably of Whitefield and others laboring in the same field.

Wesley, in same volume, p. 362, is reported as saying of the Bristol Society: "As many of them increase in worldly goods the great danger I apprehend now is their relapsing into the spirit of the world, and then their religion is but a dream."

They were not exempt from the infirmities of human nature any more than Spiritualists now are, and these infirmities often triumphed over their faith and carried them back to carnal things. At Launceston he (Wesley) found "the small remains of a dead scattered society, and at Camelford he found another such society, but their deadness was owing to bitterness against each other." At St. Agnes he was "surprised and grieved to find that out of ninety-eight members all but three or four had forsaken the Lord's table." At St. Just, at one of his meetings, an "abundance of backsliders were present, ten of whom he rejoined to the society." "He found the society at Plymouth reduced from seventy members to thirty-four, and even these were as 'dead as stones.'"—Same, p. 361. And on pages 141 and 142 of same work, it is said: "It does not appear that any of his preachers withdrew from him on this account; the question was not one upon which at that time a discontented man could hope to divide the society, and if they did not assent to Mr. Wesley's arguments they acquiesced in his will. Secessions, however, and expulsions from other causes not unfrequently took place, and once he found it necessary to institute an examination of his preachers because of certain scandals which had arisen. The person with whom the offence began was one James Wheatley. At first he made himself remarkable by introducing a luscious manner of preaching, which as it was new among the Methodists, and at once stimulant and flattering, soon became popular, and obtained imitators. They who adopted it assumed to themselves the appellation of Gospel

preachers, and called their brethren, in contempt, legalists, legal wretches, and doctors in divinity. . . . Wheatley was a quack in physic as well as in divinity, and he was soon detected in fouler practices. Complaint being at length made of his infamous licentiousness the two brothers inquired into it, and obtained complete proof of his guilt. . . . They were not aware at the time of the extent of this hypocrite's criminality, but enough was soon discovered to make it necessary for them to disclaim him by public advertisement. The matter became so notorious at Norwich, that the affidavits of the women whom he had endeavored to corrupt were printed and hawked about the streets. The people were ready to tear him to pieces, as he deserved, and the cry against the Methodists was such in consequence, that Charles Wesley said Satan or his apostles could not have done more to shut the door against the Gospel in that place forever. . . . On another occasion he remarks, that Cudworth, Relly, and their associates abhorred him as much as they did the pope, and ten times more than they did the devil."

Here was the revival in the ranks of the Methodists of the free-love doctrines and practices of some of those who professed and disgraced Christianity in its early history, and it seems to have been the common fate of three of the most important spiritual movements in the history of the world, namely: those of primitive Christianity, Methodism, and modern Spiritualism, to be soiled with an outcropping of these free-love practices; but the heavenly hosts, who under God have guided and are guiding these movements, triumphed in primitive Christianity and Methodism, and will equally triumph in Spiritualism; for while the vile and sensual of earth can only receive the support of low and depraved spirits, truth and purity are protected and fostered by the angelic world, the glorious beings of which are linked in one continuous chain extending from man to Deity.

"There were times when Wesley perceived and acknowledged how little real reformation had been effected in the great body of his followers. 'Might I not have expected,' said he, 'a general increase of faith, and love of righteousness, and true holiness, yea, and of the fruits of the Spirit, love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance? Truly when I saw what God had done among this people between forty and fifty years ago, when I saw them warm in their first love, magnifying the Lord, and rejoicing in God their Saviour, I could expect nothing less than that all these would have lived like angels here below, that they would have walked as continually seeing Him that is invisible, having constant

communion with the Father and the Son, living in eternity, and walking in eternity. I looked to see 'a chosen people,' in the whole tenor of their conversation, 'showing forth His praise who had called them into his marvellous light.' But instead of this it brought forth error in ten-thousand shapes. *It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination.* It brought forth pride. It brought forth prejudice, evil surmising, censoriousness, judging and condemning one another, all totally subversive of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work, all direful fruits, not of the Holy Spirit, but of the bottomless pit.' . . . And he repeated from the pulpit a remark which had been made upon the Methodists by one whom he calls a holy man, that 'never was there before a people in the Christian Church who had so much of the power of God among them, with so little self-denial.' "*Southey's Wesley*, vol. ii. p. 237.

This is a severe, and no doubt truthful arraignment of some of his followers by Wesley, and when we occasionally find an immoral person professing to be a Spiritualist, we can exonerate Spiritualism from responsibility for his acts, by reference to like fallibility of some among primitive and modern Christians. The fault is not in the system, it attaches alone to the individual, and so every honest, liberal mind must regard it. To think otherwise would be like smiting the pure waters of the fountain, because some who drink from it are morally unclean.

Other extracts from the published lives of Wesley, and from his *Journal*, could here be introduced, showing that all the sins charged against some Spiritualists some of his professed adherents were guilty of; how the same James Wheatley, before mentioned, after a ministry of nine years was expelled the Methodist connection for numerous acts of indecent behavior, "little imprudences," as Wheatley termed them; of the deep-seated jealousy of Wesley, and bitterness of feeling against him by Berridge, a conspicuous minister in the society, proved by Wesley's letter to him, and his reply as given on page 357, vol. ii. of *Tyerman's Wesley*; of the dissensions between Wesley, Whitefield, and others, as related in vol. i. p. 180, of *Southey's Wesley*. But enough has been here said on this subject; for what does all this evidence relating to the heresies and dissensions in the primitive Church, and in the modern Church, and in the ranks of the Spiritualists, establish? Nothing but the simple truth that human nature asserts its

supremacy in defiance of forms of faith, that the ever-active spirit in man is constantly striving for the attainment of higher purposes, and though his efforts in a majority of instances are ill-directed and end in strife and discord, yet out of this inharmony are eliminated those concrete ideas which become jewels of truth and knowledge, and which sooner or later are estimated at their real value by mankind, and their influence upon the welfare of the race becomes permanent.

Judge Edmonds forcibly remarked: "All new truths, when just born, have to go through such trials, which like thunder-storms, though uncomfortable, and sometimes affrighting, are yet necessary, and in the end beneficial."

Stagnant waters are ever impure. When we purpose to purify them we agitate them, and add some element which increases the disturbance, expecting that from the fermentation thus induced there will arise to the surface, and be expelled, the impurities that have rendered them turbid and offensive. After the subsidence of this disturbance we expect to find the waters purified and refreshing. So it is with the gross material elements in mankind that have the ascendancy in religious, social, and moral life. The majority of mankind are in a state of stagnation, and it is this stagnant religious, moral, and social condition that breeds ignorance and depravity, and were it not for the disturbance of this condition through the agency of those vigorous religio-reformatory measures that are occasionally applied, the world would be stifled in its own moral and social impurities.

These antagonisms and bickerings are inseparable from human association; they are the perverted expression of the universal desire for, and tendency to progression, and it is better that this form of expression should exist, than that apathy and blind obedience to self-constituted religious authority should universally prevail.

CHAPTER XI.

PRAVER.

"Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live. I will lift up my hands in Thy name."—*Ps. lxiii. 3, 4.*

"Trust in Him at all times ye people. Pour out your heart before Him. God is a refuge for us."—*Ps. lxii. 8.*

IS there divine efficacy in prayer? Does God answer the humble and sincere petitions of His creatures? To answer these questions we must have a correct understanding of what prayer is.

In all mythology, in every system of religious worship, pagan or Christian, prayer has ever held a prominent place. True prayer, in its highest sense, is the instinctive desire of the soul for spiritual elevation and purity, for closer relations with the Divine Source of all wisdom and love. It is the desire for divine assistance, and a sense of thankfulness for the blessings and gifts of Providence, "Because Thy loving-kindness is better than life."

It implies a deep and abiding trust and faith in Him who hath given us life, and who alone can be our refuge in affliction and distress, and it seeks utterance only in language which expresses these holiest and most exalted feelings of the soul.

Prayer like this is the voice of the soul, which ascends to the throne of the Father, and is there heard as the cry of helpless infancy is heard in the mother's heart.

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."—*Jr. lxx. 24.*

But all men are sinful, none are perfect, and to comparatively few is it given to experience in its fulness the heavenly beatitude of such a state; but God in His love, ever regarding our imperfections with pitying eye, still lends a willing ear to our earnest supplications where the attainment of a worthy purpose is the object sought, and where its attainment will inure to the benefit, spiritually, and sometimes even materially, of the petitioner, or of others. Prayer for other purposes, where selfish or vain motives prevail, is not only unavailing, but is to be condemned as an abuse and mockery of the holiest feelings of our nature.

The writer of the passages at the commencement of this chapter, whether he was David, or some other person of a more elevated and spiritual nature than David appears from the record to have been, must have had a profound conception of the holiness and beauty of prayer, when he so clearly set forth the motives that should prompt it, and the spirit which should pervade it. But these motives and this spirit cannot prevail when the soul is laden with sin and guilt, and with hatred of our fellow-men.

"Wash ye, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil."

Without this preparation we cannot expect to obtain answers to our supplications, for the same writer truly says :

If I regard iniquity in my heart the Lord will not hear me."

But with the truly penitent,

"He shall pray unto God, and He will be favorable unto him, and he shall see His face with joy, for He will render unto man His righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit, and his life shall see the light. So all these things worketh God oftentimes with man. To bring back his soul from the pit, to be enlightened with the light of the living." — *Job xxxiii. 26-30.*

No man ever truly prayed with the lips alone, not even when the heart gave a formal assent to the words uttered. True prayer does not primarily proceed from the natural mind, it is the pure aroma of the immortal soul arising through the rank soil of sin and materiality that overlays it, and in its upward course, to meet and mingle with the inspiration of Deity, it prevades every avenue of sense, and bathes the mind in its own glory. Formal lip service would here be so misapplied, such a mockery, that it would be impossible for the soul thus illumined to conceive of its being an adequate means of expression for its own inspired feelings.

Jesus had a deep dislike to ostentatious worship, where the spirit of pride and vanity, instead of humility and self-abnegation, prevailed, and where a desire to be seen of men was paramount to the desire for the blessing of God. He knew that prayer, like all that is estimable and true, is often counterfeited, and he took especial care to warn His disciples against such a spirit and such practices.

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen

do ; for they think that they shall be heard for their much speaking."—*Matt.* vi. 5, 6, 7.

When prayer unnecessarily seeks publicity it may well be distrusted, and we may be assured that there is no efficacy in such prayer, and that God does not respond to any but heartfelt supplications. It is only when we draw nigh unto God that He will draw nigh unto us. Prayer is but too often misunderstood, and misdirected. The Almighty is asked to work miracles to gratify the most selfish desires, and even to grant favors which could only inure to the moral and spiritual injury of the petitioner, or of others. Instead of holy and pure desires, which exhale in the sweet incense of gratitude and love, there is but an ebullition of the selfish cravings of a perverted nature, which find expression in petitions only for material good. It is not to such prayers that God lends a listening ear ; but where the heart is right, the purpose good, and the object worthy He often—perhaps most generally through His ministering angels—regards the sincere requests of the petitioner and grants his desire. To one who will search there will be no difficulty in obtaining the proofs of Divine assistance in answer to prayer, even for material blessings, where the object has been unselfish.

Samuel Jackson, in his biographical sketch of Jung Stilling, prefacing *Stilling's Theory of Pneumatology*, says of him when a poor student, animated by an earnest desire to prepare himself for usefulness by becoming a preacher :

"He was indeed led in the most signal manner by the Divine Providence, but not to the attainment of this particular object of his desire. He was destined to become in outward vocation a physician of the body, and not of the soul, and even this goal was reached only through a series of the most wonderful trials of his faith and patience for a long course of years, which, however, were invariably succeeded by some interposition of the Divine hand, put forth in his extremity, and having the most signal tokens of being vouchsafed in answer to prayer. This feature of his history gives it almost the air of a succession of miracles. Of this the reader can judge from the following account, given mostly in his own language, of his entrance into the University of Strasburg, whither he went to gain an education, without a dollar in his pocket, and trusting with childlike simplicity in the providing care of his Heavenly Father.

"A friend, he represents, says to him : 'My dear Stilling, I am heartily concerned for you, and most gladly would I provide you with money if I were able, but it is impossible.'

"Hear me, my dear friend," answered Stilling, with a cheerful courage and a joyful mien: "I do not wish a single farthing from you; believe assuredly that He who was able to feed five thousand people with a little bread still lives, and to Him I commit myself. He will certainly find out means. Do not therefore be anxious; the Lord will provide."

"Two days before his departure for the university, he had in the world but a single rix-dollar remaining. He said nothing of it to any one, but waited for the assistance of his Heavenly Father. However, notwithstanding his courage, he was still uneasy, and walked about and prayed inwardly to God. Meanwhile he happened to reach the Romesberg, and there met with a merchant from Schouenthal, who was a friend of his, by the name of Liebmann, who invited Stilling to sup with him in his lodgings.

"After supper Mr. Liebmann began as follows: 'Tell me, my friend, who furnishes you with the money to enable you to study?' Stilling smiled and answered: 'I have a rich Father in heaven; he will provide for me.' Mr. Liebmann looked at him and continued: 'How much have you at present?' Stilling answered, 'One rix-dollar and that is all.' 'So,' rejoined Liebmann, 'I am one of your Father's stewards, and will therefore now act the paymaster.' So saying, he handed over thirty-three rix-dollars to Stilling, and said: 'I cannot at present spare any more, if you are subsequently able to return me the money, well; if not, it is no matter.'

"Thus provided for, Stilling made his arrangements at the university, and entered with eagerness upon his studies. When his thirty-three rix-dollars had melted down to a single one, he began again, as he relates, to pray fervently to God. God heard and answered him, for just in the time of need an able and experienced surgeon of his acquaintance said to him, one morning: 'You have brought, I believe, no money with you. I will lend you six Carolines (about five pounds sterling) until you receive a remittance.' Although Stilling knew not from what quarter a remittance was to come, yet he gratefully accepted the kindness.

"A very important course of medical lectures was now announced, and those desirous of attending them invited. This being the principal thing with Stilling, he presented himself with the others to subscribe on Monday evening. He had no idea but that these lectures would be paid for like the others, after they were ended; but how was he dismayed when the doctor announced that the gentlemen would please to pay six louis-d'ors each on the following Thursday evening. Now if Stilling did not pay on the day fixed his name would be struck

out. This would have been disgraceful, and would have weakened the credit which he absolutely required. As soon therefore as he had entered his room he shut the door, threw himself upon his knees, and wrestled earnestly with God for aid and compassion. The Thursday evening, however, arrived without anything of a consoling nature manifesting itself. It was already five o'clock, and six was the hour when he ought to have the money. Stilling's faith began to fail, he broke out into a perspiration with anxiety, and his face was wet with tears. While he was pacing the floor in his distress some one knocked at the door. He called out, 'Come in.' It was his landlord, Mr. R——. He entered the room, and after the customary salutations, began : 'I am come to see how you are, and whether you are satisfied with your lodging.' Stilling professed himself perfectly satisfied with his accommodations, and Mr. R—— rejoined : 'But one thing I am desirous of inquiring of you ; have you brought money with you, or do you expect bills?' Stilling replied, 'No, I have brought no money.'

"Mr. R—— stood and looked at him fixedly, and said : 'For God's sake how will you be able to proceed?' Stilling answered : 'My friend Mr. T——, has lent me something.' 'But he requires his money himself,' said Mr. R—— : 'I will advance you money, as much as you need, and when you receive your remittance you need only give the bill to me that you may have no trouble in disposing of it. Are you in want of any money at present?' Stilling could scarcely refrain from crying out, however he restrained himself so as not to show his feelings.

"'Yes,' said he ; 'I have need of six louis-d'ors this evening, and I was at a loss,'——

"Mr. R—— was shocked, and replied : 'Yes, I dare say you are. I now see that God has sent me to your assistance ;' and went out of the room. The good man brought eight louis-d'ors and handed them to him, and then went away.

"A fortnight after he received quite unexpectedly a letter containing a bill for three hundred rix-dollars, a joint present from two friends. Stilling laughed aloud, placed himself against the window, cast a joyful look toward heaven, and said : 'This is only possible with Thee, thou Almighty Father ! may my whole life be devoted to Thy praise.' He now paid the various friends who had assisted him, and had enough left him to get through the winter at Strasburg. These anecdotes are related as nearly as possible in the words of the autobiography, and are a fair specimen of the whole spirit of the book."

Dr. Stilling, the subject of the foregoing narration, was one of the most reputable and upright men in Germany. By the force of his character and attainments he rose from the humblest ranks of life to the position of professor in the universities of Heidelberg and Marburg, and private aulic-counsellor to the Grand Duke of Baden, so that the respectability of the authority cannot be questioned. Here, as in most—perhaps in all cases—God used angels, otherwise spirits, as instruments to work his purposes in answer to the prayers of the young and needy student, in impressing certain generous minds with his necessities; he nothing doubting; trusting in divine provision for the supply of his wants. He was desirous of acquiring knowledge for the laudable purpose of instructing and assisting others, and he possessed that faith which strengthened and assisted the efforts of the spiritual intelligences to aid him. He acted strictly in accordance with the advice of the apostle, who said :

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.”—*James i. 5, 6.*

And his prayers, we might say, were systematically answered in a wonderful manner. This lesson, with many others of like character, should increase our faith in the guardianship of a beneficent Deity, and impress us with gratitude, first to Him, and next to the kind spirit-friends who so lovingly and efficiently execute His will.

The same writer adds: “To those who may still feel disposed to be incredulous as to the facts here related, we would say that Stilling’s was not an isolated case. The life of his companion and friend, the celebrated Lavater, abounded with incidents of the same kind, and there is still standing at Halle a vast edifice where thousands of orphans are yearly fed, clothed, and educated, all built by a single man, without so much as the capital of a single dollar. The workmen of this vast building were paid regularly every Saturday night, yet the builder had never at the beginning of the week any knowledge of the quarter whence the supply was to come; yet at the time when needed, money in various ways was always sent to him sufficient for his necessities. The statue of this man, Hermann Augustus Franke, stands in the centre square of these buildings, placed there by order of the late King of Prussia—a monument of the power of faith in God.”

Another instance equally remarkable, and in our time, is that of George Müller, who was led by what he believed to be a call from the Lord, to attempt something for the benefit of the poor vagabond children of Bristol, England.

"He is at this time preaching the gospel to a small company of believers, from whom, at his own suggestion, he receives no salary, being supported day by day by the voluntary offerings of his brethren. Without the promise of aid from any being but God, he commences his work. In answer to prayer funds are received as they are needed, and the attempts succeed beyond his expectation. After a few years he is led to believe that God has called him to establish a house for the maintenance and education of orphans. He was impelled to this effort, not only from motives of benevolence, but from a desire to convince men that God was a Living God; as ready now as ever to answer prayer, and that in the discharge of any duty to which He calls us, we may implicitly rely upon His all-sufficient aid in every emergency.

"Mr. Müller was led to undertake this work in such a manner that aid could not be expected from any being but God. He did not, of course, expect God to create gold and silver, and put them into his hands. *He knew, however, that God could incline the hearts of men to aid him*, and he believed, if the thing he attempted was of Him, that he would so incline them in answer to prayer as his necessities should require. Most men in making such an attempt would have spread the case before the public, employed agents to solicit in its behalf, and undertaken nothing until funds adequate to the success of the enterprise had been already secured. But Mr. Müller, true to his principles, would do no such thing. From the first day to the present moment *he has neither directly nor indirectly solicited, either of the public or of an individual, a single penny*. As necessities arose he simply laid his case before God, and asked of Him all that he needed; and the supply has always been seasonable and unailing."

Rev. Francis Wayland, D.D., from whose introduction to the life of George Müller the foregoing is taken, adds: "Thus has he continued from, I think, the year 1834. By degrees the establishment increased, and it was necessary to leave the hired houses in which the children had thus far been accommodated. Land was purchased, and a building was erected in the vicinity of Bristol. This was soon filled to overflowing, and another building was demanded. This was erected, and it also was very soon filled. These buildings were sufficient to accommodate seven hundred orphans. At the present moment a third building, larger than either, is in the process of erection, and is to be finished in the course of the ensuing summer. (This was written in 1860.) When this shall be completed, accommodations will have been provided for eleven hundred and fifty orphans. These extensive buildings have been erected; the land has

been purchased on which they stand ; this multitude of children has been clothed, and fed, and educated ; support and remuneration have been provided for all the necessary teachers and assistants, and all this has been done by a man who is not worth a dollar. He has never asked any one but God for whatever they needed, and from the beginning they have never wanted a meal, nor have they ever allowed themselves to be in debt. There seems in this to be something as remarkable as if Mr. Müller had commanded a sycamore tree to be removed and planted in the sea, and it had obeyed him. . . . He has asked no one but God, and all his wants have been regularly supplied. In these labors of love he has up to the present time *expended nearly a million of dollars.*"

In a note the editor of the revised edition says : "Since the above statement by Dr. Wayland, Dec., 1860, Mr. Müller says in his last report, 1872, 'The work goes steadily on ; we want nothing. Faith is above circumstances ; no war, no fire, no water, no mercantile panic, no loss of friends, no death can touch it. It goes on its own steady course. It triumphs over all difficulties.'

"Since the commencement more than £500,000 (\$2,500,000) have been received, 23,000 children or grown-up persons have been taught in the various schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools which were assisted by its funds. . . . 3,575 orphans have been under our care, and five large houses, at the expense of £115,000, have been erected, and fitted up for the accommodation of 2,050 orphans."

Rev. Dr. Sawtell, Chaplain to British and American Seamen at Havre, France, in a letter prefatory to the same work says :

"In October, 1856, a gentleman in admiration of the services which Mr. Müller had rendered to poor orphans, and to mankind in general, sent him one hundred pounds as the commencement of a fund for the future maintenance of himself and family. Mr. Müller's reply is so characteristic, and so beautifully exemplifies the simplicity of his childlike faith, that I here copy it.

"My dear Sir : I hasten to thank you for your kind communication, and to inform you that your check for one hundred pounds has safely come to hand.

"I have no property whatever, nor has my dear wife, nor have I had one single shilling regular salary as minister of the Gospel for the last twenty-six years, nor as the Director of the Orphan House and the other objects of the Scriptural Knowledge Institution for Home and Abroad. When I am in need of anything, I fall on my knees

and ask God that he would be pleased to give me what I need, and he puts it into the heart of some one or other to help me. Thus all my wants have been amply supplied during the last twenty-six years, and I can say, to the praise of God, I have lacked nothing. My dear wife, and my only child—a daughter twenty-four years old—are of the same mind with me. Of this blessed way of living none of us are tired, but become day by day more convinced of its blessedness.' . . .

"Under these circumstances, I am unable to accept your kindness of the gift of one hundred pounds, towards making a provision for myself and family, for so I understand your letter."

I have here copied all of importance in the letter, omitting the kind words in which Mr. Müller's thanks were conveyed to the donor. As an illustration of his simple, absolute faith in God, and as an example of one of the many ways in which people were influenced to contribute to supply his wants, before he had devoted himself to the cause of the orphans, and while he was yet performing his duties as a minister without salary, I here give some extracts from the body of the work written by himself. The work is entitled, *The Life of Trust; being a Narrative of the Lord's Dealings with George Müller, written by Himself*. On page 83 he says: "Nov. 18, 1830. Our money was reduced to about eight shillings. When I was praying with my wife in the morning the Lord brought to my mind the state of our purse, and I was led to ask Him for some money. About four hours after a sister said to me: 'Do you want any money?' 'I told the brethren,' said I, 'dear sister, when I gave up my salary, that I would for the future tell the Lord *only* about my wants.' She replied, 'But He has told me to give you some money. About a fortnight ago I asked Him what I should do for Him, and he told me to give you some money, and last Saturday it came again powerfully to my mind, and has not left me since, and I felt it so forcibly last night that I could not help speaking of it to brother P——.' My heart rejoiced seeing the Lord's faithfulness, but I thought it better not to tell her about our circumstances, lest she should be influenced to give accordingly; and I also was assured that if it were of the Lord she could not but give. I therefore turned the conversation to other subjects, but when I left she gave me two guineas."

Under date of Dec. 9, 1841, he writes: "We are now brought to the close of the sixth year of this part of the work (the orphanage establishment), having only in hand the money which has been put by for the rent, but during the whole of this year we have been supplied with all that was needed."

And under date of December 23, 1847, as follows: "The need of to-day was eleven pounds. This sum the Lord gave me thus: Last evening I received one pound, together with a pair of trousers and gaiters, and a remnant of fustian for the orphans. But as I knew how much there would be needed to-day, I waited further upon the Lord this morning for help, and in one minute after I had risen from my knees, I received a letter from Liverpool with ten pounds for the orphans. The donor writes: 'I have had the enclosed ten-pound note in my drawer for some time, intending to send it to you for the orphans, but my time is so occupied that at a suitable time when at my desk I have overlooked it. I now, however, inclose it, etc.' How seasonable this help! How exactly to the very shilling what is needed to-day! How remarkable that just now this donor in Liverpool is led to send the ten pounds, which had been, according to his own words, for some time in his drawer for the purpose of sending it! All this abundantly proves the most minute and particular providence of God, and His readiness to answer the supplications of His children."

And again he says: "How great is the blessing which the soul obtains by trusting in God, and by waiting patiently. Is it not manifest how precious it is to carry on God's work in this way, even with regard to the obtaining of means? From December 10, 1845, to January 25, 1847, being thirteen months and a half, I have received solely in answer to prayer, nine thousand two hundred and eighty-five pounds. Add to this what came in during that time for present use, for the various objects of the Institution, and the total is about twelve thousand and five hundred pounds, entirely the fruit of prayer to God."

It was in this spirit he proceeded, and by means of unselfish, sincere prayer, with perfect faith, he succeeded in erecting five extensive buildings, defraying their entire cost, together with that of the ample grounds upon which they were erected, and the necessary furniture, from the unsolicited contributions of persons in all parts of the world, who were moved by spiritual power and agency to aid this work; and here in the year 1872, were more than two thousand parentless children receiving food, clothing, shelter, and instruction.

It has been said of these children as they pass through the streets of Bristol, on their way to attend divine worship, that "that silent stream of children is the most powerful sermon ever preached in the city of Bristol," and I would add that, in my estimation, the history of Mr. Müller's work and his example, furnish the most convincing proofs of God's goodness and love, in answer to prayer, that the his-

tory of the world presents; and while the means and results confound the wisdom of materialists, the lesson taught should awaken Christian teachers to a realization of the overwhelming truth that the teachings of Jesus, and of other really inspired writers, regarding the fatherly care of God and the ministry of angels, are not intended to be taken in the figurative and restricted sense in which the churches practically view them.

It may here be pertinent to ask: Why are not our pulpits ringing with praises of this manifestation of divine power? Why are they not proclaiming the remarkable proofs here presented of the efficacy of true prayer? Why do not the clergy to a man point with exultation and righteous pride to this, the greatest miracle of this or any other age? Can it be that they are not accustomed to expect in our day any fulfilment of the promises of Jesus, and that as spiritual things can only be spiritually discerned, they are necessarily unable to recognize in this work the agency of the Divine Spirit? These are questions which it might be well for them to seriously consider.

That prayer is effective in assisting recovery from disease, few if any Spiritualists doubt; but the Protestant wing of the Christian Church is destitute of this faith in prayer, and practically sets itself against it by declaring that though by means of it miracles *were* wrought, yet they are not now, thus disqualifying itself for judging whether prayer is not yet mighty to effect similar results. The true Christian spirit and understanding were more conspicuous in Hyperus, a heathen, who maintained that no physicians could hope for success, unless "with a true faith they call upon God, and teach their patients to do the like." Were I practising as a physician at the present time, unorthodox as I am, I would not only in many cases pray for my patients, but would urge the necessity of their praying for themselves.

That remarkable results do many times follow earnest, true prayer, in our day, as in the days of old, can be as readily substantiated as any other fact of common occurrence. The early Christian fathers, the immediate successors of the apostles, like them, believed implicitly in the power of prayer in restoring the sick, and many of them relate instances where, through this power, astonishing recoveries took place. The Roman Catholic Church theoretically believes in it, and all the minor Christian bodies, which have at different periods separated from that Church, and in which spirituality has been conspicuous, such as the Waldenses, Albigenses, Lollards, Camisards, together with such Protestant organizations as the early Quakers or Friends, the early Methodists, the Irvingites, and the

Shakers of our day, have not only believed in the power of true prayer, but have in innumerable instances, through its agency, healed the sick, even as Jesus and the early Christians healed them.

Count Zinzendorf, prominent amongst the Moravian Brethren in Upper Lusatia, a religious community which was guided in a remarkable manner by spiritual direction, says :

"I owe this testimony to our beloved Church, that apostolic powers are there manifested. We have undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances which could not humanly have been discovered ; in the healing of maladies in themselves incurable, such as cancers, consumptions, when the patient was in the agonies of death, all by means of prayer, or by a single word."

In Southey's *Life of Wesley*, vol. ii. p. 13, it is said :

"He visited a believer at night, who was not expected to live till the morning. The man was speechless and senseless, and his pulse gone. 'A few of us,' says Wesley, 'immediately joined in prayer. I relate the naked fact. Before we had done, his senses and his speech returned. Now he that will account for this by natural causes has my free leave, but I choose to say this is the power of God.' " And I agree with Wesley.

Dr. Richmond relates that Dr. S. S. Foster, of Wooster, told him that when a clergyman, he used to pray with a young lady who was dying with the consumption. She always desired to hold his hand, and to the astonishment of all she recovered ; and Dr. Watson, of London, says of a lady whose limbs were contracted and paralytic, that an enthusiastic preacher made her believe that on a certain day, if she prayed with a strong faith, she would recover. She did so, and recovered. I have been present scores of times when "Old John," the Indian spirit, who effects such surprising cures through the organism of Dr. Kenney, has operated upon his patients, and he invariably, in the most solemn manner, previously invokes the aid and blessing of the Divine Spirit upon the labor he is about to engage in.

Cahagnet, of whose experience and testimony in proof of the efficacy of prayer I have before made mention in the first volume of this work, also certifies to it in a case where a child lying at the point of death was restored to its afflicted friends. He says :

"Happening to go to work one day at the abode of Madame Ferriere Penona, a lady to whom I am indebted for many marks of kindness, I found her bathed in tears, and absorbed in the most profound grief. Venturing to ask her the cause of her sorrow, and

whether any misfortune threatened her, she replied : ' I have a little niece whom I dearly love, who is perhaps at this very moment breathing her last.' ' How old is the child ?' ' Fourteen. It is hard at such an age to leave the world, and kind parents whose sole happiness we are !' ' What is her complaint ?' ' The doctors don't know. My poor brother has just arrived to receive her last embrace ; he will assuredly die of grief, as he has but this child and is dotingly fond of her.' ' Do you think there is no remedy ?' ' The doctors say no, and look upon her as doomed.' ' Has magnetism been tried on her ?' ' Oh, my brother has no faith in it ; he is an old officer, who would think he had run mad were he to take up such an idea, and then again we know no one to whom to apply.' ' I devote much time to this science, and am pretty fortunate. I know not what I feel, but it seems to me that all hope is not lost.' ' If I could but think so, and you were so good.' ' I should be the happiest of men, madame, could I but dry your tears.' ' What can I do ?' ' Mention it to your brother.' Two mortal hours passed away before coming to an arrangement ; the susceptibility of the doctor, the painful position of the relatives, where extreme disorder was in all hearts. At length the doctor said he saw no objection. This news was announced to me by a servant. I hastened off to the hotel, and was ushered to the bedside of the dying child. Not a word was uttered by those present. I inspired but little confidence—I wore the livery of a proletarian.

" Never did I see a countenance more angelic or interesting ; a languishing look which seemed to shun the sight of death, to fix itself on a few toys, a few flowers, which like it were languishingly drooping on the edge of a vase, where they were no longer nurtured by the water of heaven. At fourteen life is so rich in hope and full of emotions ! I drew near, asked her how she was, and if she would permit me to take her hand. To what, good heavens, did I speak ? Speech was no longer at her service. She let me perceive by putting out her hand that I had been understood. The father and the nurse of this interesting child stood by the window shedding tears. I conveyed my looks on the beautiful eyes of this frail creature. I no longer knew what passed within me. I recollect that I spoke to her mentally, for some time lavished on her the most tender consolations, the firmest hope. I implored the mercy of the Lord, and the beneficent influx of the sacred legions of the angels. I attracted her soul to my soul, opened to her my heart to revivify her by the sweet emotions that agitated it ; the eyes of the body were closed, mine shed a phosphorescent light wherever they were conveyed. I breathed a

sweet odor ; a mild atmosphere now surrounded me ; I was no longer on earth ; we were in heaven. Oh you who laugh at, all respect this recital, it is that of a frank and loving heart, which for the first time played the sweet part of a father, and was happy that day, that hour only. It no longer thought of its own painful existence, it was all in that child, and that child was all in it. I will not tell you how long this scene lasted ; what thought the persons present, and what I think of it now. She was saved. In the evening she took her first meal since a fortnight, slept all night for the first time since a week, and three days after trod with a firm step on the dead leaves in the garden of the Tuileries."

This is a sincere and truthful, though dramatic description of a case where true unselfish prayer was almost immediately answered, and prayer like this will often rescue from the very jaws of death, and also bring blessings upon the head of the suppliant.

Many turn from these things as if they were something new, or the revival of obsolete superstitions, undeserving serious consideration ; but so far from being these, they are the same momentous truths that Jesus, the founder of Christianity, taught and confirmed nearly two thousand years ago, and Christ-like men have in all the ages since furnished continuous corroborative testimony of their importance.

"Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—*Mark xi, 24.*

That Jesus did not here mean to convey the idea that every selfish wish of the heart should be gratified through prayer, is evident from the constant pains taken by him to explain what constitutes true prayer, and what should be its objects, and this is also evident from the succeeding passage. So when we hear of a bank cashier writing to the Fulton Street prayer-meeting in New York, as one did from Baltimore, to say that a banking institution with which he was connected had been robbed of a large sum of money, and requesting the prayers of the meeting to the end that the robbers might be detected, and when we are told that the meeting complied with the request, and that the next day prayer was again offered for the same purpose, I can but view the entire proceeding as a perversion, a desecration of a holy institution, the spirit of which evidently is unappreciated, unfelt, unknown. It is asking God to act the part of a detective ; to expose the perpetrators of a crime which money and influence can atone for, and where the sole object in view, probably, is the recovery of the stolen funds, not the punishment and reformation of the culprit,

nor the establishment of a warning example to others. The transaction resolves itself into a sordid speculation, in which there is not a moral or spiritual element, for while the meeting contributed its prayers, the bank expended its funds for the detection of the robbers. Such prayers bear the same relation to true prayer that doggerel verse bears to genuine poetry, and are beyond comparison more vitiating, for they cast ridicule and contempt upon a holy institution.

Another form in which prayer is travestied is seen in the "Praying Bands," composed of a number of vigorous, no doubt sincere, earnest men, united for the purpose of praying at set seasons and hours, as if the grace of God were contained in a reservoir, and conducted through pipes, to be distributed at such times and places, and in such quantities as the needs of souls demanded. It is the application of machinery to the manufacture and inexhaustible supply of spiritual blessings. By considerate friends of the Church it must be conceded, that nothing in early Methodism could have appeared more objectionable to the quiet, thoughtful Christians of that period, than this perversion of prayer should appear to all sensible Christians at this time.

While Protestant theology maintains that the miracles of Jesus and his disciples contravened the established constitution and course of things, and that miracles have now ceased because they would be in violation of the laws of nature, it yet strangely and inconsistently holds that prayer for rain, or for the cessation of rain, for abundant crops and bountiful harvests, is justifiable and sensible, not seeming to perceive that prayer for these blessings is asking God to work the miracles they deny, for it must be evident to all that to effect these results the Almighty would have to suspend those laws of nature which govern the elements and the seasons, and this suspension would essentially and truly be a miracle.

The evidence is conclusive that God never operates except in harmony with His laws, and as we can find no evidence that He has ever caused rain, or a suspension of rain, in answer to prayer, or the desires of men, we are compelled to believe that the fall and cessation of rain are governed by unchanging laws, and in asking for a suspension of these laws we are seeking an impossibility; for I do not believe that a miracle—if by miracle is meant something that takes place in virtue of a direct exercise of the power of God, and involving a suspension of some natural law—ever did take place, ever will, or ever can.

"The prayer of the righteous shall save the sick," for the reason

that their recovery may take place in accordance with law, this law requiring the existence and presence of certain conditions, and where these conditions are not present the sick must die, as another law then operates with full effect, the law of decay and death.

Some few years since the Prince of Wales was dangerously ill. Hundreds of thousands of earnest prayers were offered for his recovery; and he did recover. Who can decide whether he owes his life to their efficacy? Of one thing I am satisfied, that it was not absurd to pray for him, and am willing to believe that to these earnest supplications his recovery may be attributed. I do not believe that the Almighty suspended any natural law to effect this, but He may have effected the cure through the agency of ministering spirits acting strictly in accordance with law, as these delight in being the agents of His will.

In the year 1760 Earl Ferrars was executed in England for the murder of his steward. He was, as Tyerman says, "the near relative of some of the best Christians then living. Their distress was indescribable. His broken-hearted brother, Walter Shirley, his cousin, Lady Huntingdon, and others, all endeavored to effect his conversion, but without success. Prayer was made for him in the closet, in the family, and in public congregations. Special meetings of intercession were held in his behalf. The Methodists in London generally prayed for him, . . . but all to no effect." Why this failure of earnest, unselfish prayer for the repentance of a wicked man? Because the law which governs prayer—a natural psychological law—was rendered inoperative in this man's case through the absence of certain conditions or elements, the presence of which were necessary to its operation. One of these conditions was a desire for improvement on his part. This evidently did not exist, and probably was the principal cause of failure.

I have no doubt that the spiritual intelligences who were here the proper agencies for the transmission of the divine power, found themselves unable to overcome the difficulties that beset them. Probably the spiritual element in the Earl was so overlaid by gross materialism that, with all their efforts, directed by earnest, even intense desire for his improvement, they were unable to seriously impress him, and he went to execution giving no sign of repentance. He was without faith as well as desire for improvement:

"Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him." *Heb. xi. 6.*

A remarkable case, where in answer to prayer an angel visibly ap-

peared to assist in the accomplishment of the end sought, came to my knowledge through a highly esteemed and intimate friend, whose mother, still living, was a pious member of a church, while his father was indifferent to religious subjects. This indifference on his father's part was a source of great uneasiness to his mother, who frequently offered up most earnest prayers for his conversion. One day her urgent appeals to him induced her husband to unite with her in prayer, and during the invocation for the assistance of the Almighty in opening his heart to the admission of spiritual or religious influences, they both saw an angel standing by their side smiling upon their efforts. The effect was such upon the mind of her husband that he became thenceforth a sincere Christian. My friend who is authority for the above, is one of the most practically minded and sensible persons in the circle of my acquaintance, is a church member, and has very little faith in Modern Spiritualism. His veracity is unquestionable.

To some the idea of prayer appears absurd. They ask: "Can a man be profitable unto God?" or can we through prayer impart necessary knowledge of our desires and necessities to Him. I answer no; neither the one nor the other, but there is a psychological virtue in prayer through which strength is imparted to our weakness, and through which we are assisted in our efforts to escape from evil thoughts and deeds. It rifts the clouds, and lets in the sunshine, and strengthens our desire and efforts to attain to a higher spiritual plane, where we shall be brought nearer the Source of all good.

There is good in every soul; but for this good to be developed in this life means must be used, efforts made, and the concurrent testimony of millions who have derived benefit from prayer is, that it is the most effective means for the development of this good; and surely the experience and testimony of half a dozen who have tested its power is worth more than the opinions of a thousand who have not made trial of this means. But as the Rev. John Weiss says: "There is no praying possible to a man until he becomes again enough of a child not to calculate his raptures, and not to crave an equivalent. We can get a salad without growing it, just as often as we can get sanctities: not a word need pass for praying. If there be real earnestness, that is prayer, because it is sincere desire to fulfil duty. Prayer is the perfect tendency of the finite toward the Infinite, since it is by earnestness that the work of God goes on."

A spirit, in reply to the question, "If God is not a tangible Being, and there is no personal God, of what avail is prayer?" said:

"In the first place, then, God is a tangible being. I deny the in

tangibility of God. Since all nature and all mind give tangible manifestations with all their power and their presence, what proof have we that God is an intangible nothing? To set aside the personality of God, so far as human figure or form is concerned, does not rob this God of its tangibility—by no means. You may as well say that the atmosphere you breathe is intangible because you cannot see it. The real truth is, it contains within itself all the powers of being, whether of soul or mind, and of all universes. Prayer changes us, but not God. Prayer may be called the golden key that unlocks the door of the citadel of the soul, and admits those presences that we seek to aid us. Prayer elevates us to the position that is necessary in order to gain an answer to prayer, or to obtain what we wish. There are many kinds of prayer. A simple exercise of the will is prayer; the sending out of a good thought is prayer. Every wish is a prayer, every aspiration is a prayer, and all nature is constantly praying. The little flower prays when it turns its bright cup to the sunlight—prays for light, for magnetic power, for the sources it knows exists in nature, that it may perfect itself in beauty in its own sphere. Prayer, then, is of use to us and nature, but not to nature's God."

Mr. Beecher advises people to "begin the habit of prayer. Not because there is any inherent virtue in the exercise. Not because God requires so much prayer from us as our penance for past sins, or our wages for future grace. Not because we have to earn his love by our prayers, as Jacob earned Rachel by his years of service. In the Roman Catholic cathedral the devotee may be seen kneeling, repeating his paternosters, and numbering the repetitions by the counting of his beads. So many prayers, so much grace. We have no faith that prayer is thus the condition of life. Prayer is not a gymnastic exercise for the development of spiritual muscle. But prayer is the recognition of God; it is the attitude of the soul that is ready, expectant, desirous of the divine presence and love. It is the putting of the arms of the child around the Infinite Father's neck. It is the caress of the babe, the lifting up of the lips to be kissed.

"Do not go with other people's prayers. Carry your own. Do not go to cry out, God be merciful to me a sinner! if you do not really think you are much of a sinner. Do not go to say, Bless the Lord, O my soul, and let all that is within me bless His holy name, when really you care very little about Him.

"It is never worth while to lie; least of all is it worth while to lie to God. Let your prayers be without dissimulation. Tell Him your sorrow, or that you have no sorrow; your love, or that you have no love; or simply say to Him as you say to yourself, What lack I yet?

Paul's first prayer was a simple request for explanation : Lord, what wilt Thou have me to do ? The confession of sins, and the experiences of love come afterwards."

Mrs. Barbauld impressively remarks :

"If prayer were not enjoined to the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it if we thought it sin, and pious ejaculations would escape our lips, though we were obliged to preface them with, 'God forgive me for praying !'"

"Prayer is the soul's sincere desire,
Uttered or unexpressed—
The burning of a hidden fire
That slumbers in the breast."

The words of another spiritual intelligence were :

"It is our business to be as perfect as possible, unmindful of surrounding difficulties. If we can do it by performing good deeds to others, that is prayer ; if we can accomplish it by the aspiration that leads us to come nearer to one another, because then we are nearer the spirit of God—that is prayer. Therefore the use of prayer is, that they who pray sincerely grow when they are praying, and do not think of changing God, but of changing themselves."

Neither should angelic ministry here be forgotten, as Mrs. Emma Hardinge Britten beautifully, though briefly portrays it :

"You will all realize the truth that aspiration is ever answered by inspiration, that the outstretched arms of the human spirit are ever filled by the form of the angel. This is the meaning of invocation ; this is the reality of answer to prayer. We open the door of our heart, and the angel walks in."

If this is prayer, what is the rite which Pope Pius IX. from the Vatican lately invited the faithful to celebrate, when he said : "Let us pray, and a stone will fall which will overthrow the Colossus," meaning Bismarck. And yet this infirm old man claims on earth to stand in the stead of, and to represent him who said :

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them* which despitefully use you and persecute you."—*Matt. v. 44.*

It is not strange that this infallible Church should above all things desire to keep the Bible from the hands of children in our schools, when the entire New Testament, and much of the Old, so palpably condemn such sentiments and utterances as these, of the assumed vicegerent of Christ on earth.

There can be no true adoration without love. In the absence of this divine element worship is either craven submission to an imaginary power that excites our fears, and whose frowns we hope to avert by acts of humiliation, or it is an appeal for material assistance to an equally imaginary being, whom we suppose capable of responding to our selfish desires. God is love, and he who worships Him must worship in the spirit of love; and man may as well bow down to idols made with his own hands as to adore a being without love—a being wrought from his own distempered fancy.

"Lead me to the rock that is higher than I," is the desire often unuttered, it is true, but nevertheless the innate desire of every human soul, and it is through this desire of man's spiritual nature that he rises to the contemplation of the Divine Spirit, and that prayer is a necessity of this nature is evident from the instinctive resort to, and reliance upon it, when, in overwhelming distress or danger, hope from all other sources has fled. It is then, if not before, that man places his reliance upon God through prayer.

"Ye know not," said an advanced spirit, through a medium in London, "in your cold earth atmosphere, so chilling, so repellent to spirit life, how the magnetic rapport between your spirit and the guides who wait to bear its petition upwards is fostered by frequent prayer. It is as though the bond were tightened by frequent use; as though the intimacy ripened by mutual association. Ye would pray more did ye know how rich a spiritual blessing prayer brings. Your learned sages have discussed much of the value of prayer, and have wandered in a maze of opinion, befogged and ignorant of the real issue. They do not know—how should they?—of the angel messengers who hover round ready to help the spirit that cries to its God. They know not of the existence of such, for they cannot test their presence by human science in its present state, and so with crude effort they would reduce the results of prayer to line and measure. They try to gauge its results and to estimate its effect by the compilation of statistics. And still they find themselves in difficulty, for though they grasp the shell the spirit eludes their ken. Such results are not to be so measured, for they are imperceptible by man's science. They are spiritual, varying in various cases, different as are the agencies at work.

"Frequently it is the unspoken petition, which is not granted, that is the cause of richest blessing to the praying soul. The very cry of the burdened spirit shot forth into the void—a cry wrung out by bitter sorrow—is an unknown relief. The spirit is lightened, though the prayer is not granted in the terms of its petition. Ye know not

why, but could ye see as we see the guardians laboring to pour into the sorrow-laden soul the balm of sympathy and consolation, ye would know whence comes that strange peace which steals over the spirit and assures it of a sympathizing and consoling God. The prayer has done its work, for it has drawn down an angel friend, and the bursting heart, crushed with its load of care and sorrow, is comforted by angel sympathy.

"This, the magnetic sympathy which we can shed around those with whom we are in close communion, is one of the blessed effects which can be wrought by the cry of a human soul reaching upward to its God; and under no other conditions can the full blessedness of spirit intercourse be realized. It is the spirit that is most spiritualized that alone can enter into the secret chambers where the angels dwell. It is to the soul that lives in frequent communion with us that we are best able to come nigh. . . . Prayer is the spontaneous cry of the soul to its God through the friends who it knows are near, and are ever ready to catch up the unuttered petition and bear it upwards, and ever upwards, till it reach a power that can respond. This is no matter of formal preparation. It consists not in any act of outward show. It is not necessarily syllabled in utterance, far less is it trammelled by conventional form, or bound up in stereotyped phraseology."

I pity the man whose childhood has never been blessed with the purifying influence of a mother's love, whose soul has never responded to this sacred feeling; and equally pity that man whose spiritual nature is never elevated by thankfulness to that Being whose love encircles his pathway in life, and is guiding him to that glorious destiny which a greater than a mother's love has provided for him. I pity him who has never learned that prayer rifts the clouds of hopelessness and doubt, and that a way is thus prepared through which the rich treasures of this love are showered upon the suppliant's head.

Every sincere Christian prays for the influx of the Holy Spirit. We also pray for it, and we know that true prayer elevates and purifies the soul, and fits it for the reception of the divine love. In accomplishing this it also renders us accessible to elevated spirits or angels, and they shed their sweet and refining influence over us, so that prayer, in our belief, affects directly what every sincere Christian believes it does, and, in addition, it enables us to obtain spiritual blessings through the agency of ministering spirits.

"I come to Thee, unawed by fear,
With no misgivings in my heart;
I do not doubt that Thou wilt hear,
For well I know how good Thou art.

- "Thou art my father, I Thy child ;
A wayward child, who oft unheeds
A kindest Father's counsels mild,
Whose life is filled with vain misdeeds ;
- "Yet, ever to whose heart there comes
An hour of sadness and regret,
That he could wander from Thy paths,
And all Thy kindness could forget.
- "And as to earthly parent we,
With hearts which for forgiveness yearn,
Confess our faults, so I to Thee,
Who, more than Father, will not turn
- "Thy child away, though great his sin
And oft repeated and again :
Forgive me, Father,—ne'er was asked
Of Thee, when asking proved in vain.
- "My heart, whose every impulse Thou,
As every thought, can freely read,
Silent will make its prayer to Thee—
Of time-worn forms it has no need.
- "And so from out the dark and gloom
Where dwells the life estranged from Thee,
Repentant comes my heart again ;
And Thou I know wilt welcome me.
- "And as upon its parent's breast
The weary child its tired head lays,
So I, by sinful deeds oppressed,
Returning from the tempter's ways.
- "My sorrowing heart would lay on Thee ;
And thus, O Father, do I come,
Thy weary, sinful child to Thee—
A prodigal returning home."

—ANON.

CHAPTER XII.

THE MINISTRY OF ANGELS.

"And the angels ministered unto him."—*Mark i. 13.*

"And is there care in heaven, and is there love
In heavenly spirits to these creatures base,
That they may compassion of their evils move?
There is :—else much more wretched were the case
Of men than beasts : But oh ! the exceeding grace
Of Highest God, that loves His creatures so,
And all His works with mercy doth embrace
That blessed angels He sends to and fro,
To serve to wicked man, to serve His wicked foe.

How oft do they their silver bowers leave,
To come to succour us that succour want !
How oft do they with golden pinions cleave
The fitting skies, like flying pursuivant,
Against foul fiends to aid us militant !
They for us fight : they watch and duly ward,
And their bright squadrons round about us plant ;
And all for love, and nothing for reward :
Oh, why should heavenly God to men have such regard ?"

—SPENSER'S *Faerie Queene*.

THERE is no view of the angelic character, as represented in the Bible, that is so beautiful and attractive as that of their care and watchfulness over the steps of weak and erring mortals. They are represented as ever ready to guide our footsteps ; to guard us from danger ; to comfort us in affliction, and to encourage and strengthen us in every good intention and effort.

"And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the angels ministered unto him."—*Mark i. 13.*

Jesus, like all of us, had his seasons of depression and sorrow ; there were times when his soul was weighed down with difficulties that seemed insurmountable, and when, were it not for the assistance rendered by the sympathetic angels, he perhaps would have succumbed to the overwhelming pressure, and the world would never have been blessed with the noble example of his life, and with the

lessons of love and wisdom which he has left as a rich legacy to mankind.

At this particular time he undoubtedly was passing through that stage of spiritual experience and development which is common to most highly susceptible organizations possessing medial power,—there was a strife between different classes of spirits as to which should control him ; and it is evident from the preceding verse—the 12th—that an undeveloped spirit had obtained temporary control, and had driven or conducted him into the adjacent country, and was now endeavoring to hold possession of him so as to mould him into a state in which he could then and thereafter be used for unworthy purposes. Of this intention superior intelligences were perfectly cognizant, and these good and wise “angels ministered unto him,” their ministry at this time consisting in the exercise of their power in expelling the undeveloped spirit ; in dispersing like spirits who were besieging him ; in rendering their own power more efficient in influencing and controlling him, and in harmonizing his disturbed feelings.

There is scarcely a book, from Genesis to Revelation, in which the doctrine of spirit intervention, or the ministry of angels, is not taught and exemplified. When Abraham mercilessly cast out Hagar and her son from his habitation, with only bread and a bottle of water, as related in Gen. xxi. 17-19,

“the angel of God called to Hagar out of heaven, and said unto her : What aileth thee, Hagar ? Fear not ; for God hath heard the voice of the lad where he is.”

And her eyes were opened and she saw a well of water from which to sustain her own life and that of her child.

It would sound strangely to Protestant ears were one of their theological patriarchs to solemnly invoke the blessings of a guardian spirit upon his sons, as Jacob did when he said :

“The angel which redeemed (*or protected*) me from all evil, bless the lads.”—Gen. xlviii. 16.

Angels or spirits, when employed in doing good to mortals, are only the ministers of God, who works His pleasure through them.

In Ex. xxiii. 20, we find angelic ministration promised as a reward to the children of Israel for walking in the precepts of the law :

“Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared ;”

and the succeeding verse contains a threat of punishment in case they disregard his instructions :

“Beware of him, and obey his voice ; provoke him not, for he will not pardon your transgressions, for My name is in him.”

With all their love and power, spirits often fail in accomplishing

their kind purposes; like us they are still finite, their powers are limited.

As related in 1 Kings xvii. 6, the ravens brought Elijah bread and flesh, and he drank of the brook, but

"after a while the brook dried up, because there had been no rain in the land."

It is here evident that although the power of the spirits was sufficient to control the ravens to bring the prophet food, it was insufficient to continue the flow of the stream; for he was told to arise and go to Zarephath, to a widow who would receive him. The conditions were favorable for controlling the ravens to feed him, and for impressing the widow to entertain him, but not for producing a flow of water when the laws of nature forbade it.

In 2 Kings iv. 39 to 41, is an account of a case of poisoning, caused by eating of a wild vine, the deadly effects of which were counteracted by spirit power through the prophet Elisha. There is no mention made of his calling upon the Lord to assist him, as he should have done had he known that *all* power comes from Him.

David, in Psalm xxxiv. 7, in the most emphatic language asserts the truth of spirit assistance and protection:

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

As he again does in the 91st Psalm 11, 12:

"For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Another prophet clearly defines one method by which spirits address themselves to our understanding, viz., through clairaudience:

"And thine ears shall hear a word behind thee saying, This is the way, walk ye in it when ye turn to the right hand and when ye turn to the left."—Is. xxx. 21.

Neither do the spirits of deceased patriots and statesmen at once lose their love for their native land, but continue to interest themselves in its welfare long after their material bodies have decayed. Who can doubt that the illustrious founders of this republic, if conscious at all as spirits, continue to love and feel a deep interest in the government they created, and the people to whom their genius and patriotism were dedicated, and retaining this love, and this interest, could any place or condition be heaven to them where they were debarred from further intelligence of that country and people, and from all means of communicating with and influencing them for their good? We have the Bible, the testimony of all ages, and the revelations of Modern Spiritualism to support us in this cheering, consoling belief, and the hopes and desires of our souls, which, when not suppressed by a dominant will, also claim their right to be heard in evidence. Can it for a moment be supposed that the spirit of an

American, who had loved his country while in earth-life, could be indifferent to the results of a conflict between our own and a foreign nation? If we suppose this we must deem patriotism a crime, or at least an error, and the want of it a virtue. If it be meritorious here, it cannot be accounted sinful there.

There are many instances related in the Bible indicating the possession of such feelings by spirits or angels, and where they strove with their mortal friends to defeat their enemies, as in Dan. x. 20 :

"Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia."

And again in 2 Kings xix. 35, we have an account of great slaughter of the hosts of the Assyrian king, when besieging Jerusalem, by an angel or spirit who fought for the Israelites. The passage reads :

"And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand : and when they arose early in the morning, behold they were all dead corpses."

And even Jesus testifies to the disposition and power of angels or spirits to assist us against our enemies when he said :

"Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels."—*Matt.* xxvi. 53.

They are always ready to assist us to the extent of their power, whether we are asleep or awake, at liberty or in prison. When the high priest and Sadducees laid their hands on the apostles and put them in prison,

"the angel of the Lord by night opened the prison doors and brought them forth."—*Acts* v. 18, 19.

When Peter was asleep in prison between the two soldiers, bound with chains, the angel

"came upon him and a light shined in the prison."

And he raised him up, his chains fell from his hands, and the spirit led him forth, opening the gates for his passage. *Acts* xii. 5 to 10. When Paul and Silas were in prison, and while they prayed and sang praises unto God, a spirit or angel, who was invisible, opened all the doors, "and every one's bonds were loosed."

It is said in *Acts* viii. 26 to 38 :

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south. . . . And he arose and went ; and behold a man of Ethiopia, a eunuch of great authority, . . . who had come to Jerusalem for to worship, . . . returning and sitting in his chariot, read Esaias the prophet. Then the *spirit* said unto Philip, Go near and join thyself to this chariot ; and Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest?"

The spirit here perceived that the eunuch was reading the words of the prophet, and needed an explanation of their meaning ; that he

was searching for the truth, and Philip, being a medium, was impressed to assist his purpose, and to baptize him and admit him to fellowship among Christians.

The spirit of Jesus, which had confronted Saul in his journey to Damascus, while breathing threatenings and slaughter against the disciples, we find from Acts ix. 9 to 18, still followed him with the kind intention of restoring his sight, and of fitting him for the great work in store for him; but to accomplish the restoration of his sight, Jesus, now a spirit, required the mediumship of one through whom he could transmit a portion of that remarkable healing power that he possessed while on earth, and he selected Ananias as a fit instrument for his purpose.

"And he (Saul) was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision; Ananias. And he said, Behold I am here, Lord. And the Lord said unto him; Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: *for behold he prayeth. . . .* And Ananias went his way, and entered into the house, and putting his hands on him said; Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized."—Acts ix. 9-18.

A man (spirit) appeared to Paul in a vision at night, "who prayed him, saying, Come over into Macedonia and help us."—Acts xvi. 9.

Undoubtedly this spirit was a friend of those Christians in Macedonia who desired the presence of Paul to assist them in establishing the truths of Christianity, and he availed himself of the mediumship of Paul to personally address him, believing that such an appeal would be more effective than any other.

Paul at another time was warned by a spirit against danger, "who said to Paul through the spirit that he should not go up to Jerusalem."—Acts xxi. 4.

Paul practically understood and taught the doctrine of the ministry of angels or spirits, as is evident from Heb. i. 14, where he asks:

"Are they not all ministering *spirits*, sent forth to minister for them who shall be heirs of salvation?"

He also had a clear understanding of their active agency in assisting us with their prayers to God.

"Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God."—Romans viii. 26, 27.

That here the term "spirit" relates only to a disembodied human spirit, is clear, if we reflect upon the absurdity of supposing God, or

either of the other persons in the Trinity, to make intercession with Himself, with groanings. And this view is confirmed in the second verse, which reads :

"He that searcheth the hearts knoweth what is in the mind of the spirit.

If we assume the word "spirit," as here used, to mean God, it would be equivalent to saying that God knoweth what is in His own mind, which would be idle talk ; but assuming the word to signify a human spirit or angel, we have a clear and forcible statement of the truth that our spirit friends join in our intercessions ; they from their more elevated planes often knowing better than we what we need, and from the depths of their spiritual natures and understanding invoke the blessings of God upon us, "and He that searcheth the heart knoweth what is in the mind of the (*interceding*) spirit, because he (*the spirit*) maketh intercession for the saints *according to the will of God.*"

Misconception of the meaning of these passages is attributable to the error of Christian teachers in ignoring the great truths that angels are veritable human spirits, and that they do have intercourse with men and minister to their necessities, and thus when the term "spirit" is used in the New Testament, often evidently to mean a human spirit, it has been almost invariably, as before said, construed to signify the Spirit of God, a forced unnatural construction which perverts the meaning of many beautiful passages, and either renders them unintelligible, or causes them to convey ideas of God's powers or attributes which are unworthy of Him.

"The star that shone o'er Bethlehem's plain,
Doth still its wondrous light sustain ;
The 'Martyred Christ' is living still,
Doing the great all-Father's will."

Nothing can be more consoling than the thought that the loving Jesus is still accessible to the cry of suffering humanity, and the burdens of life are relieved of much of their weight when the weary and oppressed can realize that he, with others of the heavenly host, are in sympathy with them. The Bible and Spiritualism both bear witness to this cheering and beautiful truth.

Rev. Chas. L. Brace, who for twenty years has zealously labored among the homeless boys of New York, speaking of the influence over their minds of the idea of a personal, sympathizing Jesus, says :

"The marvels of the Bible, the stories of miracles, and the like, always seemed to them natural and proper. That a Being of such a

character as Christ should control nature and disease, was appropriate to their minds, and it was a kind of comfort to these young vagabonds that the Son of God was so often homeless, and that he belonged humanly to the working classes. . . . I think that the conception of a Superior Being, who knew just the sort of privations and temptations that followed them, and who felt especially for the poorer classes, who was always near them, and pleased at true manhood in them, did keep afterward a considerable number of them from lying, and stealing, and cheating, and vile pleasures."—*Dang. Classes of New York*, p. 103.

The influence that a firm belief in a superintending Providence exercises over the minds of all who possess this faith, is incalculable, and what is spirit protection and guidance but one of the methods, and the principal method, by which God in His beneficence and love sees fit to respond to this faith. This disposition to rely upon a power above us is deeply implanted in the soul of every man, and in times of peril and distress it is manifested, even in those who in their pride of heart vainly attempt to deceive themselves with shallow and false ideas of self-dependence. I here quote again from the same author, Rev. Mr. Brace :

"When one comes to know the peculiar overpowering temptations which beset this class of unfortunate children, and similar classes, the inducements to sharpness, deception, roguery, lying, fraud, coarseness, vice in many forms, besides toward open offences against the law ; the few restraining influences in social opinion, good example, or inherited self-control, the forces without, and the organization within impelling to crime, and then sees *how immensely powerful the belief in, and love for a supernatural and noble character and friend is, upon such wild natures* ; how it inspires to nobleness, restrains low passions, changes bad habits, and transforms base hearts ; how the thoughts of this supernatural friend can accompany a child of the street, and make his daily hard life an offering of loving service ; how the unseen sympathy can dry the orphan's tears, and throw a light of cheerfulness around the wan, pale face of the little vagrant, and bring down something of the splendor of heaven to the dark cellars and dreary dens of a great city ; whoever has had this experience—not once but many times—will begin to understand that Christ must lead reform as well as charity, and that without him the worst disease of modern society can never be cured."

And if the minds of these untutored waifs of society were imbued with the knowledge that the spirits of their parents, or other dear friends, were often present, watching and guarding them ; that they

were made happy by their good conduct, and rendered unhappy by their bad ; that the same love and affection ever followed them ; can it be doubted that they would be benefited by the belief ; that additional safeguards would be furnished against criminality, and additional incentives to virtue implanted within them. Few of them are so depraved and ignorant that they would fail to appreciate this heavenly care and protection, though their conceptions of its character might be marked with a simplicity equal to that ascribed to the poor sailor by the poet, when he says, not untruthfully,

" There's a sweet little cherub that sits up aloft,
To watch o'er the life of poor Jack."

That the early Christians believed in spirits, good and bad, influencing the thoughts and actions of men, is evident from the writings of the early fathers, among these being Polycarp, Tertullian, Cyprian, Clement, Ignatius, Origen, Tatian, Apollonius, and Justian, and the belief in the intervention of good spirits, who are called saints, and of earth-bound spirits who are termed devils, or demons, in its affairs, has been constant in the Roman Catholic Church from their time to the present. That this belief is as prevalent in that Church at this day as formerly, is commonly attested by all who are authorized to speak in its name, and from those near at hand I will quote from a sermon of Father Doucet, of St. Francis Xavier's Church, New York, delivered Sept. 28, 1872 : " The reverend preacher went on to describe how elevated was their dignity in heaven ; how close their communion with the Most High ; how pure, how lovely in every attribute, and how powerful as divine agents of heaven among men doing good. There were those indeed who affected to believe that there was no such thing as a personal angel ; that the term angel was a rather indefinite one, simply indicative of a spiritual essence that was not material. Yet the Old Testament showed that angels were really personal beings. . . . He then continued at some length to describe how the attributes of the angels were each in itself reflections of some one of God's qualities ; His beauty ; His glory ; His justice ; His mercy. In comparison to them we were, it is true, but very small things on earth, yet it could be truly said that we belonged to a brotherhood of which the angels were a part. . . . And yet, he repeated, they were our brothers, fighting in the same cause, struggling to accomplish the same glory for God good men were struggling for, fighting under the same banner—the banner of the Saviour. . . . Each one of us had his own particular guardian angel, and he communicated to us good thoughts, and whispered to us good resolves ; in fact

the angels did all they could for man to accomplish the end for which he was created. Consequently they were brothers of the same family as men, were soldiers of the same army, with every being of intelligence they held communion, and what people often attributed to mere chance in the matter of narrow escapes, and the regularity of the laws of nature, could be traced to the influence and love of the angels in fulfilling the will of God. What more than all made men and angels brothers in common, companions in arms, was that all the good they possessed came from God, and that all the good men possessed came also from God. The great love they drew from the Centre of all good they diffused among men, and made them sharers of their happiness. Their silent promptings, their teachings, suggested to our minds the smallness of all things of earth compared with the possessions of heaven, and thus taught us to detach our hearts from the exclusive love of the world, and to centre our best affections upon Him who is the Giver of all good."

The eloquent Father Burke, the celebrated Irish priest, holds similar views. I quote from a sermon delivered by him at St. Mary's Church, New York, Nov. 3, 1872 :

"The reverend father took for his subject, 'The Saints of God, and what the Catholic Church teaches concerning them.' He dilated at great length about what the Church taught concerning the saints ; how it taught Catholics to believe that their intercession for man on earth was powerful with God, and how they served as examples for men to follow during their pilgrimage through life. He then ridiculed the Protestant's disbelief in the power of the saints to intercede for us, and asked *how it was that Protestants believed that one of their living fellow-beings on earth could pray for them, but that when his spirit had been translated to heaven his power to pray to God for any one on earth ceased altogether.* It was charged that Catholics committed idolatry when they prayed to the saints. He conceded that they could be considered guilty of that crime if they believed that the saints of themselves could grant their prayers, and thus believing they prayed to them, and paid them reverence. But Catholics, he said, *only prayed to the saints to join their prayers to theirs in asking of God the grace they stood in need of.*"

This is Spiritualism, or Spiritualism to this extent is Catholicism, and here we occupy common ground, the teachings of the former confirming the traditions and practices of the Church, and this element of truth in that Church gives it in a great measure its strength and predominance as a faith over that of Protestantism. But although most of the Protestant churches practically repudiate all

belief in spirit intervention—in the ministry of angels—yet many prominent independent thinkers, both of the clergy and laity, have not only held to the belief, but occasionally have given expression to their opinions. Of some of these notice has been taken elsewhere in these pages. Elsewhere also I have noticed the *theoretical* belief of the Protestant Episcopal Church in the ministry of angels.

To show the difficulty of escaping from this belief when the Bible is searched, and its teachings received, I here insert the following remarks taken from a work of acknowledged orthodox authority :

"Their (angels') office towards man is far more fully described to us. They are represented as being *in the widest sense* agents of God's Providence, natural and supernatural, to the body and to the soul. Thus the operations of nature are spoken of as under angelic guidance fulfilling the will of God. Not only is this the case in poetical passages, such as Ps. civ. 4 (commented upon in Heb. i. 7), where the powers of air and fire are referred to them, but in the simplest prose history, as where the pestilence which slew the first-born (Ex. xii. 23 ; Heb. xi. 28), the disobedient people in the wilderness (1 Cor. x. 10), the Israelites in the days of David (2 Sam. xxiv. 16 ; 1 Chr. xxi. 16), and the army of Sennacherib (2 Kings xix. 35), as also the plague which cut off Herod (Acts xii. 23), are plainly spoken of as the work of the 'angel of the Lord.' . . .

"In the Book of Genesis there is no notice of angelic appearance till after the call of Abraham. Then, as the book is the history of the chosen family, so the angels mingle with and watch over its family life—entertained by Abraham and by Lot (Gen. xviii. xix), guiding Abraham's servant to Padan-Aram (xxiv. 7, 40), seen by the fugitive Jacob at Bethel (xxviii. 12), and welcoming his return at Mahanaim (xxxii. 1). *Their ministry hallowes domestic life in its trials and its blessings alike*, and is closer, more familiar, and less awful than in aftertimes. . . . But in the captivity, when the Jews were in the presence of foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah angels are revealed in a fresh light, *as watching not only over Jerusalem, but also over heathen kingdoms*, under the providence and to work out the designs of the Lord (see Zech. *passim*, and Dan. iv. 13, 23 ; x. 10, 13, 20, 21, etc.). In the whole period they, as truly as the prophets and kings themselves, are seen as God's ministers watching over the national life of the subjects of the Great King. . . . The New Testament is the history of the Church of Christ, every member of which is united to him. Accordingly the angels are revealed now as ministering spirits to each individual member of Christ, for his spiritual

guidance and aid (Heb. i. 14). The records of their visible appearance are but unfrequent (Acts v. 19; viii. 26; x. 3; xii. 7; xxvii. 23); *but their presence and their aid are referred to familiarly, almost as things of course, even after the Incarnation.* They are spoken of as watching over Christ's little ones (Matt. xviii. 10), as rejoicing over a penitent sinner (Luke xv. 10), *as present in the worship of Christians* (1 Cor. xi. 10), and (perhaps) *bringing their prayers before God* (Rev. viii. 3, 4), and as bearing the souls of the redeemed into Paradise (Luke xvi. 22). *In one word, they are Christ's ministers of grace now*, as they shall be of judgment hereafter (Matt. xiii. 39, 41, 49; xvi. 27; xxiv. 31, etc.). By what method they act we cannot know of ourselves, nor are we told, perhaps lest we should worship them instead of him whose servants they are (see Col. ii. 18; Rev. xxii. 9); but of course their agency, like that of human ministers, depends for its efficacy on the aid of the Holy Spirit."—*Smith's Dict. Bible*, Article "Angels."

Nearly all the ideas here set forth are such as Spiritualism approves and teaches, and the whole tenor and scope of the article tends to show how little real difference there is—when this subject of angelic ministry is thoroughly examined and weighed—between the opinions of many orthodox thinkers and writers and our own; and this similarity of views would readily be discovered in relation to many other questions pertaining to Spiritualism, if only a moderate degree of patience and attention were devoted to the consideration of their claims on the part of our opponents. We give Bible narrations of spirit intervention a literal present, as well as past application; while the orthodox application is too often remote, misty, and theoretical. The ideas that flow in upon the mind when the truth concerning spirit agency is sought in the Bible, demand a practical application; but with most persons, as soon as they again breathe the atmosphere of material life, the impressions exhale from their minds like the perfume from the flower, and like it leave behind little that is appreciable.

Archbishop Tillotson, speaking of the continued intercourse of angels with men, says, "they are God's ministers here below;" and Bishop Heber, though he does not profess to any practical knowledge of spirit communion, yet leaves on record his high appreciation of the comfort and blessings that in his view would flow from it. His words are: "I know not—indeed who can know—whether the spirits of the just are ever permitted to hover over those whom they loved most tenderly; but if such permission be given—and who can say it is impossible—then it must greatly diminish the painful sense of

separation, which even the souls of the righteous may be supposed to feel."

Bishop McKendree, when dying, bore testimony to its truth ; nearly his last words were ·

"Bright angels are from glory come,
They are around my bed,
They are in my room,
They wait to waft my spirit home."

Rev. Dr. Ferguson was a firm believer in the constant love and guidance of spirit friends. "We not only believe," says he, "in the ministry of angels, but believe that its existence and advantages are demonstrable to all who candidly seek, and willingly choose the responsibilities that seeking incurs. And we hail it as the hope of humanity, and the dawn of its brightest day."

Bishop Cummins, of Louisville, Ky., as in duty bound, dislikes Spiritualism, but at the same time embraces at least one of its tenets. In a sermon by him, in June, 1872, he said :

"The teachings of Modern Spiritualists lead but to error and wickedness, yet about the death-bed of the dying Christian we cannot doubt that ministering spirits gather for good. An old man who died not long since, for hours before the final struggle fixed his eyes upon a form in the room, invisible to all but him. It was a form he knew, and upon it he gazed without the power of those present to change his vision. It was known upon whom those dying eyes were so intently fixed when the trembling lips, for the last time, syllabled the name of his sainted wife who had long preceded him to the grave. Who doubts that her spirit was there to conduct him to the better world? The rod and the staff were there to comfort the good old man, and he feared no evil in the valley of the shadow of death. The living, flushed with life, may not see these ministering spirits around the bed of death, but we know not in what way death's approaches may prepare the dying for the sight of those ethereal forms that inhabit other spheres. They may sometimes be the rod and the staff which make death but a shadow—which comfort the dying, and make them to fear no evil."

"I believe," says Henry Ward Beecher, "that the great realm of life goes on without the body, very much as it does with the body ; and there, as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back, and shields them from the impending danger."

At another time Mr. Beecher expressed sentiments very similar to the above. At the prayer meeting in Plymouth Church, December 27, 1872, he is reported as saying :

"There was no harm in people indulging their fancy about heaven. The mother might go to heaven every night and clasp her angel babe to her bosom, and walk with it among the sons of God, and do no harm. He had no objections to appealing to saints. He did not pray to his mother as he did to the Saviour, *but he invoked her, and conversed with her every month.*"

In the report of the sermon of Rev. George H. Hepworth, delivered at Steinway Hall, New York, March 15th, 1873, it is said :

"Toward the close of his discourse he announced a sort of semi-faith in Spiritualism, that is to say, that angels and the spirits of good friends gone before us attend us through life. He believed that his father looked down upon him from heaven, and that his brother had grown to be a man in heaven."

They attend us through life, as Mr. Hepworth says, and in their love they often lead the little angels, who have prematurely passed from earth to heaven back to the disconsolate parents who mourn their absence—perhaps their loss—and assist these little ones in their efforts to assuage their grief.

"O gentle mothers of the earth
Who gave these precious spirits birth,
Your homes have lost their sounds of mirth
And childish glee;
But not in Death's embrace they sleep,
Nay, gentle mothers, cease to weep,
They dwell with me.

"There 'mid the amaranthine bowers,
Through all the long, bright gladsome hours,
Your loved ones tend their birds and flowers,
And often come
With gifts of love and garlands bright,
To gladden with their forms of light,
Your earthly home.

"Their gentle lips to yours are pressed,
Their heads are pillowed on your breast,
And in your loving arms they rest,
For they are given
By Him whose ways are ever kind,
As precious links of love to bind
Your souls to heaven.

"O could the sunshine of the heart,
 Dispel the blinding tears that start,
 And all your doubts and fears depart—
 Those forms concealed,
 Like blossoms 'neath the shades of night,
 Before your spirit's quickening sight
 Would stand revealed.

 * * * * * * *
 O ask them not for earth, again
 The bitter cup of grief to drain,
 To tread in sorrow and in pain
 Life's thorny track.
 Love's rainbow arch to heaven they crossed,
 Gone, but not dead—unseen, not lost—
 Call them not back.

—DOTEN.

Rev. Dr. Samuel Watson, of Memphis, Tenn., who for more than thirty years was an influential and highly esteemed clergyman of the Methodist Episcopal Church, and for many years principal editor of one of its journalistic organs, partly through the spiritual manifestations that occurred in his own family, became a firm believer in Christian Spiritualism, and few men have had a more varied and extensive experience in the spiritual philosophy than he, and no one is better authority as to the state of belief in the Church.

"The belief," says he, "in a future state, especially among educated people, is not so universal as many suppose. There is much infidelity in the world, and some in the Church on this subject. We have often heard some of the best Christians express their doubts and fears in class and love-feast meetings. I rejoice to know that there is a standpoint from which we may look, not only by faith in the reality of spirit existence and intercourse with mortals, but realize beyond the possibility of doubt that they are cognizant of our events and are interested in us still. These are vital questions to the soul, yet many teachers of religion step over them like a school-boy going through a graveyard, and rejoice when they reach the farther side. Being afraid of appearing wise above what is written, they ignore what is written. The revelations of the Bible are few. It was certainly not given to gratify even what we may consider a laudable curiosity. The light is only in scattered rays. The sparseness of the revelations deter people from researches in that direction. The scriptural arguments are twofold. 1. Inferential. 2. Direct. The Scriptures teach that we are living in close contact with the spirit

world, that the inhabitants of that world are in our midst, and that it only needs the eye of the soul to be opened for us to see.

" ' Angels now are hov'ring round us
Unperceived amid the throng.'

"The Bible teaches us that thousands of beings are deeply interested in the affairs of this earth. The earth was their birthplace, the scene of their conflicts and triumphs. It is the residence of their relatives and friends.

" ' Can a mother's tender care
Cease toward the child she bare?'

"Never, no never ! If she is the same being she was, endeared to them while here, she would rather lead the anthem of the heavenly choir. Can they, when they cross the line or pass the vail which divides the spiritual from the natural world, lose the interest they have in loved ones left behind ? The departed good take great interest in the career of the Christian. If angels rejoice over the conversion of a sinner, shall not the sainted mother who has thousands of times prayed for her gay daughter, or profligate son, rejoice over their conversion ? Oh ! if we could open the eyes of our 'inner man,' and see as the prophet's servant did, when in answer to his prayer the vail was withdrawn, we would see an innumerable host of God's messengers around us ready to aid us in the conflicts of life. Among them we would doubtless recognize many familiar faces of loved ones, for whom we have shed many bitter tears of sorrow because of our separation. They have passed through similar trials, and are prepared to sympathize with those who remain in the present state."—*The Clock Struck One*, p. 107.

Good spirits in the Scriptures are not only declared to be ministering angels, and numerous instances recorded in proof of their ministry, but there is not an instance related in the four gospels, if we except the agency of the Holy Spirit in the conception of Mary, where God performed any special act in relation to Jesus otherwise than mediately through angels or spirits, and this when, if the Church is right, he was and is equal with the Eternal Father Himself.

The ministry of kind and loving spirits attended him through his whole earthly career. An angel or spirit vouched to Joseph for his immaculate conception. An angel bestowed upon him the name of Jesus. A star or heavenly light, a production of spirit-power, guided

the wise men in their journey to Bethlehem to hail his birth and pay him homage. An angel or spirit warned Joseph to flee with him into Egypt, to escape the murderous design of Herod. An angel or spirit, when the danger had passed, directed his return. Angels or spirits ministered unto him in the wilderness. Two angels—the spirits of Moses and Elijah—appeared to and communed with him on the mount. In his agony in the garden of Gethsemane, an angel appeared to, and consoled and strengthened him. After his crucifixion an angel or spirit rolled back the stone from the door of the sepulchre and announced his ascension; and last of all, Jesus himself, as an angel or spirit, appeared to his disciples and commissioned them to minister to others here below as angels or spirits had ministered to him.

Why was this? Was it not because God always deals with His creatures through instrumentalities, even dealing with him whom the Church maintains to be His only Son in this manner.

Among those who have testified to their longing for the consolation which the belief in angelic guardianship brings, and to their high appreciation of the beautiful truths which underlie it, was Washington Irving, and it is in this language his desires found utterance :

“I am now alone in my chamber. The family have long since retired. I have heard their footsteps die away, and the doors clap to after them. The murmur of voices and the peal of remote laughter no longer reach the ear. The clock from the church, in which so many of the former inhabitants of this house lie buried, has chimed the awful hour of midnight.

“I have sat by the window and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village; and the moon rising in her silent majesty, and leading up all the silvery pomp of heaven. As I have gazed upon these quiet graves and shadowy lawns, silvered over and imperfectly lighted by dewy moonshine, my mind has been crowded by ‘thick-coming fancies’ concerning those spiritual beings which

“ ‘———walk the earth

Unseen both when we wake and when we sleep.’

“Are there, indeed, such beings? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine inculcated by the early fathers,

that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.

"However lightly it may be ridiculed, yet the attention involuntarily yielded to it whenever it is made the subject of serious discussion, and its prevalence in all ages and countries, even among newly discovered nations that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious and instinctive beliefs, to which, if left to ourselves, we should naturally incline. . . .

"In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be eradicated, as it is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul; its mysterious connection with the body; or in what part of the frame it is situated? We know merely that it does exist; but whence it came, and entered into us, and how it operates, are all matters of mere speculation and contradictory theories. If, then, we are thus ignorant of this spiritual essence, even while it forms a part of ourselves, and is continually present to our consciousness, how can we pretend to ascertain or deny its power and operations, when released from its fleshy prison-house?

"Everything connected with our spiritual nature is full of doubt and difficulty. 'We are fearfully and wonderfully made,' we are surrounded by mysteries, and we are mysteries even to ourselves. It is more the manner in which this superstition has been degraded, than its intrinsic absurdity, that has brought it into contempt. Raise it above the frivolous purposes to which it has been applied, strip it of the gloom and horror with which it has been enveloped, and there is none in the whole circle of visionary creeds that could more delightfully elevate imagination or more tenderly affect the heart. It would become a sovereign comfort at the bed of death, soothing the bitter tear wrung from us by the agony of mortal separation.

"What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare?—that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours?—that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams

wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions.

"It would take away, too, from the loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world, and find that those who set forward with us lovingly and cheerily on the journey, have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.

"There are departed beings that I have loved as I never again shall love in this world; that have loved me as I never again shall be loved. If such beings do even retain in their blessed spheres the attachments which they felt on earth; if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitations with the most solemn but unalloyed delight."

Innumerable instances, well attested, are on record where spirits have intervened to protect persons from danger. Mrs. Crowe, in her very interesting work, *The Night Side of Nature*, p. 88, relates a case where a person was saved by spirits from taking a poisonous mixture which had been prepared by mistake by the apothecary.

"A very singular circumstance," she says, "was related to me lately by Mr. J. J—— as having occurred not long since to himself. A tonic had been prescribed to him by his physician, for some slight derangement of the system, and as there was no good chemist in the village he inhabited, he was in the habit of walking to a town about five miles off to get the bottle filled as occasion required. One night that he had been to M——, for this purpose, and had obtained his last supply, for he was now recovered and about to discontinue the medicine, a voice seemed to warn him that some great danger was impending, his life was in jeopardy; then he heard, but not with his outward ear, a beautiful prayer. 'It was not myself that prayed,' he said, 'the prayer was far beyond anything I am capable of composing—it spoke of me in the third person—always as he, and supplicated that for the sake of my widowed mother this calamity might be averted. My father had been dead some months. I was sensible of

all this, yet I cannot say whether I was asleep or awake. When I rose in the morning the whole was present to my mind, although I had slept soundly in the interval. I felt, however, as if there was some mitigation of the calamity, though what the danger was with which I was threatened I had no notion. When I was dressed I prepared to take my medicine, but on lifting the bottle I fancied that the color was not the same as usual. I looked again, and hesitated, and finally instead of taking two tablespoonfuls, which was my accustomed dose, I took but one. Fortunate it was that I did so; the apothecary had made a mistake, the drug was poison. I was seized with a violent vomiting and other alarming symptoms, from which I with difficulty recovered. Had I taken the two spoonfuls I should probably not have survived to tell the tale.'

"The manner in which I happened to obtain these particulars is not uninteresting. I was spending the evening with Mr. Wadsworth, at Bidal, when he mentioned to me that a stranger who had called on him that morning had quoted two lines from his poem of *Laodamia*, which he said to him had a peculiar interest. They were these:—

"The invisible world with thee hath sympathized;
Be thy affections raised and solemnized.'

"I do not know what he alludes to,' said Mr. Wadsworth; 'but he gave me to understand that these lines had a deep meaning for him, and that he had himself been the subject of such a sympathy.'

"Upon this I sought the stranger, whose address the poet gave me, and thus learned the above particulars from himself. His very natural persuasion was that the interceding spirit was his father. He described the prayer as one of earnest anguish."

A case where a spirit friend announced a death before intelligence by the ordinary channels could reach the person informed, is related by Dr. Brittan in his *Discussion on Spiritualism* with Dr. Richmond, P. 198. He says:

"Mr. Edward Hooper, of Fitchburg, Mass., is a writing medium, and has been favored with many unmistakable proofs of a more than mortal intelligence, one of which, communicated in a letter to Charles Patridge, Esq., I will introduce in this connection. This fact, though of a convincing nature and well authenticated, has been withheld from the public until now. Mr. Hooper writes, that 'on the 18th of March last (1851), the spirits caused me to write as follows: "*Your father, Thomas Hooper, is dead.*" I could hardly believe this, as I had just received a letter from Europe informing me that my father

was in good health. But the spirits insisted that my father died on the 13th of March, 1851. This communication was made known to several individuals at the time, among whom I will mention Rev. Charles Woodhouse, of Fitchburg. My father was an Episcopal clergyman, and lived in England. About three weeks after the spirits announced his death I received a letter from my sister, communicating the intelligence that my father was taken suddenly ill and died on the 13th of March—the precise time given by the spirits.'

"Mr. Woodhouse is also a minister of the Episcopal Church, and, if I am rightly informed, pastor of the society whereof Mr. Edward Hooper is a member. A letter of inquiry respecting the facts narrated above was addressed to Mr. Woodhouse, which was promptly responded to by the reverend gentleman in the following letter :

" ' FITCHBURG, MASS., Feb. 22, 1852.

MR. CHARLES PATRIDGE.

" ' DEAR SIR :—In reply to your letter of inquiry concerning Mr. Hooper's statement to you, I will say that on or about the 20th of March last Mr. Hooper told me that he had for a number of days been impelled to write, "Your father, Thomas Hooper, is dead," and that on inquiry of the agency which influenced him to write this—"when his father died?"—he was further impressed to write, "March 13." He also told me that he thought he was wrongly influenced, because he had but a short time before received a letter from England, where his father lived, and at the time the letter was written his father was in his usual health.

" ' A few weeks after Mr. Hooper made these statements to me, he showed me a letter from a sister in England, informing him that his father had died on "the 13th of March." Of the genuineness of the letter from his sister, I will also add, there can be no question. These are the simple facts in relation to this case, as I know them, and further "this deponent saith not."

" ' Yours respectfully,

" ' CHARLES WOODHOUSE.' "

This occurred before telegraphic communication was established between America and England.

A remarkable case where a well-known gentleman was rescued by spirits from pursuing the downward course of intemperance is narrated in Mrs. Emma Hardinge's *American Spiritualism*, a work replete with information relating to the spiritual philosophy. On page 530 of that work she says :

"In connection with the publication of the Boston *New England*

Spiritualist, a reading-room was opened with a dedicatory service, on which occasion several speakers addressed the company assembled in exposition of the truths and uses of Spiritualism.

"In the course of the evening's exercises, Mr. H. G. Cole, a resident of Portland, Maine, and now a distinguished lecturer in the temperance cause, related the following remarkable experience :

"Mr. Cole acknowledged that he had formerly been a persistent vender of ardent spirits, and that in violation of the Maine Liquor Law. For this offence he was indicted on several charges, and thrown into prison. While there his sister died, and he was bailed out for the purpose of attending her funeral.

"After this sad ceremony was ended, he felt irresistibly impelled to enter his bar-room, and there to stand as if arrested and held fast by invisible hands. In this position he distinctly heard a strange, distant, yet clear voice, which pleaded with him in the most touching manner on his ruinous and iniquitous business. When the spell was over, notwithstanding the deep impression it had left on his mind, his fear lest he was yielding to some of the so-called spiritual superstitions of the day, determined him to resist the invisible monition, and in order to defy or treat it as an idle dream, he drank until he succeeded in deadening his faculties with brutal intoxication, but from the moment when he entered upon this course until he sank into insensibility, and from the time when consciousness returned until he was compelled to resume the business of the succeeding day, the voice never left him, and never ceased to plead with him in tones that persistently rang in his ears as those of his dead sister.

"At last, unable any longer to endure or resist these mysterious monitions, he sought out an acquaintance with whom he had once been intimate, and whose chief recommendation on the present occasion was the fact that he had been a professed infidel.

"To this person the unhappy inebriate related candidly the story of the 'haunting,' and solicited his friend's opinion as to its cause. To his astonishment he found that the former infidel had latterly become an ardent convert to Spiritualism, and attributed the invisible pleadings to the influence of anxious spirit friends. At his counsellor's earnest solicitation Mr. Cole consented to accompany him to a medium, from whom he immediately received a communication, signed with the full name of his deceased sister, and containing numerous indisputable proofs of her identity. Mr. Cole continued his investigations, and it was under this redeeming influence that he became restored to himself and society, in the character of a faithful and effective lecturer for the cause of temperance."

In a paper on "Psychological Science," read before the London Anthropological Institute, in 1872, by the Rev. Canon Calloway, M.D., of Natal, the following instance of a person being influenced by spirit impression to warn an evil-disposed individual against the commission of a criminal act was narrated. The person so warned was Tawell, who many years afterwards was executed in England for murder. Dr. Calloway said :

"The history of this man is most remarkable. When young he was taken into the employ of one of the Society of Friends. Here he soon began to assume all the external peculiarities which used to mark that body, and it was generally supposed in consequence that he belonged to them. But this was not the case. I believe he tried on several occasions to obtain admittance as a member, but something undefined prevented it. After his return from transportation for forgery, he assumed a very devout and grave deportment, and more than once applied to be admitted. But one of the committee appointed to consider his application, a physician since dead, opposed it. His objection was founded on the feeling of antipathy to which I have alluded, for at that time he had all the appearance of a re-claimed, respectable, religious character, and nothing was known against him ; but he was not admitted.

"I call up this case not for the purpose of pointing out this instance of unreasoning antipathy, but to relate one or two facts in the history of this man, which are remarkable instances of what I have ventured to call natural clairvoyance, or inner sight.

"To all appearance Tawell was a respectable man, carrying on business in London. But one day, a friend now dead—a loving, venerable, warm-hearted philanthropist, to whom it would be hard to think evil of any one, and who was ever ready to excuse and speak gently of the erring—had his thoughts immovably fixed on this Tawell. He could not tell why. He in vain attempted to turn his mind to other things ; and if he succeeded in turning away his thoughts from him for a moment, they only rushed back to him more impetuously, and dwelt upon him with a still greater tenacity. And these unreasoning thoughts gradually took a distinct form,—the form of an apprehension that Tawell was about to commit a capital offence ; and this was soon followed by a sense of duty to go and tell him. This, as you may well suppose, was a most painful—a really terrible state of mind to be in in reference to another. He had no reason for supposing this strange, strong impression to be true. What if he obeyed it and it proved to be false ? What would Tawell say ? What would others think of him who could allow such imag-

inations respecting an innocent man to arise or exist for a moment in his mind? But he could not shake off the impression, nor the sense of duty. He went to Tawell's house. Even when he got so far he found it hard to enter. He walked backwards and forwards several times before he gave the knock which finally necessitated him to take some action. He was ushered into Tawell's presence, and without much ceremony, and in much apprehension, addressed him in some such words as these: 'John, I come to tell thee that I believe that thou art on the eve of committing a crime which will bring thee to the gallows.' Tawell was astonished. He buried his face in his hands and burst into tears. After a time he composed himself, and opening his desk took out some forged money papers, which he was about to attempt to get cashed.

"At that time forgery was a capital offence. He tore up the papers in presence of his friend, and was for the time saved. But subsequently, when the law as regards forgery had been altered, he was convicted of the offence and transported.

"But the history of this man provides us with still another remarkable instance of this clairvoyant power.

"Tawell was living in the country. He went to London with his wife. On Sunday, as usual, they attended a Quakers' meeting. A preacher from Yorkshire was there, a total stranger to Tawell. This preacher arose and told the assembly that a distressing feeling had taken possession of his mind, which he could not account for but on the supposition that some one present was contemplating an act of external wickedness and atrocity; and added that if the warning were unheeded the person he was addressing would never be warned again. As they quitted the meeting, Tawell's wife said to him: 'Why, one would think we had a murderer amongst us,' little dreaming that at that moment her own husband was actually contemplating the committal of the crime which shortly led to his execution.

"This case is perfectly authentic, and with one of the parties concerned in it I was myself intimately acquainted."

In September, 1872, an article appeared in the *Herald*, a journal published in Newman, Georgia, relating to the experience of the Rev. K. W. Bingham, a Methodist clergyman of that place, whose wife had recently deceased, from which I extract the following:

"It was feared by his friends and parishioners that the terrible bereavement would prostrate him, and for a number of days the prostration had every appearance of fulfilment. Suddenly, however, the heart-stricken man seemed to throw off the great burden of his grief,

and assumed an aspect of reassurance curious to behold. His closed windows were thrown open, he went forth upon his pastoral duties serenely as of yore, and to any address partaking of condolence, his response was replete with a spirit of almost cheerful resignation. The change greatly surprised the people, of course, as it seemed to go beyond the ordinary resources even of Christian faith; and the current talk on the subject developed much diversity of conclusion until Mr. Bingham explained himself from the pulpit. Opening his sermon on a recent Sunday with the remark that he should debate no particular scriptural text, but preach generally upon the subject of supernatural visitations, he went on to declare that he firmly believed in the ministrations of spirits from the dead to the living, even as many passages of Holy Writ describe. As the congregation knew, his unspeakable anguish at the death of his dear wife had found a blessed alleviation, and it was his duty to tell them how he had been comforted. In the hour when his grief had reached a pitch little short of madness, God had permitted his sainted wife to reappear to him bodily, and assure him of her own happiness and loving guard over him. Again, in the night, preceded by heavenly music, she had come to him in her mortal semblance, and he had conversed with her as in life. On both occasions, he said, every power of his mind was in full operation, and he saw, heard, and understood the vision as his people could now behold, hear, and comprehend himself. 'I know that I am neither insane nor superstitious,' were his concluding words; 'yet I would as soon doubt my own existence as the truth and reality of what I have told you.'

CHAPTER XIII.

THE MINISTRY OF ANGELS—*Continued.*

IN *Scribner's Monthly* for November, 1871, there was an article entitled, "Thirty-Seven Days of Peril"—to which I have referred in a previous chapter—vividly illustrating the loving care with which friendly spirits watch over and guide our footsteps.

Mr. Truman C. Evarts was one of a party of several who started in August of that year to explore the region of the Upper Yellowstone, in the Rocky Mountains. After some days' travelling he became separated from his companions. In his narrative he says: "On the day that I found myself separated from the company, and for several days previous, our course had been impeded by the dense growth of the pine forest, and occasionally large tracts of fallen timber, frequently rendering our progress almost impossible. Whenever we came to one of these immense windfalls each man engaged in the pursuit of a passage through it, and it was while thus employed, and with the idea that I had found one, that I strayed out of sight and hearing of my comrades."

The next morning, rising at dawn, he mounted his horse and took his course in the supposed direction of the camp, but he was obliged frequently to dismount and examine the ground for the faintest indications. "Coming to an opening, from which I could see several vistas, I dismounted for the purpose of selecting one leading in the direction I had chosen, and leaving my horse unhitched, as had always been my custom, walked a few rods into the forest. While surveying the ground my horse took fright, and I turned around in time to see him disappearing at full speed among the trees. That was the last I ever saw of him. It was yet quite dark. My blankets, gun, pistols, fishing tackle, matches—everything except the clothing on my person, a couple of knives, and a small opera-glass, were attached to the saddle."

Not despairing, he travelled that day, and at night reposed among fallen trees, and upon a couch of pine foliage which he gathered for the purpose. "A feeling of weakness took the place as came and

Conscious of the need of food, I felt no cravings. Occasionally, while scrambling over logs and through thickets, a sense of faintness and exhaustion would come over me, but I would suppress it with the audible expression, 'This won't do; I must find my company.' On the next day he emerged from the forest into the open country, and discovered some thistles, the roots of which were nearly the only food he thenceforth subsisted upon; or rather starved upon. He was exposed to storms of mingled snow and rain, his clothing was torn, and through the rents the chilling moisture found ready access. On the third day he discovered a group of hot springs, and selecting a spot between two of them, he built a bower of pine branches, and there remained seven days. On the morning of the eighth day after his arrival at the springs he recommenced his wearisome and almost hopeless journey. "Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I know that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, was in a condition to receive impressions akin to insanity. I was constantly travelling in dreamland, and indulging in strange reveries such as I had never before known. I seemed to possess a sort of duality of being, while, while constantly reminding me of the necessities of my condition, I fed my imagination with vagaries of the most extravagant character. Nevertheless, I was perfectly conscious of the tendency of these morbid influences, and often tried to shake them off, but they would ever return with increased force, and I finally reasoned myself into the belief that their indulgence, as it afforded me pleasure, could work no harm while it did not interfere with my plans for deliverance. Thus I lived in a world of ideal happiness, and in a world of positive suffering at the same time."

After many days spent in searching for some trail, he says: "I selected for a landmark the lowest notch in the Madison range of mountains. Carefully surveying the jagged and broken surface over which I must travel to reach it, I left the lake and pushed into the midst of its intricacies. All the day until nearly sunset I struggled over rugged hills, through windfalls, thickets, and matted forests, with the rock-ribbed beacon constantly in view. As I advanced it receded, as if in mockery of my toil. Night overtook me with my journey half accomplished." The next day he arrived at the base of the range and scanned hopelessly its insurmountable difficulties. "What a feeling of helpless despair came over me with the realization that the journey of the last two days had been in vain."

He was thus considering whether to remain and

a passage, or return to the Yellowstone, I experienced one of those strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence. An old clerical friend, for whose character and council I had always cherished peculiar regard, in some unaccountable manner seemed to be standing before me, charged with advice which would relieve my perplexity. I seemed to hear him say, as if in a voice and with the manner of authority: 'Go back immediately, as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.'

" 'Doctor,' I rejoined, 'the distance is too great. I cannot live to travel it.' "

" 'Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible—it is your only chance.' "

" 'Doctor, I am rejoiced to meet you in this hour of distress, but doubt the wisdom of your counsel. I am within seventy miles of Virginia. Just over these rocks, a few miles away, I shall find friends. My shoes are nearly worn out, my clothes are in tatters, and my strength is almost overcome. As a last trial, it seems to me I can but attempt to scale this mountain or perish in the effort, if God so will.' "

" 'Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in Heaven. Help yourself, and God will help you.' "

" Overcome by these and other persuasions, and delighted with the idea of having a travelling companion, I plodded my way over the route I had come, intending at a certain point to change it so as to strike the river at the foot of the lake. Stopping after a few miles of travel I had no difficulty in procuring fire, and passed a comfortable night. When I resumed my journey the next day the sun was just rising. Whenever I was disposed, as was often the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement, but his reticence on other subjects both surprised and annoyed me. . . . Once, while struggling through a field of tangled trunks which seemed interminable, at one of the pauses I found myself seriously considering whether it was not preferable to die there than renew the effort to proceed. I felt that all attempts to escape was but a bitter prolongation of the agony of dissolution. A seeming whisper in the air, 'While there is life there is hope; take courage,' broke the delusion, and I clambered on. . . . I lost all sense of time. Days and nights came and

went, and were numbered only by the growing consciousness that I was gradually starving. I felt no hunger; did not eat to appease appetite, but to renew strength. I experienced but little pain. The gaping sores on my feet, the severe burn on my hip, the festering crevices at the joints of my fingers, all terrible in appearance, had ceased to give me the least concern. The roots which supplied my food had suspended the digestive power of the stomach, and their fibres were packed in it in a matted, compact mass.

"Not so with my hours of slumber. They were visited by the most luxurious dreams. I would apparently visit the most gorgeously decorated restaurants of New York and Washington; sit down to immense tables spread with the most appetizing viands; partake of the richest oyster stews and plumpest pies; engage myself in the labor and preparation of curious dishes, and with them fill range upon range of elegantly furnished tables, until they fairly groaned beneath the accumulated dainties prepared by my own hands. Frequently the entire night would seem to have been spent in getting up a sumptuous dinner. I would realize the fatigue of roasting, boiling, baking, and fabricating the choicest dishes known to the modern *cuisine*, and in my disturbed slumbers would enjoy with epicurean relish the food thus furnished, even to repletion. Alas! there was more luxury than life in these somnolent vagaries."

"It was a cold, gloomy day when I arrived in the vicinity of the falls. . . . The only alternative was to seek shelter in a thicket. . . . Constant friction with my hands, and unceasing beating with my legs and feet saved me from freezing. It was the most terrible night of my journey, and when, with the early dawn I pulled myself into a standing posture, it was to realize that my right arm was partially paralyzed, and my limbs so stiffened with cold as to be almost immovable." . . .

"My old friend and adviser, whose presence I had felt more than seen the last few days, now forsook me altogether. But I was not alone. By some process which I was too weak to solve, my arms, legs, and stomach were transformed into so many travelling companions. Often for hours I would plod along conversing with these imaginary friends. Each had his peculiar wants which he expected me to supply. The stomach was importunate in his demands for a change of diet—complained incessantly of the roots I fed him, their present effect and more remote consequences. I would try to silence him with promises, beg of him to wait a few days, and when this failed of the quiet I desired, I would seek to intimidate him by declaring, as a sure result of negligence, our inability to reach home

alive. All to no purpose—he tormented me with his fretful humors through the entire journey. The others would generally concur with him in these fancied altercations. The legs implored me for rest, and the arms complained that I gave them too much to do. Troublesome as they were, it was a pleasure to realize their presence. I worked for them, too, with right good will, doing many things for their seeming comfort, which, had I felt myself alone, would have remained undone. They appeared to be perfectly helpless of themselves; would do nothing for me or for each other. I often wondered, while they ate and slept so much, that they did not aid in gathering wood and kindling fires. As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer. I recall, as I write, an instance where by prompt and timely interposition, the representative of the stomach saved me from a death of dreadful agony. One day I came to a small stream issuing from a spring of mild temperature, on the hillside, swarming with minnows. I caught some with my hands and ate them raw. To my taste they were delicious. But the stomach refused them, accused me of attempting to poison him, and would not be reconciled until I had emptied my pouch of the few fish I had put there for future use. Those that I ate made me very sick. Poisoned by the mineral in the water, had I glutted my appetite with them as I intended, I should doubtless have died in the wilderness, in excruciating torment.

"A gradual mental introversion grew upon me as physical weakness increased. . . . All doubt of immortality fled in the light of present realities. So vivid were my conceptions of the future, that at times I longed for death, not less as the beginning of happiness than as a release from misery. Led on by these reflections I would recall the varied incidents of my journey—my escape from the lion, from fire, my return from the Madison Range—and in all of them I saw how much I had been indebted to that mysterious protection which comes only from the throne of the Eternal. . . . Bitter as was my experience, it was not unrelieved by some of the most precious moments I have ever known." . . .

"I resumed my journey the next morning, with the belief that I should make no more fires with my lens. I must save a brand or perish. The day was raw and gusty; an east wind, charged with storm, penetrated my nerves with irritating keenness. After walking a few miles the storm came on, and a coldness unlike any other I had ever felt seized me. It entered all my bones. I attempted to

build a fire, but could not make it burn. Seizing a brand I stumbled blindly on, stopping within the shadow of every rock and clump to renew energy for a final conflict for life. . . . Once only the thought flashed across my mind that I should be saved, and I seemed to hear a whispered command to 'struggle on.' Groping along the side of a hill, I became suddenly sensible of a sharp reflection, as of burnished steel. Looking up, through half-closed eyes, two rough but kindly faces met my gaze.

"'Are you Mr. Evarts?' 'Yes, all that is left of him.' 'We have come for you.' 'Who sent you?' 'Judge Lawrence and other friends.' 'God bless him, and them, and you! I am saved!' and with these words, powerless of further effort, I fell forward into the arms of my preservers in a state of unconsciousness. I was saved."

He was saved, and by angelic ministry. Thousands of persons who have read the story of Mr. Evarts's experience know—provided he relates that experience correctly, of which I have no doubt—that there was no illusion, no hallucination about it. Both what he saw and what he heard were real. The most blessed and willing task which our spirit friends undertake in our favor is to comfort and support us in our trials and sufferings, and many times through their instrumentality we are made happier in adversity than we were in prosperity. He says: "Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I know that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, was in a condition to receive impressions akin to insanity." It is a well-known fact that the condition of the system that is induced by fasting is favorable to the reception and recognition of spiritual influences, and Mr. Evarts's condition was precisely the most favorable for receiving these impressions; and after testifying that his mind was unimpaired, we are not surprised that, in accordance with the education which rejects all spiritual impressions, he should liken this condition of mind to that which accompanies insanity, but this professed opinion of his does not affect the truth as to this condition. He was constantly travelling in dreamland, and indulging in strange reveries, such as he had never before known. He seemed to possess a sort of duality of being, which while constantly reminding him of the necessities of his position, fed his imagination with "vagaries" of the most extravagant character. Allowing that his spirit friends foresaw the hardships and exhaustive labor to which he would be subject, what could have been better designed for his welfare than to thus fill his mind with "vaga-

ries" so well calculated to divert his thoughts from the appalling difficulties and dangers that environed him, to protect him from the crushing effects of the paralyzing fear and hopelessness that otherwise would in a few days have rendered him unequal to the task before him. It must be admitted that these "vagaries" which filled his mind were helpful and successful, and if so, they were the best means that sympathizing and wise intelligences could employ in that stage of his difficulties. By their means he "lived in a world of ideal happiness, and in a world of positive suffering at the same time." And it was necessary that he should suffer; otherwise the incentive to exertion would have been wanting, and provided his spirit guides possessed the power to prevent all suffering, it would have been unwise to exercise it.

So much for the "strange reveries" or "vagaries" that so well served the purpose of partially diverting his thoughts from his condition; but if these were not spirit impressions, what can be said of his "old clerical friend," whom he clearly recognized standing before him, and for so many days ever present to counsel and encourage him. When losing time and strength in his perplexity whether to proceed or retreat, this spirit of his old friend said to him "in a voice and with the manner of authority, 'Go back immediately, as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.'" Then when he objected, this friend rejoins: "Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible, it is your only chance." Again he states his objections, and again his friend replies: "Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in Heaven. Help yourself, and God will help you."

Is it possible to admit that Mr. Evarts is here stating the truth, and yet doubt the overwhelming intrinsic evidence of the reality of this appearance, of its being an objective perception, and not a subjective impression. Can it for a moment be supposed that the earnest pleadings, the emphatic warnings, the promised realization of hopes, together with the sound judgment and sagacity displayed in the counsel here given, were the product of a delirious brain, and especially when Mr. Evarts himself declares that his mind was unimpaired; and the apposite reasons apparent in his objections sustains the truth of his assertion; and besides which, the result of adopting this advice was his salvation. The promise given by his friend was faithfully kept. He says: "Whenever I was disposed, as was often

the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement." Here is a continued process of action which indicates a high degree of intelligence, of sound judgment, and is entirely incompatible with the operation of an unsound mind, and cannot possibly be ascribed to a dual action of the mind of Mr. Evarts, unless on the one hand we assume that he was insane, when there is not the least proof of it; or on the other that he was perfectly rational, and yet in a mental condition in which he possessed two individualities, one striving against the other, and yet both seeking his best good.

At first, no doubt, all his spirit friends could do was to impress his mind with pleasing thoughts and images; but as he became more attenuated, less earthly and more spiritual, his spiritual vision was opened, and he was able to discern the spirit of his old friend. About this time also his uneasy slumbers were made pleasant, and even delightful, and consequently refreshing, through the labors of the same intelligences in impressing his mind with dreams, or rather visions, of luxurious repasts which he found occupation in preparing, and in which he indulged; and from the satisfaction thus obtained, though apparently visionary, derived some compensation for the real deprivations connected with his situation.

With Mr. Evarts, as in all other cases where great exertions are necessary while the physical powers are in an exhausted state, varied means were required to incite to exertion, and that interest might be excited and sustained, and in time his spirit guides found it necessary to resort to other means to support his sinking powers. He had become familiar with the appearance and conversation of his clerical friend, and as fresh stimulus to exertion his guides devised the plan of personifying the different members of his body, by which his arms, legs, and stomach were, to all appearance, transformed into so many travelling companions, with whom he conversed upon the wants of each, and which they assumed he was bound to supply, thus imposing upon him a responsibility which turned the currents of his gloomy thoughts from himself, and stimulated him to renewed exertions. "Troublesome as they were, it was a pleasure to realize their presence. I worked for them, too, with right good will, doing many things for their seeming comfort, which, had I felt myself alone, would have remained undone. . . . As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer." And at one time the representative of the stomach prevented him from eating poisonous minnows, and thus saved him from a painful death.

It will be said by some, these were trivial means for angels to use ; if they were the agents employed they would have resorted to means more worthy of their elevated condition ; but supposing that they in their wisdom found these the best means, would they not wisely have employed them ? Is a physician of the highest attainments above using the proper means, however humble, in relieving his patient and effecting his cure ? Could the doubter, or perhaps caviller, have devised different and more effectual means to accomplish the deliverance of this unfortunate man ? I doubt it, and believe he will also, if he candidly consider the peril and difficulties that environed him ; his sole nourishment the thistle root ; what we would consider a mockery to propose for this purpose ; with insufficient clothing ; exposed to the vicissitudes of weather, with no protection at night ; compelled to travel footsore, maimed, and exhausted, for weeks together before he could hope to reach a human habitation, his salvation was a miracle, even when effected by the aid of watchful and devoted spirit friends. Without their assistance, and left to his own unaided resources, his deliverance must have been impossible.

Mr. Evarts is not alone in "experiencing one of those strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence." These experiences are not uncommon to the human family, and notwithstanding the determined manner in which most men combat what they call "these hallucinations," there are moments when a conviction that they are of a higher character, and deserve a better name, will flash upon the mind and fairly challenge confession, and I much mistake if Mr. Evarts himself does not since this experience fully believe in angel ministration, and I have little doubt that he would have fully acknowledged to this belief in his narrative could he have found a respectable and popular magazine with the independence and courage to admit it with such a confession.

A spirit, purporting to be that of my father, in answer to the question : "In what way can you and other spirits be of assistance to us mortals ?" replied : "Both physically and mentally ; in saving lives ; protecting from danger ; in prompting to good, and warnings against evil."

At least on two occasions I am conscious of my life having been saved by spirit agency. One of these occasions was in San Francisco, in the year 1861, when I was supervising some alterations in a building. The structure was a double one, with the main entrance

in the middle. The workmen were placing the timbers of the third floor in position, and the studding marking the side boundaries of the stairs leading to this floor were placed sufficiently apart to enable a person to stand between them. I was here standing, while the architect and mason were standing directly in front of me. Back of, and nearly above me, two men were employed in raising the timbers for the third floor; and while we were engaged in consultation relative to the arrangement of the stairs, I felt a sudden impulse urging me to remove from that spot, and I attempted to obey it; but those with whom I was conferring, not noticing my movement, remained stationary, which prevented me from changing my position. In a few minutes thereafter I again experienced this impulse, and again made an attempt with similar results; but in another minute it appeared as if an authoritative voice and will impelled me forward, independent of any will or action of my own, and the next instant one of the floor timbers, some seventeen feet long, slipped from the fastenings of the workmen above me, and in falling one end grazed my back, whilst I was moving from it, and made a vertical line mark some ten inches in length upon my coat. Literally, the delay of a single second would have insured me a fearful death.

At this time I was a disbeliever in the existence of the soul and of a life hereafter; but the impression made upon my mind of a Superintending Power being concerned in my preservation was so strong that in despite of myself, then and many times thereafter I found myself involuntarily exclaiming: "This was something more than chance! If there are such things as special providences this must have been one;" and so strong was this impression at times, that more than once, while walking on the street, my footsteps were arrested, and for a moment I remained stationary. I am now satisfied that it was a special providence, in the sense that all similar acts of good angels are authorized and sanctioned by the Divine Father.

Another occasion upon which I am satisfied the preservation of my life was attributable to the watchful care of guardian angels was in the same city, in 1863. One pleasant morning, accompanied by my son, I drove to the Oakland ferry. We had entered the gates, paid our fare, and the horses were just stepping upon the boat when I felt a sudden repugnance to go. This feeling was so strong that I reined the horses in, and inquired of my son whether he would be disappointed if we should not cross that day; and upon his answering no, I turned the horses and drove from the ferry.

The boiler of the boat upon which we designed crossing, when about half-way across the bay upon this trip, exploded; and the

course of the steam and water being in the direction of the bow of the boat, every living thing in that vicinity was killed, including men and horses, among them a blooded horse, for the recovery of the value of which there was afterwards a suit brought in the courts.

Had we taken passage our horses would have been placed there, as all others were, and from their spirited natures we undoubtedly would have been near to watch them, and we and them must necessarily have shared the fate of the others. What deprives the supposition of our return being accidental, of any force, is that I had often crossed with my team by the same ferry, and the idea of relinquishing the attempt had never before occurred to me; and when returning at this time I was utterly at a loss to account to myself for any sufficient motive for doing so, and I distinctly remember accusing myself of changing my mind without sufficient reason.

Many, otherwise intelligent persons, can be found who will ridicule such things, and yet at another time will narrate things of an equally mysterious nature, that have either happened to themselves or have come within the range of their personal knowledge. I am acquainted with a respectable lady who rejected as incredible some simple spiritual manifestations which were related in her presence and mine, and yet immediately afterward she gravely, and I believe honestly, narrated the following story: "About ten years since, when a girl, we had a neighbor who resided on the same block, a few doors from us. Our families were intimately acquainted, and the gentleman, a middle-aged man, had always manifested considerable regard for me, and I was fond of him. After a while business called him to visit Cuba, and his return was expected in about a month, when one day, as I was standing in front of my door, I heard heavy footsteps approaching at some distance. I instantly recognized them as being those of our friend, as he was a large, portly person, and set his feet down heavily, and upon turning I saw him coming up the street. He stopped before his own house and ascended the steps, and at the same time thrust his hand into his pocket and drew out something which I supposed to be a check-key. As he did this he raised his head and looked at me, at the same time nodding and smiling in recognition, and I returned his salutation. He then, apparently, applied the key to the door and entered his dwelling.

"As this early return was to us unexpected, I immediately told my mother that Mr. F—— had just returned, and that I would go and see him. Accordingly, I put on my hat and proceeded to the house of our friend and rang the bell, which was answered by his

wife. I stepped within the door, and told her that I had come to see her husband. She appeared perplexed, and inquired what I meant. 'Why,' said I, 'he just entered the door.' The perplexity of Mrs. F—— was now even more apparent, and she said that her husband had not returned, or at least she had not seen him, but I at once concluded that he had secreted himself, and meant to tease them, and I proposed that we should search for him, which we both did, inspecting every room and closet from the basement to the attic, but to my astonishment Mr. F—— could not be found; and after narrating to Mrs. F—— the details of the occurrence we concluded to make a memorandum of it, with the date, and keep it for future reference. We did this, and, strange as it may appear, in the course of a few weeks Mrs. F—— received the tidings of her husband's death, in Havana, it occurring on the very day that I saw what appeared to be him ascending the steps.

"And another occurrence," said Mrs. W——, "took place, which I shall remember even longer than the one just related. I was seventeen years of age, and was preparing for a party, and required a new dress, and as my dressmaker was pre-engaged I was compelled to seek another. Making inquiries among my friends, after considerable delay I was given the address of one whom I was told was fully competent, and I set out in search of her. I found the house, and noticed a small sign aside the door of 'Dressmaking,' and ascended the steps, but experienced some difficulty in doing so, but succeeded and approached the bell-handle, but seemed to be repelled by some invisible power. With a strong effort I grasped the handle and attempted to draw it, but found myself unable to apply the least force. I was frightened, for I apprehended paralysis or something like it, and after repeated and equally fruitless efforts, in disappointment I descended the steps and returned home. Here, almost upon the instant of my touching the bell-handle, my mother opened the door, pale and agitated, and her first words were: 'Did you go to that house?' I replied: 'No! why do you ask?' 'Oh, I am so relieved! Why, the lady who gave you that address came here soon after you left, and told us that her husband had just informed her that that sign was only used as a decoy; the house is one of bad reputation, and even of worse character than most of that class of houses, and your sister and a friend went to overtake you, and have not yet returned.

"Now," said the narrator, addressing me, "I don't believe in spirits, but I do say that every word I have told you is strictly true. It is very strange, and I cannot account for it."

No one present questioned the literal truth of Mrs. W——'s narration, for all knew her to be a truthful person, though only one in the company beside myself had any faith in spirit guidance and protection. She undoubtedly was strongly mediumistic, and easily influenced by her spirit friends.

The following is an extract from my note-book :

December 12, 1873.—At the instant of my waking this morning the words : "A spirit by the name of Colquin is with you," were distinctly heard by me, as if breathed into my ear. I here give the name as I heard it pronounced. The same day when conversing with "Old John," I requested him to inquire of my father and other spirit friends, "Whether they knew a spirit by the name of Colquin?" The request was made in these words, nothing more being said on the subject.

On the 22d of the same month, while again conversing with him, just as he was leaving, I reminded him of the request I had made. "Oh, yes," said he, "Old John is glad you remember this ; Old John had forgotten it. Your father and papoose told Old John to be sure and tell you that a spirit by that name is around you nearly all the time at your wigwam, and he helps you in your writing, and two or three days since Old John saw him near you when you were writing, and he said 'No, no !' and he made you stop and commence again."

Three or four days after this, while reading, I noticed a reference to the *Isis Revelata* by Colquhoun, and upon application for this book at the library, the person to whom I applied, after searching for it without avail, brought me two other volumes which she placed in my hands, with the remark, "I cannot find the *Isis Revelata*, but here is a work by the same author ;" and upon my opening the first volume at the title-page, I read, *A History of Magic, Witchcraft, and Animal Magnetism*, by J. C. Colquhoun, published in London in 1851. What is here most remarkable is, that I was then engaged in writing the chapter on "Witchcraft and Sorcery," in the first volume of this work.

If it be true that a spirit by the name of Colquhoun was assisting me, and that he was the author of that work, it is reasonable to suppose that he would desire that I should peruse his work upon the same subject which then was engaging my attention. I brought the work home, and from an attentive perusal of it obtained valuable information.

More than thirty years ago, when a young man, I had two intimate

acquaintances of about my own age, Mr. G—— and Dr. H——. Some eighteen years since Dr. H—— and myself became estranged through a misunderstanding, the cause of which, had we viewed it in a sensible light, never could have excited unfriendly feelings. During all these years we had met as strangers.

Mr. G—— had for many years resided in Brooklyn, and after a brief illness died in April, 1874, and the 17th of that month was the day appointed for his funeral. The hour was four P. M. That afternoon I was engaged in my library writing, when upon consulting my watch I found the time to be fifteen minutes past three, and I decided to continue writing until twenty minutes to four, when I would have ample time to reach the house of my deceased friend. I resumed my occupation, but soon felt an impulse to leave at once, and raising my eyes from the paper I reasoned that I should have ample time if I left at the hour named, and continued writing; but in another moment the impression recurred, and this time with increased force, and I again ceased writing and again reasoned in the same way, but the impression was so strong that I arose, determined to leave then, and on my way down the stairs found myself still questioning the necessity of my immediate departure.

It was raining, and as I always avoid walking in stormy weather when it is convenient to ride, I looked for a street car and saw one approaching, and turned to meet it; but after proceeding perhaps twenty yards I felt an inclination to turn and pursue my way on foot, and so strong was this that I yielded to it, and permitted the car to pass me in the same direction I was travelling. When I had reached a point three-fourths the distance, it being within a block or two of the house of an intimate friend, I turned from my direct course thinking that as I had time to spare I would make him a brief visit, and I had proceeded perhaps ten yards when again I was impelled to return and resume my direct course, and when I had crossed the last street before reaching the block from which the funeral was to take place, and as I placed my foot upon the corner curb, I suddenly, and without previous knowledge of his presence, found myself within six inches of Dr. H——, who at the instant turned and faced me, and we recognized each other. I was irresistibly impelled to offer him my hand, which he promptly took, and in the most friendly manner we pursued our walk together to the house of our deceased mutual friend, where in the presence of his earthly remains we became seated aside each other, and thus happily became reconciled after this long estrangement.

Had I not obeyed the impression in my library and left when I did,

or had I followed my inclination, and deviated from the direct course and visited my friend on my way, in either case I should have reached the house after him, and no reconciliation would have taken place ; and had I taken the car, as I originally intended, I should have reached the house before Dr. H—, and neither would have taken steps towards reconciliation, as we had thus met before without such result. It was plainly intended that my movements should be so regulated as to bring me to that exact spot where neither could have time to resist the first, most natural, and best impulse to grasp the hand of the other. It is remarkable that at the moment I had gained the sidewalk, Dr. H—, who had just reached a spot in advance of me, should turn about so that as he faced me he obstructed my passage. Until that moment neither had observed the other, as I had just emerged from the rear of a car from whence he had the instant before alighted.

I have no doubt that at least all my movements, if not his, were directed to this result by good angels, and the occasion was well chosen, where in the presence of the earthly remains of the deceased friend, the two surviving friends should be reconciled.

I have many times had convincing evidence that my spirit friends still retain all their former affection for their earthly friends, and not only this, but that they also retain all the traits of disposition and character that marked them here. My only brother passed away many years since, at the age of fourteen. He was of an active but retiring disposition, and very affectionate and sensitive to marks of affection on the part of his friends. As will here be seen, he still retains this disposition. I again copy from my note-book.

August 28, 1871.—I called upon Dr. Slade, and found him confined to his bed from nervous exhaustion, induced by excessive labor in his vocation during the previous week. Upon entering his room I caught his eye, which glared wildly, and he excitedly, almost fiercely, inquired who I was. As I approached the bed he partially recognized me, but in a moment after appeared to be insensible to my presence, and renewed his wild incoherent mutterings, pointing to different parts of the room in a startling and insane manner.

I now remarked to his partner, Mr. Simmons, that I intended to leave for Moravia the next day to witness the manifestations there, this being my second visit, and that I desired Owasso to inform all my spirit friends of my intention and request their presence. The patient soon appeared to sink into a gentle slumber, and I remarked that a quiet sleep would be beneficial to him. In a minute or two,

while leaning over him, his eyes opened and were directed toward me, and in a rather feeble, measured tone, quite different from that of the excited voice previously heard, he said: "We all know you are going. It is not necessary that any one should tell us." I here interrupted by asking who was speaking, and the reply was: "Your brother Seth." I replied, I was very happy to meet him, and he continued: "Dear brother, I have felt that you have neglected me in not calling for me oftener, but I suppose you have had too many to think of." "No," I said, "that was not the reason. It was because my son Eugene and my father had first come to me, and I had been apprehensive that should I often call for others their power to communicate might be weakened, and their plans deranged," and I was about to add that as they were striving to open and perfect the way, I felt that it might appear as if I were not regardful of their efforts, when he interrupted me by saying, "It is all right. I understand it now. Mother is anxious to converse with you, and will do so at Moravia. Your father-in-law, and wife's sister Katie will be with you there, also father, mother, and the others, and you will witness more than you saw when there before." He then added, "I cannot hold the medium any longer;" and more faintly, "Farewell. I am not lame now." The medium then appeared to relapse into slumber, but soon awoke and resumed his previous wild manner and expression.

It is hardly credible that a lunatic—for such the medium temporarily was at that time—could of his own volition have controlled the tumult of his brain and nerves so as to frame a message as rational as this, and to deliver it with such calmness. There can be no question as to the state of his nervous system at that time, as this condition had then existed for two days, and it continued two days thereafter, and all this time he required the most careful watching to protect him against self-inflicted injury, and this was only one of scores of similar attacks to which he has been subject, and at the present time he invariably is afflicted in this manner whenever he overtasks those powers, and draws too heavily upon those resources, which furnish spirits with the means of communication. As to my mother's desire to converse with me, as stated by my brother, it was gratified a few days after this at Moravia, she, as elsewhere related, appearing at the aperture of the cabinet, where my wife, I, and a dozen others saw her face as plainly as I had ever seen it, and when she conversed freely with us both for at least five minutes.

Another proof that my brother still retains his former sensitive, retiring nature, was furnished at a subsequent sitting with Dr. Slade, when my brother controlled the medium, as elsewhere related, and

afterwards the spirit of Dr. Davis came and stated that my sister-in-law, Mrs. S., had not been present that evening. I inquired why she had not been present at the previous séance, and his reply was: "The medium's wife requested her to remain absent, as your brother intended to attempt to control the medium, and he felt a bashfulness in making the attempt before her, as she was well used to these things, while he was not."

"And was carried by the angels into Abraham's bosom."

This passage was brought vividly to my mind by what Owasso related to me concerning the spirit of my sister-in-law, Mrs. S——. It was on the 25th of March, 1871, only two days after she had passed away, that I had a séance with Dr. Slade for materializing, when she appeared faintly, yet distinctly enough for me to recognize her. I had not requested her to appear, for I supposed that from the exhaustive character of her illness—her spirit body being temporarily affected by it—she would not yet be in a condition to make any active exertion, and I was surprised when told by the spirit of Dr. Davis that they would try to materialize her. At the close of the séance Owasso said her friends brought her there at the request of Dr. Davis. "Why," said he, "when they came they looked just like a flock of birds, with her in the midst of them, all supporting and imparting of their strength to her." I have omitted to state that when she appeared her form seemed to oscillate or waver, plainly indicating a deficiency of strength to maintain a steady, upright position. I have in no other instance witnessed anything like this.

Perhaps the question has arisen in the reader's mind, "Why, if spirits can perceive the motives and actions of us mortals, and can intervene in our affairs, do they not more frequently make their intervention apparent. For instance, if I enter into a speculation, or stake my money in a game of chance, why does not some spirit friend impress me what course to pursue, what card to play, or how to shake and throw the dice? This is a reasonable question, and perhaps some light may be thrown upon it by here stating what an intelligent spirit said upon the subject of lottery prizes. I inquired whether he could foresee what numbers would be drawn, and his reply was: "No, but I can insure the drawing of certain numbers by placing them in the hand of the person who draws out the numbers from the wheel, if he or she possess medium power, but then the spirit friends of the proprietors of the lottery, or of those who superintend the drawing, will not often permit me to do this."

If this be correct, the spirit friends of persons engaged in lotteries

and other forms of gambling, sometimes at least, protect their interests against the attempts of other spirits in favor of their mortal friends, and we have only to extend this form of spirit protection to other enterprises and pursuits in order to comprehend why many persons are nearly always successful, while others are equally unfortunate. In many of these cases the fortunate ones possess medium power and are easily impressed, and have the good fortune to draw to their aid spirits of strong magnetic force; spirits who through the exercise of their will-power are able to protect and advance the interests of their clients, if one may use the term, notwithstanding the opposition of other spirits; while on the other hand the unfortunates labor under the disadvantage of not having their interests guarded by spirits of equal force of character, and probably of equal intelligence. That this explains many cases of unequal success in worldly pursuits, I have not the least doubt; but perhaps in the great majority of instances, both fortunate and unfortunate, people are mainly indebted to their own exertions, or lack of exertion, or skill, for their prosperity or misfortune.

A correspondent of *Galignani*, writing from Hombourg-les-Bains, in September, 1872, said:

"I have on several occasions written to you about the wonderful good fortune of Commander Bugeja, the wealthy inhabitant of Malta, who comes here at irregular times, and invariably wins large sums. On his return lately from the fêtes at Berlin, he commenced playing, and won every day from 50,000 to 100,000 francs, and sometimes even more. In fact, the bank has lost so considerably of late that doubts are entertained of its continuing open until the 31st of December, when the privilege, as you are doubtless aware, entirely ceases. M. Bugeja has even forced the director to throw in fresh capital, to the amount of 300,000 francs, and has so completely absorbed the sums which the establishment may have won from other players, that its half-yearly dividend, which in other years was fifteen, twenty, and even twenty-five per cent., will scarcely be for the present one more than a few kreutzers per share. Such constant and wonderful success has alarmed the company which farms the rooms, and M. Blanc, the director, has notified M. Bugeja that the permission which had been accorded him of putting down 25,000 francs at once is now withdrawn, and that he must for the future content himself with going up to only 12,000 francs like every one else. It appears that the authorities have had something to do with this alteration, as the town of Homburg has a certain share in the gains of the table."

Another account says of him that he never touched a card in his own country, and moreover invariably invested in charity all that he gained. One night he sat down and won a hundred thousand francs. He continued to play for several days, never winning less than twenty-five thousand francs, and then left. Since then, the Maltese *Public Opinion* contained a statement that Commander Bugeja has bestowed on an establishment for orphan girls a hundred and twenty-five thousand francs for buildings and other purposes, and twenty-five thousand francs a year to help the endowment.

Gambling is not a science, and it cannot therefore be assumed that Commander Bugeja had succeeded in acquiring a knowledge of the laws that govern games of chance, when the laws, if any exist, are wholly unknown. Chance implies something that happens without design or certainty so far as human agency is concerned, and consequently so far as he alone was concerned it was impossible for him with certainty to anticipate the result. But could he not have been strongly mediumistic, and had the aid of powerful and friendly spirits, who foreseeing the beneficial uses to which he would apply his winnings, not only directly assisted by impressing him, but obtained the forbearance of the spirits who protected the interests of the bank, so that success should attend him. I believe this to be a much more reasonable explanation than the supposition that he possessed some secret knowledge unknown to the rest of the world, or that good luck, simply, always attended him.

Another instance of similar good fortune in gaming, but in explanation of which I cannot discover a benevolent purpose as an incentive to spirit assistance, was related by the editor of the *Virginia (Nevada) Territorial Enterprise* in Nov., 1872. He says:

"In Chinatown (a section of Virginia City) there is a Diana game, which is liberally patronized by the Celestials. We do not know enough of the game to give a description of its intricacies, but can state that a man who happens to bet on the card about to be turned wins forty for one. There is a Chinaman who bets at the game who is looked upon with dread by the owner of it. Within the last ten days he has won over \$1,600, and his luck or prescience, whatever it be, seems never to desert him. Night before last the Chinaman packed off over \$400, which he had won from the game. The proprietor says this Chinaman comes in every evening, and will stand aloof from all others for a space of five minutes or so, when he will walk up to the table and bet, say, on the nine of diamonds, and on the square surrounding that card, and also on the three other nines. The deal goes on, and up comes the nine of diamonds. On that card

the winner is paid forty for one ; on the square he gets two for one, and on each of the other nines he receives ten for one. This was the first bet made by the Chinaman on Tuesday evening.

"After receiving his winnings he retired to one side and communed with himself for the space of five or six minutes, when he again approached the table and bet his money on the eight of hearts, and on the square and on all the other eight spots. The next card turned was the identical eight of hearts, making him a winner as before. On his money being counted out, he recounts it, piece by piece, with the utmost coolness, and again steps to one side. After the usual lapse of time he again approached the table, this time betting on the deuce of clubs, which wins, like his other two bets. Retiring as before, he appears to be absorbed in mental calculation. Approaching the table for the fourth time, he places his money on the six of spades, on all the other sixes and on the square. Again he hits upon the winning card, and receives his winnings with the same stolid look of indifference. By this time he is pretty well loaded down with coin, a certain percentage of silver being paid him, and he retires for the night.

"This Chinaman has been betting with this same run of luck, or whatever it may be called, for about two weeks. He has not won every bet he made in the meantime, but he has not lost over \$75 in all this time, when he has won, as previously stated, over \$1,600. The owner of the game is beginning to entertain a superstitious dread of this silent and methodical Chinaman, and yesterday he purchased a new box and new cards to be dealt. He says if the Chinaman keeps on winning as he has started in, he will break the bank, but he will not debar him from playing any way."

That spirits generally are able to foresee the lucky numbers in a lottery, or the results of a game of chance, there is no reason to believe ; but that some can do so I do not doubt, as I have knowledge of three lottery tickets being bought by a friend, pursuant to the suggestions received in dreams, each ticket drawing a small prize, and numerous other like instances are recorded and well attested. In the three instances above mentioned the person who dreamed of the numbers was in a state of much mental depression arising from lack of pecuniary means, and in each case the information was given by the lady's spirit mother, who appeared to her in her dreams apparently for the purpose of giving this information.

CHAPTER XIV.

THE MINISTRY OF ANGELS—*Continued.*

IF the spirit, while yet in the flesh, sometimes furnishes indubitable evidence of its possession of the wonderful faculty of perceiving the thoughts and motives of others, as set forth in the chapter on clairvoyance, it must also exist in and be exercised by disembodied spirits, for the faculty is a purely spiritual one.

John Wesley asked a very pertinent question when he said: "Suppose my spirit were out of the body, could not an angel see my thoughts, even without my uttering any words? And cannot that ministering spirit see them just as well now that I am in the body?"

Judge Edmonds, in his work entitled *Spiritualism*, p. 63, makes some very appropriate remarks in relation to this subject. "It is demonstrated," he says, "that our most secret thoughts can be known to, and be revealed by the intelligence which is thus surrounding us, and communing with us. I had heard in the course of my life a similar thought frequently uttered from the pulpit, but I confess I could not realize it. But now it comes in such a form that there is no room to question it. I cannot doubt it if I would. I have myself been often startled, and have seen others shrink within themselves at the consciousness thus thrust upon them, that the very deepest deep of their hearts was thus known. . . . And if this is so, can there be a more powerful barrier against the admission of impure thought? Can there be any greater incentive to purity, or any greater restraint upon impurity, than the thorough conviction that the most concealed recesses of our hearts may thus be penetrated by those whom we have loved most on earth?"

"For my part, I confess I can conceive of none, and I have more than once witnessed its tremendous effects upon those on whom the conviction has been wrought, and to this it is that I mainly attribute the unquestionable fact that there is no thorough believer in Spiritualism who has not become a wiser and better man."

None can hide their secret thoughts or actions from the searching eyes of angels. Ever hovering around us, ever watchful of our best interests, eager to assist and direct us, they rejoice in our virtuous intentions and actions, and are grieved when we go astray.

It was said by a spirit : "When men are told that spirits watch over them, it is not uncommon for them to say: 'Spirits should be in better business.' The truth is, many men are so bad that they do not want to have their minds inspected; they do not wish to have it known how gross they are." Then again there are those of whom David spoke, when he said :

"He hath said in his heart God hath forgotten; He hideth his face; He will never see it."—*Psalms* x, 2.

But such should remember that, "The eyes of the Lord are in every place, beholding the evil and the good." And not His eye alone seeth all, but a cloud of witnesses are attentive observers. Could many of those who are secretly, as they verily believe, committing sin, awake to the full conviction that numerous intelligent eyes are upon them while engaged in the commission of their sinful acts, they would stand aghast with shame and remorse. At one time, when calling upon Dr. Slade, Owasso controlled him and said to me : "Yesterday a squaw visited the medium with improper motives, and he told her she had better leave the room, but she did not follow this advice, and after awhile finding that she persisted in annoying the medium, I stepped in and controlled him, and gave her a severe rating, when she became angry, and said the medium had insulted her, and she left in very bad humor. And," said Owasso, "she did not know but it was the medium talking to her all the time, and when the medium recovered consciousness, just as she was leaving, he did not know why she was so angry, until I impressed him."

The proofs that our words are heard, motives known, and actions observed and remembered by intelligences above and around us, are innumerable and indisputable. What a preventive of vice, and especially of the taking of the first and often fatal step in a vicious course, would be the full and perfect knowledge that our former dearest relatives, companions, and friends, are yet actively associated with us, interested in observing, guiding, and protecting us. A remarkable instance of the influence of this belief was presented in the case of an honest but unfortunate girl who terminated her life by her own hand. In the latter part of 1872 an account of the suicide of an American girl, in London, was published in many of the public journals in this country. She had been engaged as nursery governess by a *lady* from America, but was discharged with only five shillings in her pocket, and turned adrift in that modern Babel. Distress drove her to self-destruction, but before taking the fatal step she wrote a touching letter, which portrayed her utter hopelessness, while one clause in it testified to her steadfast faith in the sympathy of the

l-world, even though mortal man left her to starve. She wrote:
cannot tread the path of sin, for my dead mother will be watching

She sacrificed life rather than commit what to her was the
 ter sin of trafficking in her virtue, sensible that this course would
 e her angel mother more than if she were to seek relief from her
 rings in self-destruction. A firm belief in the presence and su-
 sion of the spirit of her mother saved this destitute girl from a
 of shame, and this belief, if universal, would prevent a majority
 ose who are similarly tempted from taking the first, and gener-
 fatal step, in the downward path of prostitution.

"O you sad and weary mortals,
 With the tear-stains on your cheek,
 Do you think the blessed angels
 Cannot come your forms to greet?
 Yes, they do; upon your forehead
 Gentle hands we often lay,
 The great burden of your sorrow
 Rolling lovingly away.

"Little lips that once have kissed you,
 And have passed the river o'er,
 Come again with joy to greet you,
 Sweetly as in days of yore;
 But the pressure is so gentle—
 And your vision is so dim,
 That you scarcely heed the portal
 Left ajar by seraphim.

"O you gay and thoughtless-hearted,
 With life's nectar brimming o'er,
 Think you that the loved departed
 Meet your happy groups no more?
 Think it not, the spirit's vision
 Reaches to this lower sphere,
 And the love that knows no sleeping
 Seeks to guide and guard you here.

"O you little scornful mortals,
 Wrapped around in proud conceit,
 Think you that your hate prevents us
 Coming back your souls to greet?
 It is true the spirits' entrance
 You can bar with spite and sin,
 But we wait with loving patience
 Till you rise and let us in.

"Will you call us fiends and demons,
 We who love and aid you most?
 Do you truly know its meaning,
 Sinning 'gainst the Holy Ghost?
 List, O listen, to the mission,
 That is coming from on high,
 And let heaven and earth in union
 Work to bless and purify."

—DORR.

All are tempted of Satan—otherwise evil spirits—somewhat as Jesus was in the wilderness. These promptings to evil must be firmly resisted, and then, as it was with Jesus, angels will minister unto us. But it is blindness that leads any to reject the kind offices of the angels because evil spirits beset us. The latter rarely tempt to evil without the knowledge of our spirit friends, and the only sure way of repelling them is to call upon God and these angels, His instruments, for assistance. Prayer to Him elevates us above the material plane, and with their assistance inferior spirits have no power which cannot thus be successfully resisted, and we are placed beyond their reach. Closing our eyes to the presence and influence of spirits does not render us more secure; but, on the contrary, by so doing we are left exposed to the attacks of evil spirits, while the power of our spirit friends to assist and protect us is greatly diminished. It requires spiritual power, directed by spiritual love, to defeat the machinations of our spiritual enemies. Unaided, we fight an unseen foe, and at a fearful disadvantage.

We are not at all times attended by spirits, and our conversation and actions are often unnoticed by them; but it may be considered as certain that no person persistently pursues an object or purpose, worthy or unworthy, laudable or vicious, without spirit intervention. We have no motives nor purposes which are not in harmony with the natures of some spirits, and which do not attract them; so that in pursuing a virtuous object or course we can be assured that good angels are ready to render us assistance, while, on the contrary, when we are actuated by wrong motives, or engage in vicious practices, we are certain to have the aid of depraved spirits who facilitate our progress in the downward course. It is also true that even the most abandoned have good spirit friends who mourn over their failings and vices, and who are at all times anxious to assist in their reformation; but it often happens that the disposition which enables evil spirits to readily approach them operates as a barrier which their good friends find it impossible to surmount, and in sadness and disappointment

they turn away, or only remain to witness the successful efforts of depraved spirits in plunging them deeper in the mire of a vicious course.

The law of moral attraction acts with even greater force between spirits and mortals than between mortals themselves, and we determine by our own course and action what shall be the character of the spiritual influences that surround, and to a great extent control us. The pure-minded and virtuous will assuredly attract corresponding spirits, in whose presence and atmosphere every noble thought and act finds encouragement and support, while, on the other hand, the depraved and vicious attract spirits of corresponding moral natures, who find their gratification in prompting these slaves of vice and sensuality to the free and active exercise of their lower passions.

The prevalent but false idea that the spirits of the departed are perforce wafted to some remote sphere or locality, from whence they are forever debarred further earthly view and knowledge, is not only untenable from its improbability, but contrary to well-established facts. All human spirits live on earth at least as long as they are embodied in the flesh, and why should not at least many of these, whose attachment to earthly things is paramount to other attractions, still be drawn to the earth—their birthplace, the scene of all that has interested them, of all the events and associations of their lives, and still the abiding-place of many of their dearest friends, in whose welfare they must continue to be interested. Why should they not through the attraction of affection and love, and the influence of association, continue to visit these friends and these scenes? Is it not as reasonable to suppose that their home, for at least some time, should be near their former earthly one, as to suppose that they are separated from it by an uncertain and immense distance? In being near, good spirits have the opportunity of assisting mortals in improving their condition, and surely, next to thankfulness and gratitude to the Giver of all good, there can be no higher aspiration than the desire to assist our fellow-men. Spirits in an orthodox heaven are deprived of this power, and must resign themselves alike to their own selfish happiness, and to the misery of others.

A spirit child, through Mrs. Conant, spoke thus: "Mother said if she could only know that her darlings do not forget her in heaven she could be reconciled to her separation from them; for you see she believes they have gone to a far-off heaven, and they have no longer any attraction to those who are left; but the real truth is, just so long as there is one who loves them here, so long they will be called

here, and perhaps longer ; and mother need have no fears that we have any of us forgotten her, and we all try to make her lot here as light as possible."

And a spirit mother said through the same medium : " I am just as anxious to-day as I was when I came before, to reach my children. I want them to know that I can come back. I have a son and daughter, and I want them to feel that the other life is not so far away. I want them to recognize the ministry of departed spirits. Nothing would make me happier. What I want is, if they can recognize my coming here, for them to give me the privilege of coming to them so that I can communicate more freely of things that would concern only them and me."

And all spirits that have communicated through reliable mediums, from the time of the first spirit rap at Hydesville to the present day, tell precisely the same story. They may differ in their narrations as to what they see, but all are agreed upon this question. Their testimony is uniform ; not a flaw in the record.

Not only is it love and affection for earthly friends that attract many spirits to earth, but remorse for bad acts, and regret for false doctrines taught. In relation to the latter motive as an incentive, a spirit said : " When I perceived that many a word that I had spoken, and many an idea that I had entertained, had fastened a shadow upon some other persons, there came to me an overwhelming desire to return to earth and work for humanity."

The words of another spirit were :

" Those who have passed from this earthly life long ages ago, who stand high in the spheres, whose brows are crowned with wisdom, and love, and power, are they who find their highest heaven, it may be, in returning to earth and preaching to you spirits who are in darkness ; to you souls who are still present in mortal ; to you who can scarcely peer beyond the vail, and believe even in the future life. They come to keep alive that belief ; to inspire you with faith ; to give you, in your inner life at least, faint glimpses of the promised land. If it were not for their coming, the doors of your inner spiritual life would be securely closed. You receive their light, if any light at all, concerning the future state. You would all be in doubt. They come to you when you know it not ; they minister to your spiritual needs ; they strengthen your faith. The old earth-home is still bright to them, and however great may be the difficulties they labor under in returning, they are glad to war against them ; they are glad to find their feet pierced with thorns on returning ; they are glad to mingle again with earthly scenes, that they may lead you up to the plane, where

you can at least have faith in another life, and a strong hope that that other life will be better than this."

"I cannot feel that thou art far,
 Since near at need the angels are ;
 And when the sunset gates unbar
 Shall I not see thee waiting stand,
 And white against the evening star,
 The welcome of thy beckoning hand ? "

—WHITTIER.

From thousands of pulpits every sabbath it is proclaimed that Jesus is ever present ; ever watchful ; every ready to respond to the cry of the most humble for help. This being true, is it reasonable to suppose that good spirits do not partake of this sympathizing nature of Jesus—that they are not in a situation to assist in this divine work ? What kind of a heaven would it be for them if they were not permitted to pour into the desolate hearts of their suffering friends who are left to buffet the storms of earth-life, words and thoughts of consolation and hope ? If this is a suitable occupation to engage the attention, and demand the loving regard of Jesus, it cannot be unworthy of those of our dear spirit friends who are by their strong affection so well fitted to impart of their love and strength to us. Does not the Bible throughout teach that angels are God's ministers to execute His commands, and were they not employed in olden times as messengers of love to mortals, and yet how few in our day appreciate their regard, or even recognize their existence.

Suppose a long absent friend, presumed to be dead, returns to his home laden with knowledge and experience. He arrives, perhaps, amid the darkness of night ; he knocks. "Who is there ? " we ask. The friendly name is given in a voice changed by time and circumstances. We doubt, and instead of opening the door and seeking for positive evidence of his identity, we senselessly secure the fastenings, and bid him seek other quarters, as we are not so simple as to be deceived by that voice. The poor traveller, bitterly feeling the slight, then calls by name the different members of his family, not doubting that this knowledge will be satisfactory evidence of his identity ; but to his further disappointment he is met with the assurance that his knowledge of these names proves nothing, for anybody could have acquired it. As a last resort, he bethinks himself of some long forgotten reminiscence—some occurrence in which perhaps only he and some other member of the family had part. Hopefully he gives this additional evidence, this test, only to be told that he is a mind-

reader, a clairvoyant or psychologist, or worse than either, an emissary from the evil one, and the sooner he moves on the better.

Poor man, he has used every means, and hope is exhausted, and he can only obey the mandate, and move on. At his first knock fear and suspicion were aroused, and in their baleful atmosphere his friends could in all the subsequent proofs of his identity and presence perceive nothing but deception. They had determined it was this, and the contest was for victory, and they won; but they repulsed their friend, and still remain in ignorance of his fate, perhaps reproaching a kind Providence with injustice in permitting their minds to be overshadowed with painful uncertainty as to what his lot may be, or whether he be living or dead.

If such a thing as this were to occur with any of our neighbors, what would be thought of it, and them? Would there be any difference of opinion as to the family either being struck with lunacy, or that they were natural imbeciles? Would not every one exclaim, "Why did they not open the door, and take a closer view of the applicant instead of turning him reproachfully away?"

Yet this absurd conduct in relation to heavenly visitants is of hourly occurrence, and we often hear persons boasting how their discernment and superior sense were made evident in their contemptuous treatment of some spirit friend, who had made application for admission to their hearts and homes, and who not being able to give the old familiar knock, having parted with his fleshly knuckles, and not speaking in the old familiar tones, having lost his physical organs of speech, was told to "Move on; you can't deceive us."

"An angel of love
Hath come from above,
And would tarry awhile at thy board
Oh, ask him to stay,
Nor drive him away,
With an unkindly thought or word.

"He hath folded his wings,
And sweetly he sings,
In musical cadences low:
'From the home of the blest,
I come as your guest,
And will cherish and love you true.

"From morning till night
A song of delight
Shall echo throughout your home;

And over you all
A blessing shall fall
From heaven by the angels borne.

“ ‘ And the gifts I bring,
I will gladly fling,
Like sunbeams, to lighten your road ;
Till over you all,
Their bright rays shall fall—
True blessings the gift of your God.

“ ‘ And every gift
A shadow shall lift
From off the heart and the brow ;
Till the winter of life,
With blessings all rife,
Shall crown your heads with its snow.

“ ‘ In coming to you,
I have work to do,
A task by the Master given ;
And when 'tis complete,
Your wandering feet,
Will have reached the shores of heaven.

“ ‘ 'Tis safely to guide
You over life's tide,
To that haven of infinite rest ;
Until each shall land,
On the golden sand,
And join the loved and the blest. ’ ”

—RICHARDS.

Many times they hover over us when our senses are hushed in sleep, and guard our slumbers. They frequently impress our minds with our waking thoughts. They are with us in our retired moments, and in our social gatherings. They accompany us through the crowded thoroughfare, and to the marts of business, and are ever ready, so far as is in their power, to watch over our safety and guard us from peril in our travels by sea and land. They support us in affliction and misfortune, and whisper hope and comfort when our present and future alike are overshadowed with sorrow and gloom.

A spirit once told me that when we sit together at home, and especially when we clasp hands and form a circle, that our spirit friends entwine themselves about us and encircle us, and it made them very happy to mingle so closely with us, and they often remained until

they were nearly exhausted ; but then in the end they were strengthened by it.

Another spirit said to me : "Could you only see your friends around you at your home, so radiant and happy, so solicitous for your welfare, you would desire to burst the bonds and join them in praises to the Loving Father who has so bountifully provided for the happiness of all."

At a séance with Henry Slade, May 25, 1871, upon being seated, the spirit of Dr. Davis controlled the medium, and said that Owasso would not be present that evening, as he was occupied with the spirit of a young man who had died that day at noon. He said the young man (whom I had met at Dr. Slade's), had been given up by his physicians two months previously, and then the medium had been called upon to prescribe for him ; but he was beyond recovery : that Owasso had been a daily attendant upon him, and had promised him that he would be present during his last moments, and meet his spirit when it left the body, and he had been there all day, and was now with his spirit in its new home, imparting strength and confidence to him there.

A few minutes later the spirit of a Mr. Campbell, a Scotchman, succeeded to the control, and in his broad Scotch dialect greeted me, and said the *Indian* would not be present that evening, as he was engaged in another direction.

An advanced spirit thus spoke through the lips of Mr. Home :

"We are not perfect; we too have work to do to elevate ourselves; we also work to elevate others; to draw you upwards and onwards, so to speak, by magnetic attraction. It is one of our great duties to be constantly watching over you ; to guide you in your aspirations upward to God. Our love, our sympathy, our fellow-feelings are with you, we never, never weary ; we do not judge you ; God alone judges you. We were once as you, therefore who are fitter to be your associates than we who have passed through the ordeal of development you have to pass through. You ask why we always speak of love ; it is because love brings us to you."

The sympathy of all enlightened and true Spiritualists is excited when they reflect upon the dark pall that obscures the vision of the majority of their fellow-men upon this momentous question of the continued existence, and presence, and agency of their deceased friends. How many, oppressed with gloom and sorrow, are ready to exclaim :

"O, if the dead were allowed to speak!
Could I only look on their faces meek,
How it would strengthen my heart so weak."

To such we would reply in the words of Mrs. Hemans :

"Hast thou been told that from the viewless bourne
The dark way never hath allowed return ;
That all which tears can move with life is fled ;
That earthly love is powerless on the dead,—
Believe it not."

Through Mrs. Conant, a spirit, in a message to her surviving husband, said :

"When death came for me my mortal companion said : 'It is dark ! all dark ! All the light has gone out. I am left in utter darkness and desolation.' And in his great agony he cried out to know where that light had gone. He said : 'O God, answer my prayer !' And through returning angels God did answer it, and he beheld the light, and he rejoices in the knowledge that it lives and sheds glimmerings through his mortal pathway, and will return to meet him when his hour of change shall come, and light him through the passage of death, and make gloriously bright the spirit-world for him. I am Minnie, wife of Professor Gunning."

Surely, to be able to answer this question of spirit existence, and presence, and love, the toil and labor of a whole life should count as nought. Millions would give largely of their time and means if these would insure to them a solution of this all-important question, yet like men groping in the dark, they pass and repass the multiplied proofs which lay scattered in their way, and in their blindness utterly fail to discern them ; and many are like the rustic, who, having once been deceived in mistaking a counterfeit for a genuine coin, afterward refused to pick up a true coin which lay in his way.

Hackneyed as the phrase is, it is nevertheless true that every intelligent human being has, or has had, a mission to perform—duties to discharge toward God, himself, and his fellow-men. This is a law of our being, and every one who fails to act in compliance with it must pay the penalty. And this law is equally binding in heaven as on earth, the only difference being that in heaven its requirements are often extended, and not only is love to God and to each other demanded, but also, according to the talents and opportunities bestowed, guidance and assistance to the inhabitants of earth. Thus we are in error when we imagine that we shall ever be freed from the obligations of duty. Heaven is no place for the indolent ; their natures must change before they can progress. There ceaseless, but joyous activity, ever exists, and it is well for us to exert ourselves here in every good

work, so as to readily adapt ourselves to the active duties, as well as joys of that life.

That workers are sometimes intentionally transferred from this field of labor to that in spirit-life, I have no doubt whatever; and sometimes when the burdens of life become too heavy to be borne, God in His wisdom takes the weary traveller home; and here again He accomplishes the work through the agency of ministering spirits. I am fully aware with what incredulity this opinion will be received by some, but many separate and independent proofs have forced the conviction of its truth upon my mind. I fully believe that kind and sympathizing spirit-friends often weaken the attraction, and sever the connection between the spirit-body and its earthly casket. Nor do I stand alone in my opinions upon this subject, for good orthodox Christians have held similar opinions. The Rev. Samuel Watson, D.D., in his work, *The Clock Struck One*, p. 111, says:

"I shall never forget the sermon preached by the Rev. Dr. Winans, in the city of New Orleans, over thirty years since. It was the funeral of Rev. Elijah Steel, who sacrificed his life visiting the sick and dying of yellow fever there. Said the immortal Winans: 'Elijah Steel did much in this city for the sick and dying, by pointing them to Christ; but he has entered upon a much larger field of usefulness. He can now with the rapidity of thought go as a pure ministering spirit to the same great work in which he sacrificed his life. Whenever God has more use for his servants in the spiritual world than he has here, he takes them to labor in the same glorious cause, with greatly enhanced facilities, doing his will on earth as it is done in heaven.'"

Dr. Watson adds: "I was sojourning in the sunny clime, expecting to fall a victim to that scourge of the human race—consumption. This view of that subject removed the last difficulty in my way of dying. If that is to be my mission still, let me pass over the river and enter upon it, I thought, as the preacher spoke of the glorious privilege conferred upon the servants of Christ to be as the angels, messengers of God to minister to loved ones on earth. This has afforded me more comfort than anything from that time to the present."

At one time a spirit said to me: "When persons are very unhappy, with no work on earth to accomplish, their loving spirit-friends sometimes weaken the mutual attraction between spirit and body, and thus cause them to pass away before their time."

One day in October, 1873, Dr. Kenney called upon me, and informed me that on the previous day he had been called to treat a

gentleman who had been attacked by apoplexy, giving his name and place of residence—a short distance from Brooklyn—and stating that he, Dr. Kenney, had there felt and acted strangely, and that he could not account for it. The patient was a wealthy and highly esteemed gentleman, and when Dr. Kenney arrived and saw him, he was strongly of the opinion that he could save him, and he equally desired to do so ; this arising in part from his realizing that success in the treatment of the case would add to his reputation, and increase his business, which at that time was not what it has since become. There had been three physicians in attendance, only one remaining ; and this gentleman having before met Dr. Kenney, at once requested him to attempt the cure of the patient, as he himself could do no more for him. He complied with the request of the physician, and approached the bed where the patient lay insensible, with stertorous breathing, and placed his hand upon his stomach, when a commotion was almost immediately perceptible in that region, accompanied with symptoms of nausea. He felt that the effect was favorable, but was irresistibly drawn from the patient and became seated, and in a few moments after arose with the intention of approaching him again, but involuntarily turned towards the window, and from there he was impelled to move aimlessly about the room.

The friends of the patient urged him to attempt some measures for the relief of the sufferer, and he was equally with them anxious to do something for him ; but he was compelled to constantly change his position, look out the window, or pass into the adjoining room, then return, resume his seat, and then recommence and repeat the same movements ; and while he felt and knew that " Old John " desired to come, he at the same time was conscious of another contending influence adverse to his own wishes, and those of the spirit that ordinarily controls him. Actuated by these conflicting feelings, and excessively annoyed and abashed at his own strange conduct, he heard the signal announcing the approach of a train of cars, when in his confusion and excitement he caught up his hat, rushed from the house, and proceeded hurriedly to the depôt and returned home.

His object in calling upon me was to ascertain my opinion of the matter, and after some reflection I stated that I could come to no other conclusion than that while he and his spirit control were desirous of attempting the relief of the patient, there were other spiritual intelligences superior to his control—probably friends of the sufferer—who for reasons of their own were equally desirous that nothing should be done, and that they cast an influence over him which prevented him from attempting anything.

A few days after his visit I called upon him when Old John controlled him, and told me that such was the fact; that he knew he could relieve the patient, but that the spirit friends of the latter desired to have him join them, as he had no further work to accomplish in this life, was well prepared to enter spirit life, and was unhappy in certain relations here, and so they prevented his doing anything for him. The gentleman died within two days thereafter.

Sometimes, on the other hand, the strong affection and will of earthly friends become obstacles, and delay the departure of the spirit. An estimable lady, an intimate friend of mine, when dying, exclaimed to her weeping sister: "O Nancy! don't hold me back; I want to go to mother!"

A few years since the three sisters Cary were living together in New York. Elmina first died. A few years thereafter Alice passed away, leaving Phœbe apparently in robust health, but she soon followed. Remarking upon the illness and death of the latter, the *Christian Union* of August 9, 1871, said: "Phœbe was in many respects a contrast to her sisters. There seemed to be more iron in her mental as well as in her physical composition. . . . In brief, she was a hearty, wholesome woman, and would have been esteemed by all the world, as well as those who knew her best, in body, mind, and soul, robust. . . . But a change was in preparation. A shadow unseen was creeping toward her. . . . She had based all her most deliberate calculations on the expectation of many years of life, and yet when friends and physicians spoke hopefully to her of recovery, she replied that she knew of no reason why she should not recover, except that she neither found, nor could excite, any desire in herself to do so, and this she said with a sort of wonder. To a friend she remarked: "Alice when she was here always absorbed me, and she absorbs me still. *I feel her constantly drawing me.*" She is now one of those of whom she wrote:

"The vail of flesh that hid,
Is softly drawn aside,
More clearly I behold them now
Than those who never died.

"Who died? What means that word,
Of men so much abhorred?
Caught up in clouds of heaven to be
Forever with the Lord."

We worship God and pray to Him for His blessing and grace.

We invoke the intercession of the saints, and pray God that through them He will impart to us like purity, love, and strength. We know them to be endowed with a larger and more expanded spirituality than we possess, and to exist in closer relationship with the Source of all power, wisdom, and love. We are weak, while they are strong. We are surrounded and hemmed in with the temptations and defilements of earth-life, while they enjoy the happiness and freedom of an exalted existence. They have experienced, and still remember similar trials to those which beset us, and have passed to a superior plane where they can estimate their force with impartiality, and with the warmest sympathy for us in our weakness and suffering. Having the power to assist us, and knowing their desire to do so, what more rational and becoming than to ask their assistance, and especially when we further know that the desire and request on our part increases their ability to help us. The child looks to the parent, the weak to the strong, the inexperienced to those of experience for counsel and advice, for direction and assistance. We are children in knowledge; we are weak and inexperienced. We need counsel and assistance, and when we are blest with powerful and wise friends who stand ready to aid us, is it wise or prudent for us to disdainfully reject the proffered aid, and continue to blindly grope and stumble when our paths could be made plain and clear? I think not. We should highly appreciate the beneficent provision of the Divine Father, through which we can obtain comfort and strength from this source in our difficulties, and joyfully and thankfully avail ourselves of the means thus furnished by Him; and those who have the full knowledge and proper appreciation of this great privilege, can only view with eyes of pity those who in their blindness are unable to perceive how fruitful of good the ministry of angels is to man.

That professed Christians, who believe in the Bible as the word of God, should reject the doctrine of spirit communion, and deny the daily fulfilment of the promise that "He shall give His angels charge concerning thee," is indefensible—inexcusable—when that volume, from Genesis to Revelation, is replete with the teachings and proofs of this communion, of this watchful care and guidance. All that we claim as substantially true can be as well proven from the records of the Bible as from the observation and experience of men in the present age, provided the Bible narrations of spiritual manifestations be admitted as authentic and reliable. We there find that both good and evil angels or spirits exist—that both have had intercourse with mortals—that good angels minister to men's necessities—that dark spirits tempt to evil—and that every man determines by his thoughts,

actions, and desires, which class of these he will have for his helpers, advisers, and associates. Choose ye between them.

"I feel their touch upon my hair,
Upon my cheek and on my brow;
I know that they are everywhere,
That they are with me even now,

"The air grows softer as they move,
The day seems brighter when they come,
And all my soul melts into love,
And longs for its immortal home."

CHAPTER XV.

DEATH.

"And there shall be no more death."—*Rev. xxi. 4.*

Sic itur ad astra—Thus they ascend to the skies.

HOW differently is death viewed by different minds. To the true Christian death should be the harbinger of a glorious existence, a complete and final release from all his trials and sufferings; the prelude to eternal happiness. To the worldling it is the mournful termination of all his false and fleeting enjoyments; of the gratification of pride, vanity, and self-love, and he is unable to comprehend the possibility of any existence beyond which can afford happiness at all comparable to the unreal, unsatisfying pleasure he endeavors to persuade himself he enjoys here.

To the unbeliever in a future state, death is the finality; the end of all things; the vortex in which he is to be engulfed; the final drop of the curtain, to which succeeds blank annihilation.

It is not necessary to inquire which of these is the happiest belief, for all, or nearly all, will agree that a continued joyful existence is what every soul desires, even though from want of conclusive evidence its certainty may be denied. The real question is, What is death? Is it the destruction of all that constitutes the man, or is it simply a change through which the real man attains to a higher plane, by which he becomes emancipated from the ills of flesh, and whereby he finds full and perfect exercise for all his faculties? Is it true or false that "Then shall the dust return to the earth, as it was, and the spirit shall return unto God, who gave it?" and that "God will redeem my soul from the power of the grave, for he shall receive me." Can the Church answer these questions? Has it the direct proofs? If so, from whence? Surely not from the inhabitants of "that bourne from whence no traveller returns," for their testimony in our day it rejects; but we offer this testimony, and we can establish its validity, for we have seen with our eyes, have heard with our ears, and, like Thomas, have felt with our hands the spiritual flesh and blood of those who bear to us their testimony, and the burden of their song is:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 Cor. ii. 9.

To us this is joyful tidings, and our desire is that it may be borne to all who are stricken with affliction, who are wandering in the desolate fields of material and theological darkness and error, and that it may be freely accepted as a portion of the gospel of Jesus, and of the truths revealed through Spiritualism—without money and without price—and that all may be brought to understand that "there is no death," in the sense in which it has generally been regarded.

"Death is but a friendly stranger
That unlocks the golden door,
Bids us pass the darkened portal,
To the bright celestial shore.

"Death is new-born life expanding—
Reaching upward for the goal—
Breaking from its rusty fetters,
To the freedom of the soul.

"Death is heaven's appointed angel,
Who invites us to explore
Richer landscapes, purer pleasures,
Fadeless as the evermore."

—BARLOW.

Death ensues from old age ; from disease ; from accident, and violence, when the bodily functions have ceased, and when the indwelling spirit can no longer use the body and its organs as an instrument, the magnetic relations between spirit and body being severed.

This change is principally a chemical change. Ordinarily, when death commences its work, the law of magnetic attraction between the physical particles operates with constantly diminishing force. The aura passes from the extremities and centres in the region of the heart, and thence passes to the brain, and when the electrical force predominates over the magnetic attraction the spirit is released, and issues from the body. The change is as natural as passing into sleep, and the awaking to consciousness in spirit life as natural as awaking from slumber. Death is but entering upon a true and free existence, an enlargement of the field where all the spiritual faculties can find room and scope for their exercise.

When old age approaches the vital energies diminish in force, the machinery they impel no longer runs smoothly, the joints and

grooves work with difficulty, the very substance itself contracts and withers and every movement is accomplished with undue friction, and the vital impelling force apportioned to the requirements of a harmoniously working organism, when in its prime, is unequal to the task of keeping in motion an imperfect, worn-out organism. As the vital power decreases, the mind, which is dependent upon the physical brain for its manifestation in this life, gradually loses its ability to express itself clearly, and there is an apparent loss of intellectual power; but the loss is only apparent, and is dependent upon the wasted changed organism of the brain failing to properly reflect the purposes of the soul within. The body is now no longer a suitable instrument for the use of the indwelling spirit, the magnetic attraction between them ceases, and the liberated spirit takes its flight, leaving behind an empty casket. These are the causes and processes of death in old age, and this mode of passing away is the natural, and therefore preferable one, for the reasons: first, that our earthly ties—social, moral, and physical—are gradually weakened and finally severed without regret, and we are free, upon our entrance upon the next stage of existence, to direct our undivided attention to the requirements of that life, it not being distracted to objects and relations in this; and secondly, because our earthly experience is accomplished. This is desirable for the rounding of our spiritual natures, and it is better and easier to perfect it through direct relations to circumstances and things here, than through the teachings of spirits of greater experience, and perhaps higher intelligence, or by observation, attended with difficulty, of the experience of others in earth-life after we have left it.

The prevalent idea that persons dying suffer greatly, is a mistaken one. There is no bodily suffering attendant upon the separation of the spirit from the body, or the processes of natural death. Suffering may be present while sensation remains, but here it is dependent upon disease, or disorganization, or derangement of the system, and is rarely greater in the latter stages than in the first, and generally diminishes, sensation becoming less acute as death advances, so that death, in its progress, so far from being the cause of bodily suffering and pain, really overcomes both.

Dr. Johnson truly said: "Nature is merciful; 'tis the unwilling soul that makes death painful." In March, 1874, Gerald Massey lectured at Grow's Opera Hall, in Chicago. In the course of his lecture he said that before his wife passed away to the spirit-side, he made an agreement with her that raps should be made upon the clock, where none had sounded before, and subsequently to her de-

cease raps were heard there in abundance. On his first sitting with the medium, Home, a spirit took possession purporting to be his wife, and said : " Oh Gerald, when I turned on my left side to pass that night, and had got through, I could not believe it, I kept on talking and thought you had gone suddenly deaf, as I could not hear you answer me." " That was exactly what had occurred with me," said he, " on this side of death. I had kept on talking, and she did not hear. I have no doubt but that truly represents the continuity of consciousness in death. There is no death ; there is no break ; no cessation of motion ; it is like the top when we say it sleeps—that seems to stand still when it spins perfectly."

Death has no power over the spirit, it simply changes the conditions of existence, not existence itself, and its powers are neither increased nor diminished, but they are exercised in greater perfection, with greater freedom, and in a wider field. It is truly the second birth, and only through it can any man enter the kingdom of heaven.

To the unenlightened mind death is an incomprehensible, unalloyed evil. To the Israelites it was held up as the crowning punishment for their accumulated theological, political, and social sins. To the early Christians it became shorn of its most appalling features, and by many was considered in its true light of being but a translation to a higher and better life. Many Christians of the present day entertain these views, and are made happy by the consciousness of their truth, but by far the greater number still regard death with nearly the same fears and hopelessness that the ancient Hebrews did. The certainty of death, and the dread uncertainty of the nature of the process ; the apprehended suffering, and still greater apprehensions of the dark future beyond, render its contemplation by them in the highest degree unpleasant, and as a subject of conversation is generally avoided. Thus, in ignorance of its true character, the great majority of mankind have always regarded it, and now regard it with dread and apprehension. It has remained for modern Spiritualism to correct these fearfully erroneous views ; to remove the odium which has ever attached to its character, and to elevate it into a beautiful provision of a benevolent Deity, whereby poor weary humanity is enabled to cast off its oppressive load, and freely and joyfully exercise its liberated faculties in the blissful regions beyond.

" Life is real, life is earnest,
And the grave is not its goal,
'Dust thou art, to dust returnest,
Was not spoken of the soul."

It is to the erroneous teachings of the Church that very many of those who tremble at the contemplation of death owe their fears and apprehensions, and to Calvinism especially many are now largely indebted for their fearfully false ideas upon this subject. From the "Larger Catechism" of the Presbyterian Church, published by its American Board of Publication, I transcribe these questions and answers, as I find them on page 230 of that work :

"Q.—Shall all men die ?

"A.—Death being threatened *as the wages of sin*, it is appointed unto all men once to die, for that all have sinned.

"Q.—Death being the wages of sin, why are not the righteous delivered from death, seeing *all their sins are forgiven* in Christ ?

"A.—The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it, so that although they die, yet *it is out of God's love* to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon."

Here death is declared to be the wages of sin, and this punishment is apportioned to all, for all have sinned ; but the second question is one that naturally arises : "Why are not the righteous delivered from death, seeing all their sins are forgiven in Christ ?" The answer is not satisfactory, for when it is said in reply that the "righteous shall be delivered from death itself at the last day," we might perhaps be justified in saying that quibbling is resorted to, for assuming that the day of judgment is here meant, only the comparatively few then inhabiting the earth can escape death, while the great mass of mankind, including all the righteous, have previously suffered it—have suffered the penalty of sin which Christ died to atone for. If it is the meaning of the text that the dead shall all be delivered from their graves, this again cannot affect the fact that they have all once died.

Then again it is said : "And even in death are delivered from the sting and curse of it." If by this it is meant that the righteous possess any immunity from that which is disagreeable or fearful in death, or, in the words quoted, "from the sting and curse of it," then I can only say that all extended experience and intelligent observation contradict the assertion, and when it is further said that "although they die, yet it is out of God's love," there is such an evident self-stultification, such a direct contradiction of the former declaration, both in terms and meaning, that further comment would seem to be needless.

If death was originally decreed as the wages of sin, and if Christ

offered himself as a sacrifice for sin, then those who avail themselves of his atonement should be exempt from death, otherwise his sacrifice was in vain ; but we know that death comes to all alike, and is equally terrible to the Christian and the sinner. The former dies of painful diseases, from accident and violence, in fact from precisely the same causes that induce death in the most wicked. If death is the capital punishment of the wicked, why are the righteous also subject to it ? What we understand by the term punishment is suffering inflicted for errors or crimes committed. This is easily understood and accepted ; but if the same penalty were to be inflicted upon the innocent, or those whose offences had been condoned, we would certainly perceive its injustice, and we would be justified in presuming insanity upon the part of the authority inflicting it. It is said that Christ died for the sins of all. If this be true, then death can no longer be the wages of sin ; but even limiting the benefits of his death to those who accept him as their Saviour, then these have no sins to answer for, and death in their case cannot be the wages of sin ; but we know that it comes impartially to all. That which happens to all—the righteous and sinful—cannot possibly be sent as a punishment—at the worst it can only be a misfortune.

All this shows how much more difficult it is to bolster up error than to support the truth. One great reason is that wise and good spirits, or angels, are always ready with their powerful assistance to advance the truth, while error can only command the assistance of very imperfect or ignorant spirits, whose promptings, like the intermeddlings of mischievous persons, only mar the work they attempt to aid.

Not only did Calvin leave these erroneous and fearful views of the nature and office of death as a legacy, which the Presbyterian Church especially has appropriated and perpetuated, but Luther's conception of the subject was equally erroneous, for in his *Table-Talk* he says : "It were a light and easy thing for a Christian to suffer and overcome death, if he knew not that it were God's wrath." And were not the sentiments of both these great reformers in respect to death in a large degree dependent upon their uncertainty as to what was to be their state beyond it ? I believe this unreasonable dread of death mainly arises from this uncertainty, and as death is the termination of this life, and something certain and real, their apprehensions in a large degree settle upon death itself.

Like these two eminent men, no doubt Job had a great dread of death, though he does not distinctly declare it, but with his gloomy conceptions of the next life this would follow. He was one who of

all men should, at least at one period of his life, have welcomed it as a boon, but hear what he says :

"Are not my days few? Cease, then, and let me alone, that I may take comfort a little before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."—*Job* x. 20-22.

How many there are to-day, who if they should attempt to express their views of death and the grave, would in the end confess that Job's statement of the case is a better and more correct résumé of their belief than they themselves could furnish. The Vicar of St. James' Church, Notting Hill, England, lately preached a sermon on "Death," and judging from the effects that followed, he must have drawn a picture and expressed ideas at least as sombre as Job's. "The effect was so great that several ladies, overcome with terror, were carried out of the church, and the excitement grew so intense at last that the service had to be stopped before the sermon was finished." How different are the results of the teachings of our beautiful faith upon this subject.

Many good men confess to views and apprehensions very like those of Job's, as the Rev. Dr. R. W. Hamilton does when he says: "Our general and lesser conceptions touching the dead are that they have perished." And science says: "Death is a cessation of life." This is all that science attests; all it knows of the great change, and this is precisely what the earliest survivors of our race discovered without the aid of science. What more does speculative theology now know?

With such confused, uncertain ideas of the life that death opens upon, it cannot be a matter of surprise that above all events occurring to us death should to many minds be not only the most mysterious, but that with it should be associated the worst apprehensions, and the gloomy desponding words which escape the lips and hearts of the sorrow-stricken mourners, are only equalled by the doleful strains of the teacher of divine things—of him to whom the mourners look for consolation and hope in this their great affliction. Is not this because the modern Christian, walking only in the light of men's wisdom, finds no solid ground upon which to stand? He peers wistfully into the future, and vainly strives to discern some convincing proofs of immortality. A vague idea of heaven flits through his mind, but the conception is so weak, the outlines so obscure, that his faith seems to fade into the awful depths of the mystery he is vainly trying to penetrate. Tell him "that to die is gain," and the words fall upon his ear like the idle wind.

Dr. McCosh is president of Princeton College; an exceedingly able, sound, Scotch Calvinist, and this seems to be his mental condition, judging from his address at the funeral of a Mr. Prior, a young man of great promise and excellence, who suddenly and recently died. In the address the reverend gentleman said:

"I do not know that in my lengthened life I have ever been in a position in which I felt greater difficulty in speaking than I do on this day of *cloud and darkness*, and trouble and rebuke. I feel as if instead of speaking to men it would be more appropriate in all of us to be speaking to God. I feel as if I could go into his presence and say, '*Let me talk to Thee of Thy judgments.*' It may be presumptuous, but I feel as if I could venture to say to Him: '*What is the meaning of this dispensation?*' and yet when we thus talk to God of His judgments, His only answer may be: '*Put trust in Me. What thou knowest not now, thou shalt know hereafter.*'"

The feeling expressed in the above words, and throughout the address, does honor to the heart of Dr. McCosh; but do not these words produce the conviction that the speaker realizes little of the future life, and has the frailest hold upon it, and hope for those who enter it, and, like the majority of those he addresses, is groping almost hopelessly amid the mazes of speculative theology. A certain single passage from the inspired volume should be sufficient to dissipate at least a portion of this gloom from a Christian's mind. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." If the Doctor believes this to be true, he must believe that the deceased young man, whom so many mourned, is far happier than he was on earth, and if so, how can he say: "I feel as if I could venture to say to Him, '*What is the meaning of this dispensation?*'" The consoling truths expressed in such simple and forcible language in the above passage, every intelligent Spiritualist appreciates; but they have all their sweetness embittered in the minds of strictly dogmatic thinkers by the erroneous teachings of semi-barbarous priests, who lived thousands of years ago, and which are still bearing bitter fruit in Christian churches. Faith alone is the foundation upon which the hopes of nearly all Protestantism rest. Rev. Dr. Chapin, the eloquent Universalist preacher of New York, appears equally with Dr. McCosh to be unable to impart living hope, through faith, to others. In addressing the mourners at the funeral of the wife of Horace Greeley, he fairly represented the necessity of the Church to rely alone upon hope, through faith, in the absence of the assurances which the revelations of Spiritualism furnish. He then said: "It is only by simple

faith that we can overcome the trials of life ; that sublime faith which could take the cup of bitterness and say with a smile of patient love : ' Father, not my will, but Thy will be done.' It is this faith which will give its consolation in that terrible aftertime when the mourner comes to realize the thought that the loved one was gone, and will come back to us on earth no more."

In his position this is proper advice for Dr. Chapin to give those who are content to have their reasoning done by others ; but what has he to offer to those of the mourners who do their own thinking, and who cannot as reasonable beings accept the future on faith alone.

Here is a lament in the same strain :

" For none return from those spirit shores,
Who cross with the boatman cold and pale ;
We hear the dip of the golden oars,
And catch a glimpse of the snowy sail,
And lo ! they have passed from our yearning hearts ;
They cross the stream and are gone for aye.
We may not sunder the vail apart,
That hides from our vision the gates of day."

They do return ; they are not gone forever. The spirit of ignorance and gloom inspired the above lines. They have been returning in all ages. They return in multitudes to-day. They are all around us, and thousands of the most intelligent members of the churches have seen and touched them, and heard them speak. They do return ; and all these churches will soon acknowledge it, and this, the most important truth that has ever blessed mankind since the fabled Adam existed in Eden, will be established as an orthodox fact, and upheld by orthodox faith and teachings.

As before remarked, it is well for those who have no knowledge of the life beyond, to rest their hopes upon whatever faith they may possess ; but how few possess this faith in any considerable degree, and can rise to a state of confidence and resignation in the assurance that God doeth all things well ; and what a comfort it would be to the stricken heart to hear from the spiritual lips of the departed that they still live—that they are not dead—that they frequently visit their earthly friends and homes, and pour the balm of consolation into the hearts of the despairing mourners ; and notwithstanding Dr. Chapin's reiteration of the venerable orthodox error that they " come back to us on earth no more," they do return to us, and dry our tears with the assurance that God in His love has provided a means of communication between them and us.

" So we fold our hands, and we close our eyes,
And we strive to forget our pain,
Lest the weak and the selfish wish should rise,
To ask for them back again.

" The swelling tide of our grief we stay,
While our warm hearts fondly yearn,
And we ask if over that shining way
They shall nevermore return.
Oh, we oft forget that our lonely hours
Are known to the souls we love,
And they strew the path of our life with flowers
From that rainbow arch above.

" We hear them call, and their voices sweet
Float down from that bridge of light,
Where the gold and crimson and azure meet,
And mingle their glories bright.
We hear them call, and the soul replies
From the depth of the life below,
And we strive on the wings of faith to rise
To the height of that radiant bow."

—DOTEN.

Thanks to the Infinite Father the *lonely grave* has no more relation to us than has a depository of our cast-off apparel, and we no more descend to the one than we follow the conditions and fate of the other. Death is but the crowning of life.

There are two lines in the verses just read that have a more extended meaning than at first view would appear :

" Lest the weak and the selfish wish should rise
To ask for them back again."

It is not only weak and selfish to ask for them back, to leave their bright abodes and return to this life of care, of suffering, and strife, but our unrestrained grief for what we suppose to be their loss always attracts them to, and often holds them within the sphere of our own melancholy thoughts, and their happiness is alloyed by the bondage our grief imposes upon them, nor can they escape until the mourner himself throws off his sadness and melancholy. There are few facts in Spiritualism better established than this, and it should be known and regarded by all, so that they shall not inflict pain upon their departed friends through the indulgence of selfish grief.

Thousands have passed through the experiences of death, all but the final issue of the soul from the body, and have recovered to relate them to others ; and many of these persons have described their sensations as pleasant, even delightful, aside from the groundless fears

sometimes accompanying them, and their testimony confirms the remark of Lord Bacon that "It is as natural to die as to be born, and to an infant, perhaps one is as painful as the other."

When dying, the celebrated William Hunter said: "If I had strength enough to hold a pen I would write how easy and delightful it is to die."

The last words of Schiller were: "Many things are growing plain and clear to me."

Montaigne met with an accident which rendered him senseless, and in one of his essays he describes his sensations upon first recovering consciousness. "Methought," says he, "my life only hung upon my lips," and I shut my eyes to help to thrust it out, and took a pleasure in languishing and letting myself go."

Dr. Adam Clarke, the distinguished Bible commentator, when young, was swept from his horse by the surf and was drowned, but was subsequently thrown upon the beach and finally recovered. He describes his sensations as pleasant, as have most of those who have been resuscitated after drowning. In May, 1873, a terrible accident occurred at Dixon, Illinois, the iron bridge at that town across the Mississippi giving way while hundreds of persons were upon it witnessing a baptism, many of whom were precipitated into the river. A correspondent of the *Chicago Tribune*, writing of this accident, relates the experience of one of the sufferers, Dr. Hoffman, who said:

"When I sank I was still sensible of the surroundings. I went apparently very close to the bottom. The current rolled me over and over, and my hands frequently came in contact with the gravel. I could feel the water running down my throat and in my ears, and all at once experienced the most delightful sensations. I seemed to be at peace with everything, and perfectly happy. My whole life passed before me like a flash of lightning, the events appearing in sequence, the most prominent appearing to be indelibly impressed upon my mind. Circumstances I had forgotten appeared vividly, and I did not want to be disturbed. I should have preferred to remain where I was. While in the midst of a beatific reverie, thinking what my wife would do if she were saved and I drowned, I felt a hand on my shoulder. I was pulled out and placed on a rock. I was almost insensible, but gradually came to myself. Oh, how sick and wretched I felt. . . .

"I was greatly astonished at the number of events that passed through my mind while under the water. Nothing that occurred during childhood was evident, but everything since I was about nineteen years old appeared before me as if photographed. The sensa-

tion I experienced while the water was going down my throat was not unpleasant. It seemed as if I was going on a journey, and was surrounded by all kinds of beautiful things. While on the rock I felt very bad and desired to be let alone. The sudden transition from the beatific state in the water to the dry land seemed to have a bad effect, and made me indifferent to what was going on around me. Several people came to me and wanted to take me home, but I told them to let me alone, I was so miserable. The corpse of my wife was found after she had been in the water about three hours. It is said that Mrs. Hoffman's countenance was lighted up with a life-like smile, so peaceful and suggestive of such pleasant thoughts when dying, that everybody's attention was attracted to her."

And what are the first emotions of the liberated spirit? These must be as varied as their conditions; surprise, pleasure, disappointment, confusion, and to some ecstatic delight, dependent upon the previous belief or unbelief, and moral condition of the spirit. The tender infant is often affected as it was at its introduction to earth-life. An intelligent spirit speaking in reference to this subject, said:

"The birth into the higher life, and specially with infants, is similar to the birth into this world; and when first their brows are fanned by the foreign, unknown airs of the spirit-world, their natural impulse is fear. They cry out through fear. They often cry for the mother-love from which they have been materially separated, but they are speedily gathered in that beautiful land by loving, sympathizing souls, who have need of just such buds to nourish them into a higher life—who would care for their wants, and minister to their needs. The mother-love could scarce do more for them than is done by those who become their spiritual mothers in the better life."

Not long after the decease of a near relative, I was told by a spirit friend, through Dr. Kenney, that when he died, immediately upon the extinction of his breath, as his spirit friends, who had removed a short distance from him in anticipation of the event, were attentively observing him, he in spirit form suddenly stood beside his deserted body. The transition was accomplished so suddenly they did not perceive his emergence from the body. At this instant his mother advanced and cast over him a loose robe and joyously embraced him, he recognizing her, though greatly bewildered at finding himself in her presence, and amid such surroundings. In a few minutes, when his surprise had slightly abated, his other friends one by one advanced, and upon recognizing them there were mutual embraces and renewed expressions of joyous surprise on his part. Soon after they soared upward with my friend in their midst.

Hudson Tuttle is one of the most reliable mediums now living, for communications from spirits of high intelligence, and the following was given through him as we find it in Mrs. Emma Hardinge's *American Spiritualism*.

It is the narration of the sufferings of a distinguished soldier upon the field of battle, and of his first experience upon his translation to spirit life.

"A darkness came over me. I felt the earth strike hard against me. I had fallen. Where and how I was wounded I could not tell. I was in no pain, but I could not move. After a time the strange ringing left my ears, the mists cleared from my eyes, I saw dimly, but enough to know my friends were gone and the enemy were all around me. Then keen pains shot through my limbs. I knew I was injured, but not mortally wounded. After the battle, when the field was searched for the wounded, I should be cared for, kindly tended, and then sent home on furlough. A sunny face would meet me at the gate. The dear remembered home would shelter me, loving hands would be busy about me, and darling little ones climb my wounded knees and cling around 'poor papa's neck.' Ah! what joy, what ecstasy! A thousand thoughts like these shot through my mind like gleams of sunlight.

"Then I heard the hoarse voices of fierce combatants; they had made a stand directly over where I lay. Our soldiers fought desperately as they retreated, and many a pursuing enemy fell on their track. One was aiming his piece directly over me, when he was struck dead. He fell across me. I endeavored to move so as to shake off the dreadful pressure from my chest, but I was too weak, I could only suffer and think. Others fell thick around me. One lay heavily upon my aching feet, but intolerable as was the pain of this added weight, I was only pinned more closely to the earth; I could not move. The combatants had moved on, their voices had died off in the distance and I lay helpless in the midst of thousands of such wrecks as myself. Thoughts of the dear home far away, the beloved ones who were watching and waiting for me amidst the quiet green hills of Vermont, mingled with the horror of laying there in the midst of that ghastly battle-field with the dead weight that crushed me growing heavier with every breath. It was like some horrid nightmare. A corpse resting its cold weight on my breast, a corpse pressing on my bleeding limbs. Night came on, and with it the rain. Darkness impenetrable in the physical world, and oh! what unutterable darkness in the mental. In the great rifts of the black heavens there were awful flashes of lightning, and bursts of thunder, in the midst of

which I heard the groans of the wounded as they lay in the pitiless rain.

"When the morning came I was almost unconscious of life. I remember watching the light breaking in the gray east, my head rested on that side, and I was too weak to turn it, or else it had become stiff in the rain.

"As it became light I heard the rolling of artillery, then the fierce booming thunder of the battle renewed. I heard the crash of the rumbling wheels, the tramp of the war horses, I knew they were coming towards me, and the horrible fear came over me lest I should be trampled under foot, crushed, maimed, ground into the dust! I endeavored to shout and tell them I was not dead, but I could not even whisper. On they came, maddened and reckless by the spirit of the war. The iron-footed horses were on me, almost; but no—they passed me, but now the dreadful wheels approached! I saw them coming; one was directly over my eyes. That was the last I remember.

"All was perfect silence. The sounds of war were all hushed. I think I must have been in perfect, dreamless slumber, for I felt, heard, and saw nothing. When I awoke I was well, peaceful, happy; John was standing near me, apparently in perfect health. 'You here?' I asked in astonishment, 'I thought you were dead.' 'So I am,' he replied, 'at least I have lost my mortal body, but you plainly see the body is not all there is of a man, for my body is as you say dead, yet I exist.' 'Surely,' I answered, 'I have dreamed or else am dreaming.'

"He smiled as he replied, 'Not so, but you too are dead.' Our conversation lasted some hours before I was fully convinced I was really dead, though free from pain, and the horrors of the battle-field over.

"Since then I have watched the advent of many spirits on the battle-field. The emotions they manifest are as various as the dispositions they bore in life. Some arise from the body perfectly bewildered, others filled with unutterable hate, and only inspired with the desire of vengeance on the foe. Many meet dear friends who await their coming and hover round their departing spirits. Guardian spirits stand ready by the side of all to conduct them to the land where wars shall cease forever.

"I once observed two northern and southern men charge bayonets and mutually kill each other. As they arose to this sphere they stood casting looks of hate at each other, but by instant spiritual instinct perceiving that in their immortal bodies they could no longer injure one another, they turned slowly away, repelled by that principle so

cogent here, that we cannot approach those we hate, nor quit those we love."

I have given the above narration entire, for the reason that it is a graphic description of death on the battle-field, and of the subsequent experiences of the spirit upon entering the spirit-world, by one who had passed through the events and scenes he describes. It is a rational description, strictly in accordance with what is now known of death and the first conditions of spirit existence thereafter, and beside I have the most perfect faith in the accomplished and reliable mediumship of the gentleman through whom the communication came.

This is not the place to expatiate upon the visions of beauty that open to the view of the virtuous upon their advent to spirit-life, nor upon the cheerless prospect that presents itself to the gaze of the worshippers at the shrines of mammon and sensuality ; upon the supreme happiness of the former upon the realization of the perfection of their spirit-home, and of their consciousness of their capacity to appreciate and enjoy it, and upon the chagrin and disappointment of the latter upon their discovery that all their earthly treasures are to them forever lost, with no heavenly riches to compensate ; forever deprived of means of sensual enjoyment, while the memory of former gratifications still burns within and haunts them. To these death is in one sense the enemy, for it deprives them of the opportunity for the gratification of selfish indulgence, and casts the unclean spirit stranded upon the shores of eternity, where it is compelled to commence and prosecute the tedious and sad work of purification through continued and laborious efforts, to which it has not been accustomed, but yet which are essential to its progress, as through this means alone can it rise to the enjoyments that ever await the virtuous and good.

The fear of death is the fruit of ignorance and false teachings, and it is found that as correct views of the great change are obtained through the light of Spiritualism, this fear invariably diminishes and is soon dissipated, and death is no longer the grim monster the world has regarded it, and to-day thousands in this light view it with calmness and hope as the beneficent provision for the termination of all earthly ills, and the commencement of eternal happiness.

And what a blessing it is for one to be free from the baleful effects of the teachings of old theology upon this subject ; to be able to view the approach of death not only without apprehension but with pleasure, and what a heavenly privilege to be able at the couch of the sufferer to confidently and knowingly assure him that his fears are groundless ; that death is really and surely an angel of light and mercy, and not the unpitiful remorseless enemy that he has been taught to

believe. Even young children can be taught to view death without fear by impressing their tender minds with the beautiful truths of angelic ministry and love.

"I was greatly pleased," says Dr. Thomson, "with a little incident a mother gave me the other day. A child lay dying. Feeling unusual sensations, she said 'Mamma, what is the matter with me?'

"Mother.—'My child, you are dying.'

"Child.—'Well, mamma, what is dying?'

"Mother.—'To you, dear child, it is going to heaven.'

"Child.—'Where is heaven?'

"Mother.—'It is where God is, and the angels, and the good men made perfect.'

"Child.—'But, mamma, I am not acquainted with any of those, and do not like to go alone; won't you go with me?'

"Mother.—'O Mary, I cannot. God has called you only; not me, now.'

"Turning to the father, she asked the same question. Then piteously to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying: 'You need not go with me; I can go alone. I have been there, and grandmamma is there, and grandpapa is there, and Aunt Martha.'"

The true Christian, like the dying swan, should warble his sweetest notes in achieving victory over death. It is but a step in the progress of life, an advancement to a higher plane, where every faculty is exalted, and where every means of observation and of communication are widened and extended. It is simply the natural process by which the spirit is released from the material body, as the young bird finds freedom through the rupture of the shell. Life ends in death, and death in life; the circle thus perfected can never more be broken. The spirit of my deceased son, through Mr. Flint, very truly said: "Father, the cross of our earth life, death, the hard task-master, 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."

The portals of death open upon a land bathed in the effulgence of eternal light, and not upon the sunless realms of the grave. It is but the fall of the curtain after the last act of the drama of life; soon it is again raised, when our astonished eyes are permitted to feast upon the delightful, unfading realities of the spirit-world. No more

will the curtain fall to conceal those ravishing scenes. We are thenceforth with those who act glorious parts; we become companions of those radiant beings whom heretofore we have viewed only through the mists of earth.

Death bridges the chasm between earth and heaven. It is the passage from a land of mists and tears to one of eternal sunshine—from a land of gloom and sorrow to one of beauty and gladness. It is only through the portals of death that we can enter into the enjoyments of life. The weary traveller should as soon think of dreading the blessed slumber that refreshes him, as the pilgrim through this wilderness of care and trouble the welcome sleep of death. It is simply laying down the burden of earth-life, and arising emancipated and free to breathe the celestial atmosphere of a glorious existence.

"O, ye sorrowing ones arise,
Wipe the tear-drops from your eyes;
Lift your faces to the light,
Read death's mystery aright;
Life unfolds from life within,
And with death does life begin."

Death, the dark king of terrors, is being shorn of his sceptre, and soon an angel of light and mercy will be enthroned in his stead, whom we will crown with laurel and myrtle, leaving the gloom of the cypress for the unhappy few who still believe in Death.

"Oh, what is death? 'Tis a fleeting breath—
A simple but blessed change;
'Tis rending a chain, that the soul may gain
A higher and broader range.
Unbounded space is its dwelling-place
Where no human foot hath trod,
But everywhere doth it feel the care,
And the changeless love of God.

"Oh, then though you weep, when your loved ones sleep,
When the rose on the cheek grows pale,
Yet their forms of light, just concealed from sight,
Are only behind the veil.
With their faces fair, and their shining hair
With blossoms of beauty crowned,
They will also stand with a helping hand,
When you shall be outward bound."

—DOTEM.

CHAPTER XVI.

THE SPIRIT-WORLD.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—*Rev.* xxi. 4.

SIMPLE in form of expression though these words are, yet for impressiveness there are few passages in the Bible that can compare with this. It cannot fail to touch the tenderest feelings of all, for to each is apportioned suffering and sorrow in this life, and to feel an assurance that when we pass beyond we shall leave all this, should be a consolation to every heart. But it detracts from the happiness that this promise inspires when we can believe that it is not for all, but for the comparatively few that this state of blessedness exists. The Church teaches this; is the Church right? We hope not, believe not, and think we can truly say that we know it is in error, for we are almost invariably told by those who have passed to this better land that it is the destined haven of every soul that God has created. Not that all enter upon this happy state immediately after death, but that all who do not shall reach it when through repentance and subsequent progression they have become fitted for its enjoyments.

Persons who in the trance state obtain what they suppose to be views of the spirit-world, but which really are pictures impressed upon their minds by psychologizing spirits, frequently perceive only that which harmonizes with their own preconceived ideas and desires. We do not doubt that John the Revelator while in one of these states perceived a New Jerusalem, a city in the spirit-world which he mistook for the entire spiritual kingdom of God, and which with Oriental extravagance of ideas and expression he describes as we find it in Revelation. He had always observed that the seat of human authority was in a principal city; that this city generally bore a character and appearance corresponding with the greater or less dignity and grandeur of the monarch; and when in his clairvoyant state he sought for the seat of Divine authority, he expected and looked for a city embellished with all that his imagination could conceive as appropriate to an authority and power so grand and absolute,

and he saw, or thought he saw, what he expected, and what he described as a city, square in form, twelve thousand furlongs in each diameter, enclosed by walls one hundred and forty-four cubits in height ; these walls being of jasper, and their foundations "garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl, etc." The twelve gates were each composed of a single pearl, "and the street of the city was pure gold as it were transparent glass " (Rev. xxi. 13-21.) There are still millions who can picture to themselves no different heaven than this described by John, and if we look back half a century we will find that this view most generally prevailed. The old hymn, which I have in my boyhood days joined in singing scores of times, was at that period a favorite one in most of the Protestant Churches, and its description was accepted literally and as authoritatively as any portion of Holy Writ itself. Many will recollect it, and it may yet be sung in some congregations, for all I know.

" Jerusalem, my happy home,
When shall I come to thee ?
When shall my sorrows have an end,
Thy joys when shall I see ?

" Thy walls are made of precious stones,
Thy bulwarks diamond square,
Thy gates are of right orient pearl,
Exceeding rich and rare.

" Thy turrets and thy pinnacles
With carbuncles do shine ;
Thy very streets are paved with gold,
Surpassing clear and fine.

" Thy houses are of ivory,
Thy windows crystal clear,
Thy tiles are made of beaten gold,
O God, that I were there."

It will be seen that the poet has taken the liberty of embellishing the picture drawn by the apostle John, by the addition of turrets and pinnacles, houses, windows, and tiles.

This truly is a material heaven, and it comes with a poor grace from believers in the inspiration of the Bible to object to the materiality of our spirit-world, when the only description that Bible contains

of heaven is more strictly material than ours. Not irreverently I would remark that the last line of the last verse above quoted has the semblance of an aspiration from the soul of a speculative miser, just such as might be supposed would naturally escape him in the contemplation of such vast worldly wealth ; precious stones, diamonds, pearls, all lost in his estimation in their employment as building material, and his longing soul would naturally suggest to him the better use he could make of them in swelling his coffers. I can with difficulty believe that John, the beloved disciple, wrote this description, or that he ever had such a vision, for judging him by the affection that Jesus entertained for him, I conceive him to have been highly spiritual and incapable of such gross conceptions of a spirit-world.

But these ideas of heaven are still entertained by some, for I have just taken up a brief report of a sermon recently delivered in Brooklyn, N. Y., by the Rev. Dr. Talmage of that city, wherein he fully endorses the literal significance of John's description. He said :

"But the splendors of heaven ! These too are beyond all our ideas. John tells us of twelve gates, each gate of pearl, and foundations of jasper, and chrysoprasus, of topaz, and of emerald ; and as we take the telescope from the hand of the apostle and look through it, we see one blaze of amethyst ; a mountain of light ; a cataract of pearls ; a sea of glass ; a city like the sun. Then we look again and see the thrones of prophets, apostles, martyrs, evangelists, of Jesus, and of God—all thrones, thrones, thrones. . . . There *every house is a palace*, every step a triumph, every stroke of the bell a wedding peal, every day a jubilee, and every hour a rapture. . . . Lastly, we have no idea on earth of the songs of heaven. . . . If music is so sweet, and has such power on earth, what must the music of heaven be ? David with his harp will be there, and Gabriel with his trumpet."

This sermon was preached in the Tabernacle, in October, 1872, and we find he believes that in heaven there are walls—at least to one city—with gates, thrones, houses which are palaces, bells, harps, and trumpets ; but what would he say if we should seriously describe to him heaven as having substantial ground for these walls to rest upon ; fastenings and hinges for the gates he describes ; timbers and floors upon which his thrones must be placed ; cottages and temples as natural as, though far more beautiful than those we have here ; real bells which ring joyful peals ; pianos as well as harps, drums as well as trumpets, and sea and land, earth and sky, sun, moon, and stars, gorgeous clouds that reflect the rays of the sun, and again darker clouds which shed their heavenly moisture in gentle showers ; trees, shrubbery, and grass ; beautiful landscapes, silvery streams with grassy

banks, and gardens that once seen by the eyes of a mortal florist would forever quench his pride and interest in earthly flowers. If all these were represented to Dr. Talmage as existing in heaven in all their verity, their substantiality, can there be any doubt how he would receive the statement ; and yet how can all the objects he represents as existing there, and as having been seen with the spiritual eye, be there without being associated with other objects ? Can he suppose that thrones, and bells, and harps, and trumpets, with the walls of precious stones, and gates of pearl, are the only tangible objects there ? Does heaven contain these, and only these ? What does that wall rest upon ? The streets paved with gold, what substance does it pave ? How can the sounds of the harp and trumpet be heard without an atmosphere ? And numerous other questions arise which can only be answered by admitting the probability of everything here also existing there, or that nothing he describes exists there.

Truth is rarely found at the extremes, but like the pendulum at rest, can generally be found midway between them. The grossly material conceptions of heaven which pictures it as a city of gold and precious stones, because these are held in the highest estimation by material minds are, on the one hand, erroneous, while on the other the visionary heaven of the idealist is equally so ; and it has been reserved for the revelations of modern Spiritualism to first instruct us as to the real truth regarding this important question ; and we thus learn that the spirit-world is really substantial, not ideal ; that it is strictly natural, but not gross ; that all our normal spiritual desires will there be gratified, and that all who expect to find gold, and silver, and precious stones, which they will be able to appropriate and use as many do here, to gratify the selfish passions of their nature, as avarice, love of display, or as a means of obtaining in excess that which is in limited supply, and which is necessary to others, will be disappointed ; and in this disappointment, and the consequent unhappiness, in a great degree lies the punishment for the indulgence of those passions here.

Rev. Mr. Giles epitomized the description of the spirit-world in a single sentence, terse and truthful, when he said that "the whole material world is but a model in clay of the spiritual world."

Rev. Samuel Watson, D.D., in his *Clock Struck One*, page 94, very sensibly remarks in relation to this subject :

"While I believe there is what may be called a local heaven, yet I think it will consist more in a state, or condition, than a place. The opinion that some people have of a material heaven seems to be

absurd. They speak of it as a city fifteen hundred miles square, with three gates on each side, with gold-paved streets, etc. They have God seated on a great white throne, and the people worshipping around it.

"Such persons have taken the literal description given by St. John as their ideal, and think if they can only get through the gates they will be perfectly happy. Such persons have very erroneous ideas of God, we think, as well as of heaven. God is everywhere, filling immensity. It is a question whether we shall see God, only as He manifests Himself through His Son, even in the spiritual world. It is time these early, childish notions of heaven were banished from the Church and the world; this dream-like state of existence, this quiescent mode of being, which would produce stagnation. We must have higher conceptions of the future life than those usually entertained, to restore to society a joyful belief in a blissful immortality. We want a picture of the world to come fitted to meet a larger and worthier ideal of the noble powers bestowed upon man."

If the New Jerusalem be not a walled city, of limited dimensions, where the occupation of the saints is the singing of formal praises to God, neither is the place of punishment within the bowels of the earth, where sinners are tormented from death to eternity. If heavenly joys are not restricted to one uniform and monotonous occupation, neither does the punishment of the sinner consist in endless suffering.

The spirit-world exists within the space through which our vision ordinarily ranges. It is a substantial world, too, though not in the ordinary sense a material one, and is much nearer to us than most people suppose. In fact, its lowest sphere is in close proximity to our earth. This is to many an incredible assertion, and few minds can assent to its probable truth until after an examination of the evidence which establishes its possibility. For this evidence the reader is more particularly referred to the chapter on *Spiritualism and Science*.

Spirits reveal to us not only the existence of a spirit-world, but tell us it is divided into spheres. All agree in declaring that there are at least seven of these, and my spirit friends are unanimous in the declaration that there are many more; but confining our attention to the first seven, these are placed one above the other, at unequal distances, together forming a series of belts or zones encircling the earth much as the rings of Saturn encircle that planet, and each adapted to the states of the spirits who inhabit it.

The most intelligent spirits, even when communicating through the best mediums, differ in their estimates of the distances between the

spheres or heavens. Since the first edition of this work was published I have obtained what I have reason to believe is, at least approximately, correct information regarding the distances of the spheres or heavens from the earth and each other. According to these more recent revelations the spiritual sphere immediately in contact with and enveloping the earth, like the atmosphere itself, is termed the earth-sphere, while the first of the zones, belts, spheres, or heavens, which encircle the earth, is termed the first sphere, or heaven, and is distant from the earth about five hundred and fifty miles. The second is distant from the first one hundred miles, and between each of the others, above the second, the distance is fifty miles. This brings the seventh heaven distant less than one thousand miles from the earth, and, provided the distances between the heavens above the seventh are the same as immediately below it, the fortieth heaven should be between two and three thousand miles from the earth.

The spheres, or heavens, to use the words of Dr. Hare, "are concentric zones or circles of exceedingly refined matter, encompassing the earth like belts or girdles. They have atmospheres of peculiar vital air, soft and balmy. Their surfaces are diversified with an immense variety of picturesque landscapes, with lofty mountain ranges, valleys, rivers, lakes, forests, trees, and shrubbery, and flowers of every color and variety sending forth grateful emanations."

These spheres encircle the earth parallel to the equator, and in width are said to extend from sixty to seventy degrees of latitude north, to the same parallels of latitude south.

The spirit-world literally envelops us, and the surface of our earth, for all practical purposes, is one of the spheres, and the lowest of them, for multitudes of degraded disembodied spirits are bound to it by their gross natures, and here continue to exist for various periods of time, and it is properly termed the earth-sphere, while the spiritual zone or sphere removed from and nearest the earth is termed by spirits the first sphere or heaven.

But the first sphere, although the lowest in the order of arrangement, is not the lowest in the order of progression, for this sphere in the American heavens is chiefly appropriated to Indian spirits, and really is a heaven, while the second sphere is the next lowest to the earth-sphere in the order of progression. Spirits term all these spheres heavens, the first being according to their nomenclature the "Indian heaven," and the second the heaven for low white people, or "wicked heaven." It may be best for us to term

— and second heavens spheres, and all above these heavens.



THE SPIRITUAL HEAVENS.

The first heaven is five hundred and fifty miles distant from the earth. The second heaven is one hundred miles from the first, and the distance between each of the heavens above the second is fifty miles. The distance from the earth to the fortieth heaven is thus two thousand five hundred and fifty miles.

From the above it will be perceived that the first sphere is practically ignored in its relationship to the white race, and the next step from the earth-sphere, in the order of progression, is to the second sphere, and in this and the earth-sphere all low and depraved spirits are to be found.

There are many openings or passage-ways through the basic structure of the first sphere, for the use of spirits in their visits to and from earth, and these on the upper surface of that sphere connect with avenues extending to the second and higher heavens. When spirits desire to visit the earth they pass through these openings, and simply by their volition are impelled to any spot on earth which they may be disposed to visit, and when they return from earth by a similar exercise of will-power they again pursue the most direct course to either of these openings which they may desire to enter.

Contrary to the opinions of many who believe that spirits can in an instant traverse the spaces between their homes in the spheres and the earth, my spirit friends all assure me that appreciable periods of time are consumed in their movements. My father says it takes him at least two minutes to come from his home in the fifth sphere, and all others in the spheres below this, whom I have questioned upon the subject, agree in saying that the time required for them to reach the earth bears about the same relation to the spaces they respectively have to traverse.

The earth or rudimentary sphere, as before stated, is the abode of the grossest and most degraded spirits, those who are entirely unfitted for the duties and enjoyments of heaven, and here they remain until they acquire, in some degree, more correct ideas of virtue and kindness, when through the law of progression they advance to the second sphere. Until this change takes place they are imprisoned by inexorable law, and the worst among them find themselves either the associates of others equally degraded with themselves, or lonely, desolate wanderers, to whom the rays of the material sun convey no sense of light or warmth, to whom the skies are sombre and cheerless, and the most beautiful earthly objects unsightly and repulsive. It is in vain they seek comfort and enjoyment; their condition renders them insensible to either. Gloom and desolation in the world around them, and sadness and misery within.

In the earth-sphere, also, are a comparatively few spirits who are not so degraded or depraved as those above described, but whose bar to progression is chiefly their gross ignorance. These are not actually miserable, and their stay in this sphere is but temporary. They soon ascend to the second sphere.

Some of the spirits in this sphere have, while in earth life, been so material in their thoughts and views, so entirely absorbed in earthly matters, that their spiritual natures appear to be dormant, and it requires a considerable time after their entrance upon their new life for them to realize their change, and until then they are nearly as insensible to the influences, and even objects and scenes in that life, as if they were yet in the form.

Investigators of Spiritualism are constantly receiving evidence of this. Old John, Dr. Kenney's Indian control, told me that every day he sees spirits who are laboring in their former vocations, as they did in earth life, not knowing they have passed into the spirit world. He had seen one who had been a farmer, and for twenty years after he had died he worked on his farm daily, and returned every evening to his home, where he slept, and at last he became aware of his having died from his wife again marrying, and his unavailing efforts to prevent the marriage. As soon as he realized his condition he passed to the second sphere. He addressed his speech to his wife and others during this time, and failed to realize that they never heard or perceived him. This statement was afterwards confirmed by Big Bear.

Big Bear also told me that he once witnessed a shipwreck. A raft was launched, on which a number of the passengers left the vessel. A while after, the vessel went down, and all who remained with her were drowned. He then saw the spirits of the drowned as they left their bodies, and regained consciousness, direct their course toward the raft, their latest earthly thoughts having been centred on it, and in a short time the raft was crowded—heaped as he said—with spirits who were under the delusion that they would be drowned if they fell off. He said that after a while it seemed to dawn upon the minds of some of them that they were dead, and heard them conversing about their condition, and they all soon appeared to become conscious of their change and successively left the raft, and most of them he thought ascended to the second sphere.

The second sphere in its general character is little superior to the earth-sphere, but the conditions are more favorable to progression. In the third sphere, or heaven, the law of love and kindness is at least partially recognized and observed, and there is an approach to a general spirit of harmony, though human imperfection still asserts its sway. It is a stage in progression, where the grosser elements have been eliminated, where a certain degree of happiness prevails, and the merits of virtue and the true character of vice are weighed

in the scales of knowledge, and where there is a disposition to love and practise the former for its own sake.

The scenery here is quite as natural as that of earth, though more beautiful and varied, and surprising, even incredible as it may seem, its attractions are enhanced by the presence of domestic animals, birds, etc.

From almost the commencement of my investigations, I felt much interest in this question of animals existing in the spirit world, and although the evidence in the affirmative has been nearly continuous I could not until quite recently bring myself to admit its force, but I am now as well satisfied of this as of any other fact in Spiritualism.

Of the many spirits whom I have questioned upon this subject, through different mediums, are my Indian friends Old John and Big Bear. The latter told me, that when living here he possessed two hunting dogs and two horses, and he has them all with him now in spirit life—in the second sphere. He also said that all animals which we term intelligent, enjoy continued existence there, but not animals of the lower grades of intelligence, such as crocodiles and snakes; neither do insects exist there.

I was much perplexed by this statement of the Indian, not being able to solve the questions it suggested. Why should the higher animals only enjoy continued existence? Where can the line of separation be drawn, and what law can fixedly determine this line? I felt assured that much more was necessary to be learned of this subject, and quite as certain that more could be learned, and considered the question of the means to acquire this knowledge, and at last I determined to again apply to Big Bear. I told him I had a favor to ask, a commission for him to execute, one that perhaps would involve disagreeable duties. He replied he would do anything in his power to serve me, and I then informed him of my desire that he would request my friend S——, or some other friend to accompany him to some place in the vicinity of New York where animals are slaughtered, some abattoir, and carefully observe them when the breath left their bodies, and ascertain whether their spirits were released at the same time or after. I explained the object and the importance of this knowledge to me, and earnestly requested both him and S—— to investigate the subject thoroughly, to make their observations at different times, and upon different animals, as it was one that had interested me much. He promised to faithfully perform the task.

About ten days after this Big Bear reported the result of his mission. He said he had inquired of a number of spirits their opinions

in relation to this question, but had derived little satisfaction from their answers. He then informed my father of my request, and he at once sought the spirit of a butcher who in earth-life had been a member of his church; and this spirit told him that animals had no souls, as he knew from having often visited the scenes of his earthly occupation, and he had frequently made observations with reference to this very question. Upon the request of my father and Big Bear he conducted them at once to a slaughter-house, and after some delay they witnessed the slaughter of three animals, and observed them carefully, and no spirits emanated from them.

On the two succeeding days they repeated their visits, and each time their observations were attended with similar results. Big Bear said that at their first visit for this purpose both he and my father were much surprised to observe no spirits leaving the bodies of the slain animals, as from seeing animals of various species in the spirit-world they had always taken it for granted that they were the spirits of earthly animals; but from what my father had now witnessed, and from subsequent conversation with the most advanced and wisest spirits with whom he was acquainted, he had come to the conclusion that animals in the spirit-world were originally placed there by the hand of the Creator to render the scenery natural and attractive to spirits on the lower planes. Big Bear added that my father said he was pleased that I had made the request, as also with the results of his observations, for it had increased his knowledge, and it was a fact that was known to comparatively few spirits.

At one time I inquired of "Red Jacket," the Indian controlled by Dr. Buffum, whether there were animals in the spirit-world, and he replied: "Certainly there are. We Indians have horses, and bows and arrows, and hunt our game as we did in earth-life, but after a time we outgrow such needs." "Why," said he, "what kind of a heaven would it be for the Indian without these. Every good spirit has what will make him most happy." I inquired if horses and other animals were to Indian spirits substantial, like their own bodies appeared to them, and he replied: "Certainly, just as substantial." Old John says when the Indian pursues his game his arrows pass through them as they do through the air, but they do not kill or injure them, neither does he eat them.

At another time, when Dr. Kenney was controlled by Old John, at my house, the latter said that Big Bear had been absent two days at the head of a band of Indians, with their squaws, who had gone on an excursion to be absent three days. They had for the two or three previous days been making preparations for this, and he had

very much desired to accompany them, but he had been unable to leave "Body."

The fourth heaven is the abode of more advanced spirits, and is said to be also the celestial nursery of the little angels, that escaping through the flowery gates of death from the impending troubles and trials of this life, are wafted to its shores, and are there received and tended by loving hands, and guided and instructed in the wisdom of the angels. If their parents have not preceded them to the spirit world, or if they are not qualified to be their guardians and instructors, they are taken in charge by those who have not children of their own, and who are qualified in all respects to unfold the spiritual natures of these little buds. This is a task deemed worthy of the angels, and all in earth-life who are similarly employed should know that their employment is a holy one, in which thousands of pure angels are engaged. After varying periods of instruction and experience they rise to higher spheres. As descriptive of spheres still higher, I will here transfer to these pages the eloquent description of them by a spirit through Mrs. E. H. Britten, in a lecture delivered by that lady, while under inspiration, at Cleveland Hall, London, June 25, 1871. She then said :

"The mighty master-minds of ages are gathered there ; the noble, the great, the inventors, the thinkers, the statesmen, the poets, painters, musicians, the myriads and myriads who, in ages of the past, have disappeared through the misty gates of the unknown, and whom a world has mourned and lamented as another star quenched—a great light gone out. What are their employments now? The astronomer beholds the mighty plains of new firmaments unfolded to him, of inconceivable grandeur and vastness. The hemispheres that are now stretched before his eyes with all the gravitating lines that bind them together, become his field of study. The geologist beholds the mystery of life and all the wonders of its creation displayed to him, not in one earth, but in ten thousand millions. All the physical forces which constitute the realms of matter are open as books for study before the eyes of earth's naturalists, geologists, and those who have looked into the wondrous machinery of matter. The painter beholds the secret of light decomposed into the array of ten thousand colors—beholds the great antetypes of spiritual thoughts carried out by the mind of the Infinite, and handed down through legions of ministering spirits until they are presented to the eyes of the painter and the sculptor. The poet embodies the various methods of language and communing between sp"

spirits in sweeter, holier, purer phrases than any known to man. All the unfinished problems of creation are repeated there ; the links are gathered up, the broken threads are reunited and seen palpitating, quivering, stretching away through all eternity. The mystery of gravitation, the centres of forces, the correlation of all the forces that bear up swinging worlds in the gravitating arms of some mighty central system, are here displayed, and though they stand on the edge of these vast realms, where the mystery of the subtler fluid builds up a mighty wall in invisibility before their spirit-eyes, they do know that every fragment and atom of dust—no matter whether on the earth or throughout the realms of eternity—is quivering with life. Life is agitated by spirit, and hence these illimitable realms are teeming, thronging with spiritual life of an order higher and grander than the mind of mundane souls not released from flesh can conceive of. They only know that from these vast central realms of force rays of light do emanate and return ; they only know that from thence all force comes quivering like an obedient messenger sent out from the heart of God to put a cable round existence, and chain it to the pulse-beats of his own Almighty love. That is all they know. . . .

“Intellectually speaking, there are many spirits who are wholly ignorant of the grandeur of creation—the wonders of space—the mysteries of being in the fifth, or love sphere. Think back, some of you—think back upon those that have loved you so well ; remember how they have toiled for you, think of how their dear hearts have planned for you joys, and ministry that you have only known the value of when they came no more. Think how oftentimes your house has been empty, the streets have been lonely, because some silent minister of great good has passed from your sight ; think how we miss these nameless martyrs of life that do toil so faithfully and so constantly, with very little wisdom, perhaps with very little knowledge.

“You and I have seen them ; we have seen many a poor, weary girl, with pale cheek and faded lip, and eye already glazing with the film of death, who has stitched away life, and wasted its oil faster even than the oil of her fading lamp, to support some aged mother, or an orphan little child dependent on her. She is in the fifth sphere. She is in the world of love ; she is there with no knowledge, no intellect, no wisdom, a ministering angel, a being shining like the Man of Sorrows, who taught no philosophy, instructed us in no science, gave us no cunning of art and sophistry of the schools ; but taught only of that great, burning, tender love which wept for the sorrows of others, which bore the burdens of others, and cheerfully submitted himself to death to prove the truth of that divine teaching that God

is love, heaven is love, and that the highest duty of man is love. These, friends, are inhabitants of the fifth sphere, and yet, in the wonderful providence of the Architect who has built up these realms of the hereafter, it would seem that we must learn life's lessons, we must all drink of the cup of knowledge to the full, we must all worship the God of love in his majesty as well as in his goodness; and so the spirits of this fifth sphere oftentimes descend to the fourth, to sit at the feet of the mighty masters of intellect and knowledge, and learn of them. Oh! the dear mothers—oh! the kind fathers—the loving companions, the tender friends that are gone! We may have lamented in life that they were not wise, not intellectual, not instructed—that they only knew how to love and how to labor. Fear not; in the arcades of eternity all the glorious revealments of space are before the eyes of every spirit, and these tender and loving ones will be perfected by the grand schools, colleges, and lyceums of the fourth sphere.

“And when the spheres of love have drunk deep of the cup of wisdom, and when the spheres of wisdom have learned that the highest of all wisdom is love, and have entered the fifth spheres to love, and to bless, and to minister in kindness to others, then do they pass on to the sixth sphere, the sphere of intellectual control, where once again the Demosthenes of earth do preach with the burning inspiration of spiritual sunlight, through thousands of inspired rhetorical lips—where once again the masters of knowledge, with their kind, loving, benevolent hearts that wish to bless the earth, return to fire the brain with new inventions—to point the way to the distant regions of unknown continents—to proclaim the wonderful mysteries that God has locked up in the earth—to give us those monitions which so suddenly strike us with the force of intellectual knowledge and light; these are brought by the loving and wise spirits of the sixth sphere, of that sphere to whom is entrusted the concession to repeat their experience again on earth a thousandfold; and as they have sown the seed of love, and the seed of wisdom in the spheres below, so does it bring forth a hundred and a thousandfold by the inspirations that we receive from the spirit-world. We call them our inventions—we call them our thoughts—we call them our compositions. When we catch the echoes of some mighty strain—when we hear vibrating through the corridors of our brain some grand and noble pæan, we write it down, and call it our composition; it is but the vibrations of the land of music—it is but the chiming of the spheres, world upon world, and as these vibrations reach us we catch the faint echoes, and thus do we make our shadow music in imita-

tion of the realm of real music above. And so it is with all our gems of genius.

"We are not original creators ; we are capable of all thoughts and all being, but we are endowed with these thoughts—we are endowed with this being, with this intellect ; we derive it all from the great Fountain of Light, and that Fountain of Light deigns to let down the cup of inspiration through the hands of his ministering angels. These ministering angels are the spirits of the sixth sphere.

"And there are others who, having performed their labors on earth—having bestowed upon this earth all the ministration that is entrusted to them—pass on and again become dwellers on the threshold. But this time they are dwellers on the threshold of those vast regions, those glorious realms of which we have spoken ; where those do ascend that have overcome the world, where all of earthly knowledge and earthly duties are completed. Spirits who come to earth do tell us, like those spirits of the old Ohio woods, that they do behold with the eye of their spirits, open from time to time, tall, splendid angels, radiant and shining faces, glorious beings that seem to connect them with the realms of which they only dream, but of which they know no more than that shining rays of light come from these vast places and penetrate to their worlds. These are spirits of the seventh sphere, and here our revelations cease. It is enough for us to know that our planet is a small, a very small speck in those illimitable realms of space of which mighty suns are the inhabitants, and vast revolving satellites are the shadows. It is enough for us to know that all these are before us, that the mountains of progress are for our feet to tread, that the conditions are born here on this earth—born through just such love as makes your patient, toiling mother endure the waywardness and fretfulness of the unconscious infant ; even as our Father bears with us."

Beyond these heavens are the supernal heavens, of vast, perhaps boundless extent, the ultimate abode of the glorified and blest. Of these heavens we know little or nothing, and it would be presumption to attempt to treat of them.

"So man, who here seems principal alone,
Perhaps acts second to some sphere unknown,
Touches some wheel, or verges to some goal ;
'Tis but a part we see, and not a whole."

The revelations of Modern Spiritualism have mostly been anticipated by those of the Bible. The existence of different heavens or spheres is there plainly recognized, as in the following passages :

"Behold the heaven and the heaven of heavens is the Lord's thy God."—*Deut.*

x. 14.

"Behold the heaven and heaven of heavens cannot contain Thee."—*1 Kings* viii.

27.

"The heaven, even the heavens are the Lord's."—*Psa.* cxiv. 16.

Paul is more specific when he says :

"I knew a man in Christ above fourteen years ago (whether in the body I cannot tell ; or whether out of the body I cannot tell : God knoweth) ; such a one caught up to the third heaven."—*2 Cor.* xii. 2.

It is to be supposed that Paul, knowing of the third heaven must have had knowledge of the first and second, and been satisfied of the existence of others above the third, and in *Eph.* iv. 10, he says :

"He that descended is the same also that ascended up far above all heavens."

This last phrase, "above all heavens," is an expression in harmony with the teachings of advanced spirits in our times, all of whom agree in saying that beyond the spheres, or heavens, are the supernal heavens, of indefinite extent, just spoken of.

I am informed by spirits that they cannot usually perceive the heavens above their own any more than we can. All above appears to them very much as it does to us, but when they approach a higher heaven there is an appearance of mistiness which veils it from their view. Yet spirits, when they have advanced so as to be nearly fitted for the more elevated heaven, occasionally visit it ; but, as a rule, their knowledge of the upper heavens is derived from the spirits inhabiting them, who familiarly visit those below them.

In reference to the question : By what means are our messages conveyed to friends in the upper heavens ? perhaps an answer may be furnished in the reply given by a spirit on a certain occasion, to the question by me, "How he found my father when he sought him at my request ?" The reply was : "I went to the third heaven, that being as high as I could go, and then asked S—— to find some spirit from the fifth heaven with whom he was acquainted, and to request him to tell your father that you desired to communicate with him." The spirit properly resided in the second sphere, but he was so far advanced that he could freely visit the third, while my father is in the fifth heaven.

Spirits also informed me that the higher heavens differ from the lower only in being more beautiful. To use the words of my father :

"All the heavens are as natural as your earth."

Mrs. De Morgan is the author of the work entitled *From Matter to Spirit*. She is the wife of the late Professor De Morgan, President of the London Mathematical Society. This lady furnished the following spirit message to *The Medium and Daybreak*, a spiritualistic

publication in London. She received it through a medium, whom she designates by the initials, F. J. T.

"The subject of the locality of the spirit-land is, in truth, beyond the power of the finite mind to comprehend. As I have told you many times, your earthly atmosphere teems with the spirits who are in sympathy with the lower order of development of spirit-life found there. But on your earth, in the body, also are many pure and aspiring spirits who are in closer communion with the far and higher regions than any of the undeveloped disembodied spirits who readily communicate their ignorance through their earthly mediums. The casting aside of the earthly frame does not exalt the spirit that is not exalted by its aspirations and longings to attain the higher God-spheres—spheres and localities beyond the ken of mankind. Think not that any can solve the deep and high mysteries of the higher spirit-spheres, for only they who have attained thereto can form a conception of what they are, the spiritual sphere being not only localized, but a state far more than a locality. I would teach you that the teachings of the spirits are really true. Your earth, in its objectiveness, is the type of this sphere. You take from us, not we from you. All the varied descriptions must truly be in accordance with the medium's own power of perception and reception, but to each medium comes the spirit most suited to his powers, and all is true in the description of our home. It is very real. We need spiritually in our early spirit-life the same things that we long for on earth, in a higher and fuller degree. Life is purer and truer, but it is as real, objectively and subjectively, as on your earth. We have all the adjuncts here, but as we advance they become purer and more ethereal."

Professor Hare, in a lecture on Spiritualism, said: "It is believed by many, and it is taught by the inhabitants of the invisible world, that spirits can pass through material substances. Every man who believes in immortality must believe that when a human being dies his spirit departs from the body and enters upon a new state of existence. Where then does it go? Where does it exist? It is a known fact that one of the two nearest of the fixed stars is a double star, consisting of two suns, which though they are six thousand millions of miles apart, are so remote that they have the appearance of being but a single star. The fixed stars, then, are too far distant for it to be reasonably supposed that the spirits of men inhabiting this planet will go to them, and why should they go to the other planets which undoubtedly have inhabitants of their own? It is a general belief that the heavens—the future abode of the soul—are above of course,

while what is above to us is below to the inhabitants of China, and what is above to them is below to us. It may be supposed that the spiritual spheres are everywhere above, that is, they are concentric bands going around the earth, leaving between them interstices in which the spirit-world exists. It is to be observed, however, that there is nothing like a partition. The spirits ascertain their proper locations by diversity of constitution, by merit, by a sort of spiritual gravity, merit being inversely as weight."

At another time Dr. Hare said: "This allegation of the existence of an invisible spirit-world, within the clear azure space intervening between the surface of this globe and the lunar orbit, may startle the reader, and yet this idea may have been presented by Scripture to the same mind without awakening skepticism. It was urged by a spirit friend: Is it more wonderful that you should find our habitation invisible, than that we are invisible?"

When the Orthodox are told that the spirit-world is around us, and with us, their immediate conclusion generally is that it is an absurd, impossible idea. They conceive that if it were thus it would at least sometimes be visible, however dimly. But of such we would ask: Where are your heaven and hell? You allege their existence, as we the existence of our spirit-world. We tell you where ours is, will you locate yours? If it is a serious objection that ours would be visible, is it less an objection to the existence of yours? But you may say, at least as to your angelic world, that it is far removed from earth, beyond our satellite, beyond the sun, perhaps beyond the nearest fixed stars. Our reply is, there can be no necessity for your heaven to be so far removed. Is it not quite as reasonable to suppose that it should be near this planet? And then some of those visible fixed stars are so remote that their light, travelling towards us at the rate of 190,000 miles per second, requires hundreds, even thousands of years to reach us. When the released soul takes its flight, does it move with greater velocity than light? If it does not, it requires thousands of years to reach its destination. It is a very aged spirit before it has completed its second birth. If you place your spirit-world nearer than this, by the aid of our powerful glasses it would inevitably be perceived—that is, if under the same circumstances ours would. Would it not be best for us all to acknowledge that the spirit-world, like spirits themselves, is not ordinarily cognizable by our imperfect senses, and that as Professor Tyndall said in his lecture in Brooklyn, Jan. 3, 1873: "The eye is not a perfect instrument. It is capable of that only for which it is fitted. It receives impressions only of things within its environment." This admission

of Professor Tyndall is only one of many others of like character, which are being constantly made by those who are engaged in scientific research, and which tend to establish spiritual truths. This kind of evidence in favor of our philosophy is rapidly accumulating, and Spiritualism cheerfully acknowledges its obligations to science for such discoveries and admissions, and will use the facts in proper times and places in aid of the establishment of its own truths.

The world, and especially the learned world, cannot bring itself to acknowledge the possibility of such a matter-of-fact world succeeding this. This is contrary to all the teachings of its childhood, and really it is largely to the effects of these teachings which yet exert their sway, and which have been supplemented by materialistic theories, that it revolts at the apparent simplicity of the arrangement. But it need not be rejected on this account, as it is in itself sufficiently marvellous, and when we attempt to explore beyond the limited outposts of the spheres, the mind is at once met with problems which it realizes will require all the ages of eternity to solve, and at last seeks refuge in the acknowledgment that none but God can comprehend His works.

This account of the spheres is not furnished from the teachings of a few spirits, but from those of many, all of whom virtually agree in their statements. In relation to this agreement the Rev. Charles Beecher says :

"It is remarkable that the spirit-world of this system (Spiritualism), unlike that of Christendom, and like that of ancient Egypt, is substantially the same, whether described by a western medium, or a Paris clairvoyant, by the Seer of Poughkeepsie, or the Seeress of Prevorst. . . . Now there may be some element of truth in all this. Paul was caught away to the third heaven. Christ ascended . . . (literally above the heavens), and we well know that in our 'Father's house are many mansions.'"

"It lies around us like a cloud—
A world we do not see ;
Yet the sweet closing of an eye
May bring us there to be.

"Its gentle breezes fan our cheek,
Amid our worldly cares ;
Its gentle voices whisper love,
And mingle with our prayers.

"Sweet hearts around us throb and beat,
Sweet helping hands are stirred ;
And palpitates the veil between
With breathings almost heard.

"And in the hush of rest they bring
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be,

"To close the eye and close the ear,
Wrapped in a trance of bliss,
And gently laid in loving arms,
To swoon to that—from this."

—MRS. H. B. STOWE.

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit."—*Rev. ix. 2.*

To believers in the literal signification of this passage, this description for many ages has been a source of slavish terror, and millions of human beings have been rendered miserable in the belief that they were destined to eternally inhabit this frightful pit, and not only has the Roman Church inculcated the doctrine of eternal punishment in the flames of hell for every one who denied its dogmas, or who refused to yield implicit obedience to its requirements, but the majority of Protestant sects have taught the same degrading doctrine, and it is thus poetically set forth in one of the hymns of the Protestant Episcopal Church:

"Day of wrath! that day of mourning!
See fulfilled the prophet's warning!
Heaven and earth in ashes burning.

"Oh what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth. . . .

"When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing *unavenged* remaineth. . . .

"While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with thy saints surrounded."

Thank God, a literal belief in this revolting description of the future state of punishment for the wicked, is being swept away by the advancing light of truth, like the mists of night by the rays of the morning sun, and with few exceptions it is now only in the dark re-

cesses of Romish superstition that it is acknowledged. The world has advanced beyond such gross misconceptions of the justice and mercy of God, the fires of hell are extinguished forever, and their ashes, mingled with the débris of blasted hopes, of mortal fear, and mute despair, are scattered to the winds that fanned its flames.

Of the worst of sinners who have died unrepentant it can no longer be said that they are "*fixed in an eternal state*," and it is *not* inscribed over the portals of their prison-house,

"Who enters here leaves hope behind ;"

but, on the contrary,

"There's a Divinity that shapes our ends,
Rough hew them as we will."

And He will guide every human soul that He has created—often-times, to be sure, through the depths of sin—but He will guide it to eternal happiness.

Rev. Henry Ward Beecher, in a sermon preached by him, Oct. 16, 1870, made the following remarks in reference to this subject. He said :

"No book of instruction in the world ever made a larger use of the imagination than the Bible, and intelligent commentators and preachers recognize the majestic beauty of the pictures of heaven, but have taught that these were not to be taken literally, and in the delineation of punishment the same imaginative state of things exists. All things are marshalled to create in the soul a powerful conception of a penalty, and the penalty is the thing, and not fire and brimstone, lurid light, serried scorpions, gnawing worms, storms, thunder and lightning, etc. These figures are not designed to be taken as literal, but they point to the invisible truths which will be to our soul hereafter what these pictures are now to the imagination.

"There will not be fire ; but there will be that sense of suffering to which fire is a fair suggestion ; there will not be scorpions, or living worms, yet all men know that there are feelings of remorse which gnaw the soul more than ever worms could the body. But these teachings are spiritual, and not carnal or sensual. It is one thing to read the passage which I have read this morning (Matt. xxv. 46), but it is another to read it in the face of a dead child. The theologian may read it sitting in his chair in his study ; but let him be called to follow to the grave a son who has gone astray, and it will possess a different significance. . . . It is true that multitudes of men have been confused in their minds by this representation, and there has

been a profound change in the opinion of Christendom on the subject of future punishment, as it was handed down to them from mediæval representations. . . . I do not wonder that men have reacted from it ; I honor them for doing so. To suppose that thirty millions of people were pouring yearly over the precipice into everlasting punishment, and then to teach that God was a loving Father, was such an anomaly that people could not believe it. Vindictive justice was once thought to be right, but it cannot be defended in the court of love ; and the Fatherhood of God is taking the place of the Oriental monarch."

To all of which we subscribe, and in the next chapter will be pointed out what form of punishment is awarded to the guilty, in the place of the revolting eternal punishment which Mr. Beecher denounces and rejects equally with us Spiritualists.

CHAPTER XVII.

THE SPIRIT-WORLD—*Continued.*

AS death leaves us the next life finds us. We are spiritually the same, and as was said by a spirit: "You have only passed through a chemical change which has affected the body, and the spirit's relationship to the body, while the spirit itself remains precisely the same. The thief is still the thief; the liar is still the liar; the murderer is still the murderer; the drunkard is still the drunkard; yet all these lower moral states the spirit can and will outgrow; pass beyond." Knowledge does not come as a consequence of death, and every soul, through the operation of inexorable law, gravitates to the sphere and plane it is fitted for, and many who here have thought they were entitled to elevated seats in heaven by virtue of theological endowment, will find to their dismay that their positions are very humble and far from happy ones; while others, who expected little, will find themselves more happy than they could possibly have anticipated, for it is said: "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he reap."

Another spirit, through the same medium, thus spoke in reference to this subject: "The man who has defrauded his neighbor in any sense, who has practised the various kinds of injustice that are exhibited on the earth, who has committed errors against his own conscience, such a one cannot but expect to receive condemnation in consequence of remembering those acts in the spirit-world. *We carry with us all the lights and shades of our being* here to the spirit world, and if the shade preponderates why certainly we cannot be happy. Now, then, see to it that you do not carry these things to the spirit-world, that when you remember will cause you regret, for if you do you will carry your hell with you. Be sure of that."

And again:

"Each spirit *possesses a distinct recollection of all its thoughts, and of all its acts.* It has an account of all it has experienced in all its past life, and of all in its present life. Memory with the spirit is eternal. Those who have no large faculty or gift in that direction here have not had it because of physical deformity—physical want—the bodily organs through which memory makes itself known are

perhaps in an inactive state, so much so that the indwelling spirit cannot use them with success. But it is not so in the after-life; every condition through which the spirit has passed is made a record of by the spirit, and that record is as eternal as the spirit is eternal."

As an exemplification of this great truth, that every act of our lives is ineffaceably stamped upon the memory, and that the effects of evil deeds literally haunt us in the next life, I will here transcribe a communication—it being only one of many, of similar import, given through the same mediumship, that of Mrs. Conant—from a spirit who in this life had wronged another. He said:

"It would be far better for some of us if there were no hereafter to mortality; if the spirit laid down in the grave with the body, and were to all intents and purposes extinct. But some purpose, be it wise or the contrary, has determined otherwise; so we live. The spirit passes out of the body intact at death, receives not a single scar, goes on in life, remembers its past, and takes up the thread and weaves its web still forever. But I did not come here to preach. I came to make an acknowledgment. I lived here in Boston. It is only a very short time since I parted with my body of flesh—died, as you call it. But I have had quite time enough here in this spirit-world to reflect—and my reflections have brought me to this point—the point where I think it is best for me to return and acknowledge some wrongs I did to those who still remain here. You may call me Frank Kidder. I was engaged in the sale of liquor in Boston; was associated in business with my brother. At the closing up of the concern it was found that my brother—or rather his family—instead of being the possessors of between twenty-two and twenty-three thousand dollars, were virtually without anything. It was a mystery. It went into court, and finally was decided—not against me. I wish to God it had been. Well, suffice it to say I kept a false set of books, and by certain mercantile manœuvres I took all my brother had. My bookkeeper, who is now on the earth, can testify to the truth of what I am now stating. He knows it, and were he here in this audience would not dare to deny it. But I am not speaking to blame him. I myself was solely to blame. He was weak, and rather in my power. I used him in his weakness. I cannot find contentment or peace, in any degree, in my new life, till I in some way right the wrongs of my earthly existence. Believing that coming and making this statement was the first step for me to take in the upward course, I have done it; and I hereby call upon those who are most interested in this matter to confer with me, privately or

publicly—it matters not, so far as I am concerned—I have no choice in the matter—and I will do whatever I am able to toward assisting to right the wrong, partially at least. I do not know as I can do much toward it now; but I will do what I can. I will show my disposition, at least, to do something toward repaying those I have wronged. It may be that I shall not be able to do it while they remain here; but I can make the effort, at least. [Is your brother on your side?] Yes; but his children live. Good-day. May you never be situated in the spirit-world as I am."

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—*Eccel.* xii. 14.

The possession of talent alone does not fit a person for an elevated position in spirit-life. A man may possess the highest intellectual capacity, may be able to think brilliantly and express himself eloquently, even upon the subjects of virtue, morality, and justice, and yet may practically be a stranger to all these, and his condition in spirit-life may be more miserable than that of him who, destitute of his talents and learning, had lived a life far from virtuous. In all my intercourse with spirits I have never known them to utter a word or express a sentiment which was objectionable, with one exception, and that was by a spirit before mentioned in the chapter on Inspiration and Mediumship, who, speaking through the fevered, disordered brain and organs of the medium, made use of profane expletives, and this spirit impressed me by his discourse as possessing as clear, logical, and powerful a mind as any with whom I have communicated. How true it may have been I know not, but afterwards I was told by another spirit, through the same medium, that this one had been a prominent man in connection with our General Government.

In reference to this subject Joel Tiffany observes: "These men are babes in their moral natures, they are less than babes. Intellect has to do with the relation of things—pertains to dead matter. The difference between intellect and morals is the difference between the essence and spirit of matter, and the essence or spirit of the soul. While science, which belongs to the province of intellect, may harmoniously journey with the moral affections, it may also journey with the sensuous affections."

Wealth may be made a great blessing, but its possession very often proves a great curse. It may be legitimately used to promote the comfort and happiness of its possessor, and of others, and it may be employed in ministering alone to selfish and sensual gratification. By

others again it is hoarded for its own sake, and becomes a weight upon the soul which sinks it to the very lowest depths of degradation. Of these—misers—the most pitiable of men, Professor Robert Hare, in a lecture on Spiritualism delivered in New York many years since, said :

“Prudent, thoughtful, honest men, who do not choose to live houseless, without clothes, nor upon the sweat of other men's brows, turn from the paths of amusement, of sensual enjoyment, from the love of literature or science, or from the observation and investigation of nature's beauties and miracles in order to get, through wealth, the power and honest right to indulge. But while pursuing this great object, in the first instance only as a means of attaining other objects, good or bad, they grow old in the chase, their passions burn out, while avarice originates as it were from their ashes, not phoenix-like to replace one parental being, but a horrid monster, having nothing in common with a plurality of progenitors but the selfish ardent love of money, unmitigated by any redeeming aspiration. A being so actuated, or in other words a miser, would certainly find it as difficult to reach a higher sphere in the spirit-world as it were for a camel to get through the needle's eye. As swine accumulate fat to bequeath to those to whom they leave their carcasses, so the avaricious accumulate wealth to hoard until it can no longer be retained. They die with an immense amount of negative sin, since all their omissions to do good which is within their power are carried to their debit in the spirit-world. Their poverty in the spirit-world will be proportioned to their ill-used wealth in this temporal abode. When this is well brought home to mankind there will be less avarice, and fewer of those crimes which arise from selfish cupidity or ambition.”

There is something so grovelling in the social and moral habits of a miser that he is generally shunned by all excepting those whose interest or duty connect them with him. The late Duke of Brunswick was an illustration of this fact. Though possessing great wealth and a royal lineage, he was, through the miserly propensities and practices which seemed to constitute and represent his very life, universally despised and generally shunned by the nobility of Europe. After attaining old age death at last overtook him—we may here well say, the enemy death—and the scene that presented during his last moments was as hideous as his life had been unlovely. From an account in a public journal of the circumstances attending his death I extract the following : “That picture from Geneva is dreadful which shows him gasping for breath, with starting eyes, and his wig pushed back from his forehead. The death-sweat furrowed his painted cheeks, and the

colors smeared his pillow as he struggled for air. By his side, indifferent to his anguish, and eager for the relief from unspeakable humiliation which his death alone could afford, sat his mistress— young, reckless, and beautiful. His attorney, a blunt Englishman of substantial figure and inexpressive face, played with his watch chain, and busied himself while the old wretch lay dying, with calculating the extent of his responsibility. It was in this way that the diamond Duke finished his reckoning with the world, which had long been indifferent to his existence."

The miseries of this unfortunate man commenced with his earliest cravings for wealth, followed him through life, attended him in death, and where is he now? We know where his heart is—that it is with his lost earthly treasure: "For where your treasure is there will be your heart also." This truism applies equally to embodied and disembodied spirits.

How is it possible for any reflecting mind for a moment to entertain the idea that by the magic process of churchly absolution, or of an hour's repentance, the very nature of this man could have been changed, so that he would be fitted for the pure and holy enjoyments of heaven equally with the loving and blessed soul who had followed the example of Jesus, and devoted the energies and strength of his life to the cause of charity and benevolence. Even if the miracle could be wrought, it would only raise doubts in our minds of the justice of God.

Spiritualism disposes of cases like this more rationally. It teaches that under all this load of sin and darkness there existed a divine element, a spark of Deity that a whole life of sin and error could not extinguish, and that when he passed the portals of death he gravitated to a place where the conditions surrounding him would sooner or later permit and assist him to view himself as he is, and as he has been, and with this knowledge acquired will come the desire for improvement, and from this desire earnest efforts, and through these, with the assistance of sympathizing angels, he will surely emerge from the evil that overshadows him, and will then rise to a higher plane, where he will acquire further strength and light, and be enabled to ascend step by step the ladder of progression.

The sinner not only violates the commands of God, but he transgresses the laws of his own being.

"But he that sinneth against Me wrongeth his own soul. All they that hate Me love death."

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

His own sins do hold him. He is not followed by the vengeance of an angry God, but is in the toils of his own iniquity, and it is only by escaping from these that he can rise through better resolves and better conditions, to a state of happiness.

The unhappy condition of a spirit who in this life passed with superficial observers as a prosperous, contented man, was made evident to me in a séance with Mr. Foster, September 10, 1870. Besides myself there were present three ladies, relatives of mine. One of the ladies inquired of the spirit of her uncle, Charles —, whether his will was as he desired it to be, and the answer was, "No." I then inquired, who was concerned in defeating his intentions; and the reply came: "The one you have in your mind." The person I had in my mind was Henry —. Without alluding to the correctness of this answer I asked if the spirits present would request the presence of Henry —, and after the delay of a minute or two it was announced by raps that he was there; but the medium said he was impressed to say that the other spirits did not like his presence, and the medium himself exhibited signs of uneasiness. I inquired if he was happy. The answer was, "No, very unhappy," and an urgent request from the other spirits that I would ask him no more questions.

Charles — deferred making his will until his last illness, and selected as his executors two old acquaintances. One of these, Henry —, wrote his will from his dictation, but from one of its provisions being so directly contrary to what was known to have been 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 part in the transaction, declined to act, and even declined any further recognition of this executor as an acquaintance. Both executors have since deceased, and evidence of fraud in the management of the estate has since come to light. Thus it is literally true that

"there is no darkness nor shadow of death where the workers of iniquity may hide themselves."

That man should be truly happy, who amid the trials and misfortunes of life feels that he is in the hands of a kind Father, who will surely conduct him to a haven of safety; while doubly miserable is he who, when the clouds of adversity darken his horizon, can see no ray of heavenly hope from which to gather courage to fight the battles of life.

The disposition to suicide no doubt is as often inherited as are

other morbid tendencies. An intimate friend of mine, whose father and elder brother had committed suicide, sometimes spoke of these unfortunate occurrences, and would express his astonishment at the folly and criminality of taking one's life ; but as he approached middle age he alarmed his family by acknowledging that he often felt an almost irresistible impulse to follow the examples of his relatives, and have little doubt that he would have yielded to it had not his life come to a sudden termination through the loss of a vessel upon which he was a passenger.

There are other instances where no inherited tendency to self-destruction exists, but where the immediate and distant future all appear so dark, so utterly without hope, that all the faculties of the mind are shrouded in gloom, and the one thought of immediate escape gathers such overwhelming force that the voice of reason stifled, and relief is sought through death.

Can any cause justify suicide? When a man is thus crushed the earth, is escape by death justifiable? Who can answer? We certainly know that in the majority of instances suicide is the result of weakness and cowardice, and here it is a heinous sin for which atonement must be made in the life to come.

A striking example of the folly and sinfulness of self-destruction induced as it often is by business disappointments, was furnished in the case of a Mr. A—, who with his family, consisting of a wife and three children, were about the year 1857 residing in Grass Valley, California. At that time I was residing in San Francisco and the details of the sad event were published in all the local journals of the date of the occurrence, and excited a deep feeling in the community. Some of these details have escaped my memory, but not so the principal facts. This gentleman, an educated man, was engaged in mining for gold. He was working what is there termed a tunnel, that is, opening a communication in a horizontal direction into a hill where gold-bearing quartz was supposed to exist. His pecuniary means at the outset were limited, but as the indications were promising he expended every dollar upon the work. When all was gone he worked alone, and supported himself and family upon credit afforded him by the traders. In time this means of subsistence became exhausted, and actual want stared him in the face. He had apparently no resource, and in his utter despondency, and with the consent of his wife, he procured some strychnine, and assembling his little family he administered a portion of the fatal poison to each, and then to himself. The ensuing day they were all found calm and placid in death. Their burial was at the public ex-

pense, and after this had taken place the meagre household effects, together with the mining claim, were attached by the creditors and sold by the sheriff. The person who bought the claim did not desire to keep it, and soon for a trifle it passed into the hands of another, who a few weeks thereafter determined to work it. This he proceeded to do, and before the second day's labor was finished the long sought, fatal treasure, was revealed to sight. That for which poor A—— had sacrificed fortune, hope, and life, and in the failure of the pursuit of which he had committed murder upon his best beloved, had now become the reward of another, who had neither toiled nor sinned for it. A little more trust in Providence, a little more courage to bear and suffer, would have tided Mr. A—— over all his difficulties, and his good fortune would have been a subject of envy for thousands—for the mine proved to be a rich one, and has since yielded its tons of pure metal. It has been truly said that half the ills we hoard within our hearts are ills because we hoard them.

After reading of such a case as the foregoing it is some relief to the sad feelings it excites to know that the Divine Father has made ample provision for all such unfortunates, and that they soon emerge from the fearful state in which they find themselves placed in spirit-life. As relating to this subject I here give a communication from the spirit of a suicide. This also was made through the mediumship of Mrs. Conant.

“It is not in the power of man to direct his steps. He must float with the tide of his being, whether he will or no. But it is joyous to believe that there is an All-wise Intelligence—and good—that will finally bring us out right—that will change all the wrongs of being to right, and perfect us in its own divine likeness. I am induced to come here, and for a few moments take upon myself mortality again, because some of my dear friends feel that my condition in the other life must be very miserable, and in accordance with their religion I must ever continue to be miserable—that there is no hope of salvation for me. I do not expect to convince them that I have—thank God—found a better world, but I do hope to throw, at least, some faint rays of light upon their notions of the existence and life of a suicide after death. I do expect to waken some hopes in their souls for the suicide. It is my opinion that no one ever committed suicide in the full possession of his senses evenly balanced. Therefore, if such committed suicide it was because they were insane; and when reason is dethroned we are no longer responsible beings. I am not here to plead my own cause; I am only here to make a statement such as I believe to be true, not only in my case, but in the case of

every other suicide. This much I know: I am no worse off than I was when I was here; and if I am capable of judging, I should say a great deal better off. And with the infinite law of progress as the gift of God to me, as to all others, regardless of whatever steps I may have taken in life, I expect that I shall grow better, and not worse—that I shall profit by the shadows I have passed through, and perhaps by those that are yet to come, but that I shall finally outlive them all, and find a heaven that will satisfy my soul.

"I still possess a deep, and, I trust, abiding love for those I left here, and all that I can do for their good I shall. I only ask that they will throw a vail of charity over my weakness, and trust to God, the Infinite, for my future."

And here is another communication through the same medium:

"I am not much given to speech-making, but I have been induced to visit this place to clear up, if possible, the doubts that exist in the minds of my friends who are left, with regard to my death. I, too, was a suicide, but rum formed no part of the chapter which closed with my earthly life. I was a victim of malarial, or intermittent fever, and at times I was so terribly depressed that it seemed impossible for me to be able to continue longer in the body. Everything was dark to me, and the picture which I formed to myself of the horrible future was more than I could bear. In one of these conditions I committed suicide. I went out of this life hoping to enter a better one, and I was not disappointed, and although I regret the course I took to liberate myself from the body, yet I find conditions much better here in this life. I would not recommend to any one the course of the suicide, for it is cowardly; it brings keen remorse and a thousand attendant evils. I am William Thompson, of the *Bangor Democrat*, a journalist, and therefore one subjected to many of the storms of this life. I have been in the land of souls since last May."

I here give place to these communications for the reasons that I have full faith in their genuineness, and that I believe the description therein given of the future condition of the suicide, when the motives for self-destruction have originated in overwhelming misery, is in a general sense correct, according with what has many times been said by other spirits through reliable mediums, and in harmony with the known laws and conditions of spirit-life.

But it is not all suicides who speak from the other world that address their friends in such cheerful accents. Rev. Samuel Watson, D.D., in his work *The Clock Struck One*, from which I have so often

quoted, relates an instance where the spirit of a suicide in communicating with earthly friends described his condition as truly awful. On page 126 of this work Dr. Watson says :

"During the time of our meetings a gentleman of high standing drowned himself in the Mississippi River. His body was recovered and brought to Wesley Chapel, where I preached his funeral sermon to a large audience. The first meeting after that, it was announced that he was there in deep distress. He said that he was present at his funeral and heard all I said on that occasion, that he tried to control me, and that if he could have done it that I 'would have horrified the congregation by describing the awful sufferings he was enduring' for the crime he had committed in putting an end to his existence. He begged me to pray for him ; asked us to get down upon our knees then and pray for him." Dr. Watson also remarks :

"From all the investigations I have made of this subject I have nothing to warrant the belief that the wicked will not be punished in the spirit-world, as the Bible says, according to the deeds done in the body. The nature and extent of that punishment will not be such as I have often heard described from the pulpit."

It would appear from the examples just shown that sin consists less in the act itself than in the motives that prompt it, and this rule of judgment applies to all deeds committed in the body.

If these are the states that suicides find themselves in immediately after leaving the body, what is the condition of the drunkard ?

"Who hath woe ? who hath sorrow ? who hath contention ? who hath babbling ? who hath wounds without cause ?"

To represent this I prefer that the spirit of a drunkard shall tell his own story, as he told it through Mrs. Conant, though at the risk of wearying the reader with another spirit message, which like those already given may be considered the invention of "a ready writer," but which I believe to be truly the words of a spirit who here related his sad experience.

At one of Mrs. Conant's public sances in Boston a spirit, purporting to be that of Father Fitz-James, formerly a Catholic priest, was communicating, when a gentleman in the audience sent up a note to the chairman of the meeting requesting the spirit to briefly narrate his experience in spirit-life. The spirit complied with the request in the following language through the lips of the medium.

"Your correspondent, Mr. Chairman, has imposed a cross upon me, which I shall nevertheless take up and bear as best I may be able. My first emotions experienced in spirit-life were far from

pleasant, for I had carried with me from this life certain shadows that obscured the light from my view, and rendered me almost imbecile to anything that savored of true happiness. I was tempted in this life, and because of my weakness I fell. Although I was a teacher in the Church which was to me the one true and Holy Church, yet when the devil came to me in the shape of ardent spirits, I yielded to the temptation and became a drunkard. I fell from the faith of the Church—I could no more receive absolution from her or her subjects, and to my mind, therefore I was shut out from God and heaven, and in this state I went out from this world. When I entered the spirit-world I found myself in a condition of unhappiness, and I was dissatisfied with my surroundings, and yet I had an inward consciousness that it was all I had earned. I had forfeited my fair estate; I had sold my birthright to heaven for a mess of pottage—in other words, for a glass of liquor. And so I wandered on for months, meeting with many of my old friends, who had a kind word for me—who all assured me that I should finally rise from my darkened condition; yet the judge that condemned me was within myself. I felt that I had committed a sin against the Holy Ghost of my own being, and that there was no forgiveness for it. I could outlive it; I could become absolved by suffering—but in no other way. At last I was fortunate enough to meet with one old friend whom I had never known in this life, and yet he was a friend to me because I loved the record of his life. I had read it often with pleasure, and had prayed—oh, how earnestly!—that I might become like him. I had felt the inspiration of his good deeds, and I had longed to soar away from my own darkness, and gain something of his light. When I met him in the spirit-world my soul instinctively knew him, and I said, ‘This is Cardinal Cheverus.’ ‘Yes,’ he said, ‘it is—a servant of God and of all his children—let me serve you.’ I said, ‘Tell me, then, oh holy father, what I shall do to be saved?’ ‘Call me not holy father,’ he answered; ‘I am one of thy brethren; there is but one God—one Holy Father—over us all.’ ‘Well, brother, then,’ I said, ‘tell me what I shall do?’ He replied, ‘The earth—our Church on earth—is groaning to be delivered from the darkness of ignorance. Go back, take up your cross, live again so far as you may be able to through mediumistic life on earth; retrace your steps, absolve yourself through your good deeds, and carry light to the Church on earth; and by and by the combined efforts of such as you shall redeem that great mass of ignorant souls—her subjects—that are groaning to be delivered from ignorance and from crime.’ And so I came back to earth; I took up my cross; I learnt the ways of mediumistic life; I

have entered the Catholic Church; I have communed with her Priests; I have put what light the Great Spirit has been pleased to give me upon her altars, and I am striving day by day, hour by hour, and moment by moment, to lift myself from all shadows, and as I become lifted, to lift others, being assured that this is the straight and narrow way which leadeth to heaven or happiness.

"Q.—(From the audience.) I would inquire (pursuing the subject a little further) whether the darkness spoken of was merely mental, or was it objective darkness complementary to a mental condition; or whether it was anything similar to a lack of vision here?

"A.—It is a mental condition, and yet it affects objective things. I saw beautiful scenes, and met beautiful people, and they were all hideous to me. Even little children of the other life could not inspire me with love. I was in no condition to enter heaven, therefore it was a hell to me. The spiritual sun shone brightly, but I did not appreciate it any more than I did the sun of this life, which used to often shine brightly when I was drunk; too drunk to appreciate even the blessings of this world."

Another spirit, of a lower organization when in earth-life, and whose case required means of a different character to assist in his elevation, also gives his experience as follows:

"It is now a little more than two years since I died and made an exit from the body. That took place in one of the cells of the prison on Centre street, New York City, and there I had been carried for committing some overt acts during a fit of delirium tremens.

"My name was Robert Bragg. I am from Hamilton, Canada West. I was thirty-six years old. My object in coming here is first to announce my death to my family and friends, and second, to inform them of my comfortable condition—to say that I have passed through a great conflict of regeneration and have come up redeemed. When I first entered the spirit-world I was taken in charge by a band of benevolent spirits, and carried to what they call a moral hospital. I very soon learned that I was under restraint, and that I was not to come out from that place till I had outlived certain evil tendencies that had attached themselves to my spirit in consequence of my earthly organism. I was kindly treated; I was surrounded by everything that love and wisdom could suggest; I was gently but firmly stimulated to the right, and, finally, when I could become master over the evil tendencies of my nature, there was no more restraint put upon me. I could go where I pleased, and so I went out into the great, beautiful spirit-world, and I found friends everywhere; I found teachers everywhere; and I was not labelled as a convict, but

better than that, I had gained for myself a crown of laurel, because I had struggled conjointly with this benevolent spirit-band to escape the evil of my nature; I had won the crown; I laid down the cross; and since that time I have been learning the way back."

Hundreds of other spirits who have entered spirit-life enveloped in the shadows produced by drunkenness, have testified to receiving similar assistance at the hands of sympathizing angels. These things will appear incredible to many, but when it is once acknowledged that spirits, in the main, retain the habits of thought and feelings they possessed in this life, it will then be further admitted that if such are the means best adapted to accomplish their purpose of assisting these unfortunates, it is certain they would employ them, and their very naturalness must upon reflection be their strongest recommendation.

If the drunkard is thus situated in the next life, what is the condition of him who has systematically pandered to his depraved appetite, who has pecuniarily profited through the sale of the poison which has reduced the poor drunkard to his pitiable state? This question I will also let a spirit answer—one who while here had been a teacher, and who now gave the results of his observation in spirit-life through Mrs. Juliette Yeaw, in a lecture delivered by her, while under spiritual influence, in Philadelphia, March 26, 1871. He said:

"As a dweller in the spiritual spheres, my views since I left material life have been essentially changed. I was bound by chains so that I had scarcely any true perception of the spirit-life. So cramped and limited were the unfoldments of my spirit, that I had no wise and true conception of the Great Father, or of his children after they had passed through the change of death. I found on entering this life that I was obliged to become a learner from those whom I had supposed, while in the form, I was vastly superior to. They were in a better condition when they entered spirit-life. They had no burdens to lay down—never having had any very dogmatic religious views and false ideas to be relieved of. I was obliged to go to some of these for aid and assistance before I could free myself from the chains by which I was bound. When I perceived that many a word that I had spoken, and many an idea that I had entertained, had fastened a shadow upon some other persons, there came to me an overwhelming desire to return to earth and work for humanity.

"Before I could speak through mortal lips, or control a human organism, it was necessary that I should become acquainted with the relations that spirits and mortals hold to each other. After considerable labor and experience here, I have been enabled to enter again upon the work of teaching, and I propose this morning to give you

a few of those experiences, as I have watched what is to you the invisible realm of life and the varied influences that surround human souls, and seen how these influences are drawn there by your own interior conditions. I have been many years in the spirit-world, and I have watched many persons until they have passed through the change at death. I have noticed the cloud of witnesses that have accompanied them to the spirit-world—a cloud of witnesses that seemed to rise up, as it were in judgment against them, and open to them a realizing sense of the responsibilities which rested upon them. I remembered when I was in the earth-life one who dealt out destruction to many a human soul in the sale of intoxicating beverages. I thought I would watch the cloud of witnesses that he was drawing to himself, and which were unfolding conditions and throwing out their accursed influences. I saw this man, a member of a Christian Church; believing that he had made his calling and election sure, he said: 'I believe, Lord, help thou mine unbelief.' He had supposed that he would enter into happiness in the conditions of immortality because of his belief.

"I watched the unfoldment of his spiritual life, and saw what was his true condition when he entered that life, of which he was utterly ignorant. When I saw him with this assurance in his soul, that his happiness was thus secured, a professing Christian who was not conscious of its first principles, in doing as he would be done by, for when one of these victims of intemperance had come to him with their hard earnings, and although his wife had protested against it, yet he would continue to take these, and see him going home to his family imbruted by that which he had taken. He saw the strife and inharmony, the suffering and desolation, the sad and blighting influences that were brought upon that innocent family. Still, I saw this man hold his head proudly erect. I saw wealth rolling in upon him, and his power increasing among men. He was put in places of responsibility and trust, and was looked up to by the multitude. I saw him when this miserable victim of intemperance passed to the spirit-world. It had sent him out a poor trembling soul into the untried realm of spiritual existence. I saw the widow of this poor man go to him for relief, for he was not only his victim but his tenant. I saw her in sorrow and distress go to him and plead for mercy, and that he would not turn her and her little children out homeless into the world; that in their destitution and poverty he would aid them.

"Then I saw this so-called Christian man tell her to depart from his presence. I saw him ruthlessly turn her into the street.

"I watched the course of that poor woman, as unfriended and unpitied she struggled through life and passed through the change of death, and in that hour, as she was passing through the change, I saw those ministering spirits who stood by her side, and revealed to her glorious visions of the hereafter.

"When her body was put in a pauper's grave, no tears of pity fell from loving friends; none, save orphan children were there to weep. I saw the cloud of witnesses that were with her on her entrance into spirit-life, and in all her poverty and destitution, her agony and suffering, there had been no thought of vindictiveness or hatred to the man who had been her companion, who had been so false to the vows he had taken when he led her to the altar. She had ever been tender and hopeful that there might be for him better days. She had been faithful unto the end, and she had drawn a cloud of witnesses around her who sustained her now.

"There was another cloud of witnesses around him who had ruined her husband. These rose up in stern array when he passed through the portals into the invisible world. I saw her by him who had ruined her, blighted her life, made her existence a curse, as far as regards earth-life, but there was no thought save forgiveness. The last words that passed from her lips were a prayer that she might find rest—and, Father, forgive him, he knoweth not what he doeth. Thus, as she entered the spiritual world there was a compensation for her. The cloud of witnesses confirmed her, and she knew that she had been faithful, loving, and pure; that with a right womanly sweetness she had borne herself through all these trials, and great was the joy with which, in the world of spirits, she met the companion of her earthly life. He was a victim of conditions, and had been more sinned against than sinning, and having been aided by other spirits he was soon raised to a higher plane of life, and had been striving in some way to repay her for the sorrows and trials which he had inflicted upon her.

"Not until this hour was she permitted to know that gracious ministrations in spirit-life, and to enter into possession of the great and glorious realities of that home of peace and love, of comfort and beauty, and a realization of her fondest hopes in the enjoyment of true love.

"I saw that she had compassion for him who had wrought such ruin and desolation in the past. Then I saw, too, the hour come for him to enter the spirit-world after long-continued wrong, and daily growing more and more self-conceited—daily becoming more the object of the worship of the crowd. I saw him writhing in

the agony of disease and pain, as his physical powers were slowly wearing out. There was time for reflection, and through the long hours of the night the cloud of witnesses rose up in stern array, and in the depths of his anguish, with groans and sorrow, he realized as he never had before, that man cannot be saved by profession ; that there must be works as well as faith. He saw many things, and his friends said it was the wild muttering of his delirium that led him to speak as he did. When he saw dismal faces peering at him, they said it was his disordered imagination that presented the forms of many phantoms that seemed to rise up in judgment. Many brothers and sisters called upon him, and the man of God, as they called him, said to him, that he died with the hope of Christ in his soul ; that there was no doubt he was saved because he believed in the atonement.

"The cloud of witnesses that were attendant upon him knew that these visions that tormented him were but the revelations of interior conditions that had been developed by himself.

"The cloud of witnesses by whom he was surrounded were with him when he entered the world of spirits, and among that cloud was many a soul, who, while in the form, had been sunken low in the depths of degradation, and upon whom the chains had become so firmly riveted, that now they could not be broken. I saw them standing around him in stern array, and I saw him shrink from them, and return cursing for their cursing, and it was to him a pandemonium.

"Then I witnessed in that sorely tried and terrible hour, the cloud of witnesses around this woman as she approached this man. I perceived that he recognized her as the one whom he had cast off in her sorrow and destitution years before. I saw a great fear come upon him, lest she might accuse him ; and when she kindly extended to him a helping hand he could not take it, and it was a more terrible retribution than all the cursing that he had heard. He turned away, unwilling to receive the ministrations ; but I knew there would come a time when this very soul would be able to accept such help ; but such is the condition of many spirits that they are not able to accept such help until the right conditions have been developed, and then there comes out an inspiration to be the recipient of favors in that direction. I saw this man turn away in anguish, for she was heaping coals of fire upon his head."

"At the last it biteth like a serpent, and stingeth like an adder."

We also have the testimony of the abandoned female ; proscribed,

too often unpitied by man, but who also is under the sheltering care of the Infinite Father, Who ultimately purifies and admits her to His heavenly fold. Hear the cheering words of a happy spirit—of one who in this life had been shunned by the pure and virtuous as a courtesan—as she speaks through Mrs. Conant's lips :

"Fourteen years ago this winter I died at the Hanover-street police station. I had numbered twenty-seven years on earth. I have no desire to rehearse my earthly life ; I only come to bring consolation to a mother's heart, and assure her that I have overcome the darkness of my earthly life, and that I have risen long since to the glories of that spiritual life that can only be attained by the earnest seeker after goodness and truth.

"When I first wakened to consciousness in the spirit-world I was terribly frightened. A half faith in a vindictive God brought darkness to my soul, and like a panorama came before me the incidents of my earthly life. They were dark, and in contemplating them I could but expect, according to the Christian's idea of God, that I should be sentenced to an unhappy state. But presently a bright angel came to me, and her words were these : 'Child of earthly sorrow, lift up thy soul to the God of Love, who loves thee as he loves the highest archangel. Fear no more ; for your hell is behind you, and not before you.'

"From that moment I began to shake off the darkness, to step out into the glorious light, and began to try to be good, and to do good ; and everybody seemed to help. There were no shadows flung in my pathway in this beautiful world. It was not so on earth. And to my dear mother I would say, 'Mourn no more over my sad termination of an earthly existence. Although it went out in night here, it rose in a beautiful morning in the spirit-world. There it was not dark ; there I met loving hearts ; there I rose into the sunlight of God's love ; and you need not fear for me, mother ; I am happy, happy, happy ! and I will give you all the evidence of my power to return, and of my condition in the spirit-world, that it is possible for me to give. This coming is only to let you know that I can come.'

"To Mrs. Emilene Barrows, Boston, Mass."

And I here give another extract from the experience of the spirit who spoke through Mrs. Juliette Yeaw, in Philadelphia, March 26th, 1871, which vividly portrays the reception into spirit-life of one of the outcasts from earthly society :

"There was a girl, fair and beautiful, innocent and pure. She trusted one who betrayed and ruined her, and she was lost, as the world

counts it; lost—shunned, and excluded from pure and virtuous society. Others, fair and young, were warned by Christian mothers not to speak to her, but to avoid her, and so there was no place for her seemingly in the wide world. He who had betrayed her was trusted and revered of men. It was said of him that he was a Christian; that he was moral and virtuous. Fathers pointed him out to their sons as a bright example, and said of him, "This is a self-made man." He was counted wise and great in the councils of the nation.

"I saw both these on their entrance into spirit-life. I saw her that was once a fair young girl, who had been driven by the scorn of society and lack of sympathy and pity into the haunts of vice. There was no hand extended to aid or help her. I stood by her side in one of those low dens of infamy, as the last feeble spark of life was fading away. By my side stood her spirit mother, who through poverty and suffering had been made prematurely old; that mother whose heart had been broken because of the fate of her child, and whose love had never failed her, though it could not be exercised with saving power for her child,—such was the crushing weight that had been on them. I saw the eyes of that poor, forsaken girl opening on the scenes of spiritual existence, and a look of serene joy played over her sorrow-stricken countenance, and her pallid face was lighted up with a smile, for she had loathed the life that she had been compelled to lead.

"There were women, hardened by crime and sensuality, that surrounded her in that dark hour, and there was pity and tender tears dropping from eyes that were unused to weeping. There were deep and holy sympathies awakened. I saw in that hour many spirits gather from the spirit-world, and strive to make some impression upon these hardened hearts. I saw when the last feeble breath went forth from that frail form, and I noted the reception of that poor spirit in the arms of her spirit mother.

"I see there are those who say this is giving a premium for vice and crime—to say that one thus degraded was received in the arms of an angel. The angels knew that she had been more sinned against than sinning.

"Was there no retribution? I tell you yea; for the soul that is false to itself, when it awakens to a sense of its responsibilities must suffer, and when the love-light that beamed from the eyes of that mother penetrated her, though there was no accusing word, yet great waves of agony, sorrow, and desolation swept over that soul, and she would not be comforted. For every one of her sin-scarred years

there was agony enough concentrated, there was that which even the very hardest heart, the most vindictive spirit might be satisfied with. We know that the law of compensation will always act, and that retribution—justice, of which you speak so much—acts interiorly upon the souls of men and women.

"After a time these tender, loving tones of the mother awakened holy aspirations, and brought at last 'peace, be still!' to that tired and trembling soul, and it was many a month before, in her meekness and abasement, she could hope that she was slowly, but surely, developing and unfolding the powers of her spirit.

"I have you thought that the condition of her soul was one of utter scorn toward him who had betrayed her, and that she prayed to her God that she might go forth with curses to him? No! but rather did she pray, 'Father forgive him,—he knew not what he did.' Rather did she pray that she might progress, and become a ministering spirit to others who were passing through similar temptations, and also to him who had ruined her; for the deeper the wrong the greater the call for forgiveness, and the greater forgiveness that is exercised, the greater the development that is experienced.

"Now she went forth to stand as a witness by the side of this man, and many a night did she strive to impress him with a sense of her presence, and to awaken his interior convictions, and at times there seemed to rise before him visions of the pale face of his victim, and no sleep came to him. It was not for this purpose that she came, but that she might stir the waters in his soul. She was one of the angels that come down to trouble the waters, that by and by he should find had healing for him. After a time disease commenced its inroads upon him. He, too, with slow but sure steps, passed on towards that shadowy land—shadowy indeed to those who have been false to their relations to humanity, and as the shadows came near, and their blight fell over him more keenly, more sensitively than ever before arose before him a sense of the great crime he had committed.

"He, too, was a member of a Christian church,—great, I have said, in the councils of the nation; but he counted that as naught in that hour when men thought it was raving delirium; but it was an awakened sense of personal responsibility.

"He passed on to the other life, and eloquent words were spoken over his prostrate form. He was spoken of as one who was enjoying the companionship of the blessed, and had entered the company of 'just men made perfect.' His praise was echoed and re-echoed in many places. I saw here, too, the cloud

of witnesses around him, and as with unfolded spiritual perceptions he perceived her whom he had so grossly wronged, there was in her gentle mien naught of scorn, or contempt, or accusation, but it was as though a scathing fire had passed over his soul. Again and again, with redoubled power, rolled the waves of sorrow and humiliation, but there was no progression for him until he had accepted her forgiveness, and until he had passed through a long retributive experience, and after some years in the spirit-world that man, through fear and trembling, through many sad experiences, stands to-day in a higher condition; but he loves not to hear men speak his name as one who did well upon the earth. He remembers with sadness the deeds that were noted by the angels, and testified to by the cloud of witnesses that were around him.

"There has been wrought out by him a higher condition, and to-day, while he may feel glad to speak eloquent words, and quicken men's ideas on governmental powers, he has a greater work to do—to remove the errors of which he was guilty—to return to earth, and with strength and power to overcome human weakness.

"It comes to this: that they who have been wrong-doers—who have been engaged in any specific wrong—are, through the principles of retributive justice, when they have been raised to higher conditions, of necessity compelled, by the law of compensation, to visit the earth, and endeavor to remove those conditions which they themselves have helped to make. They must apply the remedies to the wrongs they have done."

But these are not types of the most degraded females; there are still those whose spiritual natures have become so vitiated, and so exhausted that they enter spirit-life utterly helpless, and it is only through the devoted ministrations of good angels that their spiritual energies are aroused to action. Of such a one a spirit gave a brief account through Mrs. Maria M. King, as we find it in her *Real Life in Spirit Land*.

"I visited the home of a harlot recently added to the community from earth-life. She was in the home of a relative who had been of her own grade, but was emerging from her lowest condition, having become capable of appreciating her surroundings in some degree. Had I been ignorant of the fact that spirits do not die, I should have believed that the pitiable object I saw in this home was dying. She was reclining upon a couch, with attendants busily engaged about her, impelling into her system magnetic fluids, in the endeavor to restore consciousness, to awaken the dormant energies of her whole nature. She was as one in a deathly stupor. Her vocation in earth-

life had so vitiated her nature, that the substance composing her spiritual body was so rare that the body could not perform its natural functions with sufficient power, or energy, to permit the mind to act through it, so that consciousness could result. She had been in this condition for several weeks, and months must pass before full consciousness would be restored. . . .

"The mental degradation of this class is outgrown by suffering, like that of every other class. Regeneration comes by repentance, and individual effort stimulated by repentance. The sufferings inflicted upon the low are just according as their natures can bear, and are only for aiding them into the path of repentance and regeneration. Vengeance prompts not one single experience of the sort I have named, through which such pass; but pure benevolence. It is not the prerogative of those of the second sphere, who are the appointed agents to assist this class into the path of progress, to appoint the punishments of men, but nature has so arranged that crime punishes itself; or, in other words, that the remorse of conscience that can be aroused in the mind of the criminal is the means of eradicating from his nature the seeds of depravity, whose fruit was crime, and whose nature is to continue to germinate and bring forth such fruit until they are eradicated. Benevolent teachers weep over the sufferings of their wards, yet stern necessity is laid upon them to help them, and they will not flinch."

And how fares it with the criminal, the flagrant violator of law? Society certainly does all it can to fit him for severe penalties here and hereafter, and he generally suffers in both states of existence. But it is cheering to know that it is gradually being understood that reformation, not vengeance, is the proper object of punishment here as in spirit-life, and this knowledge has apparently advanced as the belief in eternal punishment has faded from the minds of men.

"Earthly power doth then show likest God's,
When mercy seasons justice."

Mercy awakens hope, and hope excites courage, while despondency deadens every faculty, the exercise of which is necessary in the work of reformation. The punishments awaiting these in the next life are as varied in character and degree as are their natures and crimes. They are placed under circumstances and surrounded by conditions exactly suited to their necessities, and are dealt with by wise and benevolent spirits, whose whole action is governed by considerations

for their good ; and while some rapidly rise from their first low state, others for a long time remain obdurate and defiant, and spurn all attempts of their guardian angels to impress them with feelings of remorse and repentance.

For all criminals it does not appear to be necessary to pass through severe and prolonged suffering, many of them being more sinned against than sinning, and possessing virtues which are associated with their vices. Every virtue counts in the records of memory and judgment, and assists in discharging the debt, greater or less, which every man owes to God, his neighbor, and himself.

The criminal is the child and victim of circumstances ; of the circumstances of birth, education, and surroundings, the proscribed and outcast of society, and is generally far more to be pitied than blamed. One of these unfortunates, after he had arisen above his shadows in spirit-life, thus eloquently and vividly described in verse through the mediumship of Miss Lizzie Doten, the earthly woes and sufferings that were the legitimate fruits of his inherited and acquired tendencies. The words are taken from her inspired *Poems from the Inner Life*.

" Out in the desolate midnight,
Out in the cold and rain,
With the bitter, bleak winds of winter
Driving across the plain ;
In the ghastly gloom of the churchyard,
Crouching behind a stone,
Fleeing from what is called Justice,
I was safe with the dead alone.

" All of the madness and evil,
That into my nature was cast ;
All of the demon or devil,
Had filled up its measure at last.
Blood, on my hands, of a brother !
Blood—an indelible stain !
Burning, and smarting, and eating
Into my heart and my brain.

" In woe and iniquity shapen,
Conceived by my mother in sin,
Forecast in the soil of pollution,
Did the life of my being begin.
I chose not the nature within me ;
I was fated and fashioned by birth,
Foreordained to the darkness and evil,
The sins and the sorrows of earth.

"The world was my foe ere it knew me ;
 It scattered its snares in my path ;
 Like a serpent it charmed and it drew me,
 Then met me with judgment and wrath !
 I saw that the strong crushed the weaker,
 That wickedness won in the strife,
 And the greatest of crimes and of curses
 Was the lot of a beggar in life !

"O the prison ! the sentence ! the gallows !
 That last fearful struggle for breath !
 The rush, and the roar, and confusion,
 The depth and the darkness of death !
 O man ! I have sinned and have suffered ;
 The climax of evil is past ;
 But the justice of time may determine
 That you were more guilty at last !

"Then long did I struggle with phantoms,
 And wandered in darkness and night,
 Till there came to my soul, in its prison,
 The form of an Angel of Light.
 I thought, in my blindness and darkness,
 That he was the Infinite God,
 Who had come in the might of His vengeance
 To smite with His merciless rod.

" ' My brother,' replied the bright angel,
 ' Let the name of the Highest be blessed !
 Lo ! He renders thee blessing for cursing,
 His will and His way are the best.
 Thy soul in His sight hath been precious,
 Since the birth of thy being began ;
 Thou art judged by the need of thy nature,
 And not by the standard of man.' "

"Then out of my cursing and madness,
 And out of the furnace of flame,
 My soul, like a jewel of beauty,
 Annealed through life's processes came.
 The forms of my loved ones were near me,
 The night of my sorrow had passed ;
 God grant you, oh mortals who judged me,
 As full an acceptance at last ! "

How much is the soul responsible for ? This is a question related to the deepest philosophy, and is perhaps impossible to answer. One thing appears plain, that the degrees of responsibility are

various as the conditions and characters of men ; and to no man is it given to judge his brother.

It is difficult to define evil. What is evil for one may be good for another. The sun, which dispenses light and life to all, also consumes and destroys, and it is quite possible that the various conditions of evil may be as essential as those of good. A spirit, through Mrs. Conant, said in relation to this subject ; " As God is everywhere, and as there is no place without Him, no condition without Him, so then God is in what you call evil, and being stronger than the evil, is amply able to take care of it. I believe that all the experiences of life, all the conditions of life, however low they may seem to be, are of necessity ; a necessity growing out of the conditions of the earth upon which you exist ; a necessity growing out of the conditions of the planets by which you are surrounded ; and a necessity growing out of your own internal and external conditions. Therefore, if this position be a correct one, the goodness of God is displayed in the exhibition of so-called evil as it is displayed in any other condition of life."

Henry the Eighth was far from being a model man, and by many was and is considered a monster of iniquity, yet through him the Bible became the companion of nearly every household in the kingdom, and England the bulwark of Protestantism.

Motley says the assassination of the first William of Orange was the means of securing the throne of Holland permanently in his line, and that his assassination, together with that of Henry the Fourth of France, rendered the Jesuits odious all over the world ; and the death of Lincoln did more to render the cause of the rebellion odious, and that of the Union popular, than any other event.

Some men are the slaves of some dominant vice which holds them in subjection, while others, and these are the majority, are entangled in a web of minor sins which, as the Liliputians held Gulliver, holds them, not by the strength of any one sin, but by the united strength of all ; and as a rule a man in the latter condition is in a less hopeful state than one in the former. None of these do wrong from love of the wrong itself, but from a confused and false idea that by doing the wrong, gratification or happiness will follow. Men seek happiness, not misery, and the majority of sinners are helplessly groping in the dark, and require the steady assistance which is prompted only by sympathy and love.

Future punishment follows as a natural consequence of sin, and is not an arbitrary infliction of Deity, as the world has generally been taught. No truth in Spiritualism is more conspicuous than this, and

in none is the wisdom and beneficence of the Creator more conspicuously displayed. That this is not considered unchristian, nor even unorthodox doctrine by some of the eminent authorities in the Church, can easily be proved. Among these is Bishop Butler, who, in his *Analogy of Religion*, p. 241, says on this subject: "Now the divine moral government, which religion teaches us, implies that the consequence of vice shall be misery in some future state by the righteous judgment of God. That such consequent punishment shall take effect by His appointment is necessarily implied. But as it is not in any sort to be supposed that we are made acquainted with all the ends or reasons, for which it is fit future punishment should be inflicted, or why God has appointed such and such consequent misery should follow vice, and as we are altogether in the dark how or in what manner it shall follow, by what immediate occasions, or by the instrumentality of what means, there is no absurdity in supposing it may follow in a way analogous to that in which many miseries follow such and such courses of action at present: poverty, sickness, infancy, untimely death by diseases, death from the hands of civil justice. There is no absurdity in supposing future punishment may follow wickedness, of course, as we speak, or in the way of natural consequence from God's original constitution of the world, from the nature he has given us, and from the condition in which He places us, or in a like manner, as a person rashly trifling upon a precipice in the way of natural consequence falls down; in the way of natural consequence breaks his limbs; suppose, in the way of natural consequence of this, without help, perishes.

"Some good men may perhaps be offended with hearing it spoken of as a supposable thing that the future punishments of wickedness may be in the way of natural consequence, as if this were taking the execution of justice out of the hands of God and giving it to nature. But they should remember that when things come to pass according to the course of nature this does not hinder them from being his doing who is the God of Nature, and that the Scripture ascribes those punishments to divine justice which are known to be natural, and which must be called so when distinguished from such as are miraculous. But, after all, this supposition, or rather this way of speaking, is here made use of only by way of illustration of the subject before us. For since it must be admitted that the future punishment of wickedness is not a matter of arbitrary appointment, but of reason, equity, and justice, it comes, for aught I see, to the same thing whether it is supposed to be inflicted in a way analogous to that in which the temporal punishments of vice and folly are inflicted,

or in any other way. And though there were a difference, *it is allowable in the present case to make this supposition plainly not an incredible one, that future punishment may follow wickedness in the way of natural consequence, or according to some general laws of government already established in the universe.*"

Punishment for wickedness commences in this life, and often from its severity would appear to be adequate to the sins committed. Milton most truly says :

" The mind, in its own place and in itself,
Can make a heaven of hell, and hell of heaven."

And this important truth is too often lost sight of by the Church, which occupying itself in a doctrinal sense almost exclusively with the concerns of a future life, is apt to look with indifference upon states, conditions, and things apparently pertaining to this only.

What man requires, is to be saved from a present, not a future hell. If we create a heaven within ourselves here, we are certain of a continued existence in it hereafter.

" Neither shall they say, Lo here ! or, Lo there ! for behold the kingdom of God is within you."—*Luke xvii. 21.*

Theology has committed a great error in placing both these conditions in the distant future, and ignoring them as present existing. Instead of constant warnings against future misery, sinners should be made aware of the depth of their present moral degradation, and directly assisted to elevate themselves, for " the way of the wicked is as darkness ; they know not at what they stumble." Convince men that their present suffering is the result of causes which they can remove, and the necessary stimulus is imparted which will generally spur to reformation. Show them that " our acts make or mar us ; we are the children of our own deeds ;" that they must cease to violate the laws of nature—the laws of their being—as these are the laws of God, and the penalty of their violation is either physical or moral suffering, generally both ; and that every sin begets its punishment more surely than the egg of the cockatrice develops the young serpent ; that a state of harmony is a heavenly state, and that inharmony is hell—both in this life and the next.

In view of these facts, many of them indisputable to the reason of every thoughtful mind, what becomes of the pernicious, dangerous doctrine of death-bed repentance ; a doctrine held up for admiration by the Church, which teaches that,

" While the lamp of life doth burn,
The vilest sinner may return,"

That a guilty wretch can at the last moments of his life assume the garb of righteousness and enter heaven with those who have earned it.

"But he knoweth not that the dead are there, and that her guests are in the depths of hell."

Millions who have availed themselves of the supposed benefits of this doctrine, and have put off the work of reformation until their last moments, and then been made clean through the efficacy of confession and absolution in the one Church, or of sacrament and prayer in the other, have awakened in spirit-life to the full consciousness of their stupendous error, and have then been compelled to commence in sorrow and suffering the work of expiation for sins that never would have been committed, had it not been for their reliance upon false teachings. Between the teachings of eternal damnation on the one hand, and of this equally untruthful doctrine on the other, we can perceive but little difference as to the evil produced; but of the two we are inclined to think that the teachings of the latter have been most productive of misery to mankind.

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

If it be true that this doctrine is in contradiction to the clear and sensible declaration of the Apostle Paul, when he says in Col. iii. 25,

"But he that doeth wrong *shall* receive for the wrong which he hath done, *and there is no respect of persons,*"

it is no less true that in the great future all mortal errors are corrected. It is a glorious thought, overwhelming in the sense of divine love that accompanies it, to know that every human soul now existing, no matter how degraded, how overlaid with guilt, will sooner or later enter upon the path of progression, and never, in all the countless ages of eternity, will it cease its upward course in the direction of purity and happiness.

The question was asked of a spirit speaking through Mrs. Conant: "Do spirits regard the misdeeds of their earth-friends in the same light they did while here in the physical form?" And the answer was:

"Oh no. They regard them with sympathy, with charity, with pity; they regard them in the full light of truth. They are able to see behind the effect and discern the cause; they know wherefore their friends take this or that course in life; they see the propelling forces, the levers that move their friends in this or that direction, and when they see them forced by circumstances to take that which

is the lesser good, they mourn over the course they have taken, but not without hope, because they know that by the experience they will gain in travelling that way they will attain strength to free themselves, and will avoid such a course in future by coming into harmony with better laws, by making themselves acquainted with their surroundings."

Evil is only another name for imperfection, and as only the good, the true, and perfect are imperishable, so all that is sinful and imperfect in man will be eliminated, and all that is virtuous and pure in him will be developed. "The best philosophy," says Carlyle, "teaches us that the very consequences (not to speak of the penalties) of evil actions die away and become abolished long before eternity ends, and it is only the consequences of good actions that are eternal, for these are in harmony with the laws of the universe, and add themselves to it, and co-operate with it forever; while all that is in disharmony with it must necessarily be without continuance, and soon fall dead; as perhaps you have heard in the sound of a Scottish psalm amid the mountains—the true notes alone support one another, and the psalm, which was discordant enough near at hand, is a perfect melody when heard from afar."

CHAPTER XVIII.

THE SPIRIT-WORLD—*Continued.*

"In my Father's house are *many mansions*; if it were not so I would have told you. I go to prepare a place for you."—*John xiv. 2.*

"I would sing you a song of Heaven
If my soul could chant the hymn."

IN the above words of Jesus, he plainly expresses the truth that there are in heaven many modes of living, or conditions of existence. There is, also, to the understanding of enlightened Spiritualists, an important and definite meaning in his promise to go and prepare a place for his disciples, for we know our friends in spirit-life do prepare mansions, or homes for us; that this is a labor of love with them, and that they are fully compensated for their labor, by the surprise and joy we experience upon our entrance into spirit-life to find how solicitous they have been for our comfort and happiness.

But is the spirit-world a real, substantial world? and are spirits also substantial? The Rev. Mr. Murray answers this question thus:

"To me the spirit-world is tangible. It is not peopled with ghosts and spectres, shadows and outlines of beings, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its activities energetic, its life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into that moral harmony by the great law of love, like notes, which in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice, and preference, and degrees of affinity there. Each intellect will keep its natural bias, each heart its elections. Groups there will be and circles; faces known and unknown will pass us; acquaintance thrives on intercourse, and love deepens with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here."

And this, so far as it extends, is as good an answer as any Spiritualist can give, and no doubt the brain that guided the pen when writing

this description was impressed by an intelligence who was then existing in full view of the realities he describes.

"For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known."—1 Cor. xiii. 12.

Paul here answers the question: "Shall we know each other there?" and his authority, with Christians, should effectually settle it, but so mythical is the modern conception of, and faith in the spirit-world and spirit-life, that there is a constant tendency to doubt what Paul and a host of inhabitants of that world have testified concerning its naturalness.

It is a false notion that the characteristics of a disembodied spirit must be very different from those of an embodied one. It is as easy to suppose a spirit to retain all its affections, tastes, habits of thought, faculties, virtues, and faults, as to assume that it undergoes some mysterious, radical, and complete change in its nature, is subject to a destruction of its identity, and becomes divested of them. If it should not retain all these, which of them, or what portion of each should it still possess; or should it carry none with it? Suppose the latter hypothesis to be the correct one, what is to characterize the spirit; what will it possess whereby its identity may be established in the next life? How can a spirit thus stripped of all that distinguished it here even recognize itself? Would it be consistent with a heavenly condition to lose all affection for our dearest friends; for the partner of our joys and sorrows; for her who bore us; for the father who loved and protected us, and for the children who have been the light and joy of our household? Would it increase our happiness to lose even a portion of this love, which is the source and foundation of so much that is good and true in us here? On the other hand, if we lose none of this, what reason have we to suppose that we shall be deprived of any of our faculties, tastes, or affections? Can we afford to part with any original faculty, or with the knowledge gained through its exercise? Would this exalt us, or increase our wisdom? Are we not educated through our tastes and affections in a large degree, and what would be our gain to enter upon existence in spirit-life minus these, together with the organs and faculties upon which our mentality depends?

When speaking of human existence, our general understanding of it is the life from birth to death, but this idea must be eradicated if we are to have true conceptions of it. Human existence is the life of the individual from birth onward through the ages of eternity. Mortal existence is that portion of this life which is experienced while the spirit is embodied in flesh. There really are not two lives,

there is but one life, the rudimentary portion of which is passed while inhabiting the earthly tabernacle, and which is comparatively the infancy of existence, during which we acquire the knowledge and experience that fit us for our majority in the next stage. The limitations arising from our dependence upon the physical body are removed when we are liberated from it, and we are enabled to enjoy in a far higher degree than before the exercise of our various faculties. It is a new era; a change in the circumstances of existence, but not in existence itself.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."—*Ecc. xi. 7.*

I remember the sad feelings that would come over me in the days of my unbelief when I viewed the splendors of the setting sun, to think that soon this glorious sight would be to me as if it were not, that for other eyes, yet uncreated, it would still possess the same splendor and beauty when mine should be closed in eternal death. How changed are now my feelings when I look upon the glorious orb. I know that my spiritual eyes will still view its spiritual splendor, as my natural eyes now do its material; that I shall for countless ages continue to gaze upon sunsets surpassing in glory and brilliancy any that have yet been presented to my earthly vision, and that with other happy spirits I shall, while admiring, adore in a spirit of thankfulness the Great Being who has provided so bountifully for our eternal happiness. Heaven would be imperfect without this most glorious work of Deity, and we are not destined to mourn its absence. And the enchanting views of sunrise in the spirit-land; do they equal the gorgeousness of its setting? A spirit, through Mrs. Sweet, furnishes an answer.

"The rays of the morning sun bathe with golden light the mountain tops of the spirit-land; the dew glistening upon the flowers adding sweetness to their purity and loveliness to their tints; the birds are carolling their morning songs, and soft and holy is the hour as happy spirits come forth from their habitations."

In answer to my inquiry whether our sun, or a sun similar to ours, illuminated the spirit-world, a spirit replied:

"We have the same sun that you have, only to us its beams are not so dazzling. It appears to us of a softer, more mellow light, so that we can view it without inconvenience. Your moon and stars are also visible to us." Other spirits confirm this.

Everything of nature that has a visible expression here has a corresponding spiritual expression there, and the spiritual is the real, the

more beautiful of the two. Another spirit said to me: "The sun and moon rise and set in our world as in yours, and necessarily there are day and night; but not night as you understand it, for there is no darkness, only a diminution of the light of day, an absence of the sun—it is not so dark as your twilight. Spirits sleep as do mortals. They have no beds, but repose on a velvety kind of grass," or as another spirit described it, a soft moss.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—*Ps.* xlv. 4.

If there be natural scenery in heaven, with mountains and valleys, there should also be celestial streams, where glorified spirits

"Range the sweet plains on the banks of the river."

These rivers and streams of necessity flow into bays and seas, from whence by evaporation their watery particles are reconveyed in clouds over the land, upon which they again descend in refreshing showers, nourishing the growth of vegetation, and again swelling the silvery streams that complete the beauty of celestial scenery. "The beautiful isles of the blest" are not a myth, but a substantial reality.

All this involves the necessity of an atmosphere, for there as here vocal communication is dependent upon the vibrations of a medium. This medium for the transmission of sound also pervades our material atmosphere, and is its spiritual counterpart; and it also pervades the spaces of our solar system, and probably all the spaces of the universe. There is an inner as well as outer life to everything in nature.

The inhabitants of the spirit-world converse audibly. Social intercourse there, as here, is generally conducted through conversation, and this involves the necessity of vocal organs, and organs of hearing. Were it otherwise, spirits would be strangers to the harmony of sweet sounds; no songs of praise, of thankfulness and adoration, could arise, and the spirit-world would be pervaded by eternal silence. This could not be heaven.

All forms of vegetation that have existence on earth equally exist there in a spiritual condition, but no less real than they appear to us here. The spirit-world is not a world of imagination; not vague, unreal, and unsubstantial; it is the perfect counterpart of this imperfect world of ours, and each tree, shrub, and flower is equally real as, and more beautiful than, with us. There are secluded forests where in all their perfection are to be found the oak, the chestnut, and other trees with which we are familiar. There are beautiful parks, made attractive by diversified hill and dale, and by the noble trees

that are artistically distributed over their surface by the hand of God; and there are gardens and flowers in the spirit-world far more beautiful than any we are accustomed to here. At Mrs. Andrews' and Dr. Slade's séances I have many times seen flowers which had just been plucked from gardens in the spirit-world, sparkling with heavenly dew, materialized and held for our inspection by the hands that plucked them. These flowers appeared as natural as those of earth. I thought they were more delicately tinted, but presume spiritual eyes alone are able to properly appreciate their spiritual beauty. There is nothing wanting in the spirit-world to meet every proper desire, affection, and requirement.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—*Luke* xiii. 29.

It is in vain that theologians attempt to satisfy themselves, or others, with the vague, dimly conceived ideas they entertain as to the employments of blessed spirits. A certain orthodox writer sums up their occupations thus :

"Your employments shall be to behold your glorified Redeemer, with all your holy fellow-citizens of heaven, and to see the glory of the most blessed God, and to love Him perfectly, and be beloved by Him, and to praise Him everlastingly." This can hardly be termed "employment" any more than the semi-conscious gaze of a partially recovered paralytic can be said to be occupation, but according to this authority, and his ideas are truly orthodox, to such a passive, useless, and certainly to an aspiring mind deplorable condition, are all the saints to be reduced, not as a punishment, but as a reward for a life of active virtue here. There is a little relief to the awful monotony of such an eternal existence which this author has omitted to mention, but which the more fruitful imagination of any worthy follower of Calvin will suggest; that is, an occasional glimpse of the torments of our dearest friends. It would certainly require some such a stimulus as this to prevent the saints from sinking into a condition analogous to that in which so many pious Christians yet believe the souls of the blessed to now exist, awaiting the great resurrection; a state of hybernation, of semi-consciousness, in which the spirit is ignorant even of its sex, and unable to tell whether he be himself or another. Each of these states is only paralleled by the other, and the mind that could believe in one would infallibly rest in the belief in the other.

"Of their office in heaven we have of course only prophetic glimpses (as in 1 K. xxii. 19. Is. vi. 1, 3. Dan. vii. 9, 10. Rev.

vi. 11, etc.), which show us nothing but a never-ceasing adoration proceeding from the vision of God through the "perfect love which casteth out fear."

So says Rev. Alfred Barry, in an article in Smith's *Dictionary of the Bible*, a good orthodox work, as this is good orthodox doctrine.

"Therefore are they before the throne of God, and serve him day and night in His temple; and He that sitteth on the throne shall dwell among them."—*Rev.* vii. 15.

The saints *are* before the Throne, or in His presence, as they were here, and as we all are now, and the righteous will serve Him night and day with thankful hearts, silently and audibly, in that temple "which is all, space," not necessarily with prostrations of the body, nor always even with bended knee, but with pure and holy offerings of the soul, the incense of the heart, which alone is acceptable to Deity. Thank God, we will not find Him seated on a great white throne; an "Awful Judge," smiling upon the righteous and frowning upon the wicked. Neither will we see Him as a person, in human form, for which I also thank Him, for in my soul I cannot conceive that my happiness would be increased by always being in His visible presence. One would feel as old theology teaches us we should feel: humble worms, only fit to crawl in the dust, and unworthy of such a Presence. The constraint would overpower our happiness, and I *can* only think that we would instinctively seek retirement in the most secluded retreat in heaven.

What a happy disappointment it has been to many Christians who have died in the belief of such crude doctrines, when they found that God there, as here, is only known by His visible works, and by feeling His presence and holy influence in their souls.

Spirits in one sphere differ from those in another as "one star differeth from another star in glory," but for wise purposes, and for their own happiness, they are permitted to intermingle, the virtuous with the vicious, the strong with the weak, the wise with the ignorant, and this association is necessary for the instruction and elevation of the lower spirits, but the inhabitants of the second sphere are not permitted to visit the spheres above them. Here it will be seen is a wide field of employment for spirits, and much of their time is occupied in cultivating it, spirits in each sphere instructing those below them; but this is not their only employment, they otherwise exert their faculties and gratify their tastes, even as intellectual and refined persons do here.

Sex and the sexual relations are recognized in spirit-life, and the male and female are as distinctly defined as here. There are tastes

peculiar to the sexes, and happiness is found in their gratification, and the employments and amusements of each sex are as varied as in earth-life. There are no drones where all is activity, but none are compelled to exertion only as the inclination to exertion is developed and the laws of progression demand. Each acts in accordance with his desires, and finds great liberty and a wider range than he conceived of here in which to unfold his faculties and acquire increased power.

Those who have had no children here to satisfy their natural desire for offspring, will there find opportunity for gratifying this desire in adopting, tending, and loving some of the little spiritual waifs who are cast upon the shores of eternity without a mother's presence to cheer and protect them:

"For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband,"—*Gal. iv. 27*.

Who can doubt that there is music in the spirit-world, both vocal and instrumental? John the Revelator says:

"And I heard the voice of harpers harping with their harps, and they sung as it were a new song."

And again he says he saw those who had obtained the victory over the beast

"stand on the sea of glass, having the harps of God."

In both these instances they were not only playing upon their harps, but they were accompanying these with their voices. Rev. Dr. Hamilton says, "David has not laid aside his harp, and there is still a field for Isaac to meditate;" and with equal truth he could have added—fields for David and others to dance in. A spirit, through Mrs. Conant, said:

"Outward expressions are seen, and felt, and heard even there. There is music in the land of souls so far beyond the music of earth's spheres, that were you this hour to be translated there you would scarcely comprehend it, and if you had any devotion in your inner life, you would be very likely to fall down and worship the God of music. O yes, there are sound, sight, and feeling in the land of souls. It is not a mere world of imagination, a something devoid of beauty, a great chaos, with neither form nor fashion. No, it is more beautiful than this earthly sphere of action, having forms and various conditions of being." And again a spirit said:

"There is the utmost provision made in the spirit-world for all the needs of the soul. There are instruments corresponding to the musical instruments that you have here on earth, so exquisite are they in tone that could you listen to them you would be carried in

feeling, if not in reality, to celestial life," and my spirit father assures me there are musical instruments there of every kind, and vocal and instrumental music is heard on every hand.

William Howitt, in the following lines, also portrays the freedom and perfection with which the poet and artist there exercise their gifts.

"The dead—Who calls him dead who never died?
Who only passed unto the other side.
Life has no pause, the soul no rifted chain,
So ancient seers and modern truths maintain.
To other lands the artist's gifts belong;
To other lands the poet hymns his song,
And on far loftier themes, with nobler fire
Than Raphael knew, or Milton did inspire."

Many spirits are interested in the social, political, moral, and religious affairs of our world, and at the present time very many are engaged in extending and perfecting the means of communication between this and the other life. Benjamin Franklin, according to the testimony of all spirits with whom I have communicated upon the subject, is actively engaged in this work, and especially in perfecting the processes of materialization; while he naturally at the same time takes an interest in concerns exclusively relating to spirit-life. Through Mr. Foster I inquired of a spirit-friend whether he had seen Franklin, and his reply was: "Yes, I have seen him; he is a very active spirit, and is one that is often present in our life."

Many other spirits are intensely interested in watching, influencing, and guiding certain of their kindred or friends yet in the mortal, and where their labors are crowned with success their happiness is increased; while, on the other hand, where they are unable to approach those for whom they cherish the deepest and purest love, or when their efforts to benefit them, to guide, or shield them from harm, or to divert them from evil courses are fruitless, they suffer from the disappointment and are rendered temporarily unhappy.

To what extent they are rendered unhappy by these disappointments is a question that has interested me much, and I have taken some pains to arrive at a satisfactory solution of it. Soon after the decease of my brother-in-law S——, in December, 1873, he came to me through Dr. Kenney, and conversed about his family and business affairs, and whenever after this Old John controlled his medium, my friend was quite sure to be present, sometimes accompanied by other of my friends, sometimes alone. The most common topic of

conversation with us was the business he had left in my hands, as executor of his estate, and it was evident that he not only knew all about it, but continued to feel the deepest interest in everything pertaining to it. Of course there were annoyances connected with it, and these evidently made a strong impression upon his mind, and after awhile he requested me not to refer again to his business affairs, as whenever he occupied his mind with these he was rendered unhappy, and excepting on one or two occasions I have not since introduced the subject in our conversations.

Not long after this, at another séance when S—— was present, I inquired of him how it was he could be happy in view of the fact that he had been called away in the prime of life, in the midst of worldly prosperity, to leave a family of young children to battle with the ills of life unaided by a father's watchfulness and care, and his reply was: "Spirits in heaven cannot possibly be unhappy. Heaven is a state more than a locality, and unhappiness is there unknown." It is only when they revisit earth and come within earthly influences, and in a greater or less degree reassume their former earthly conditions—as all spirits do when they revisit the earth—and witness the unhappiness of dear friends, or interest themselves in business affairs as he had done, that they are unhappy, and when they return to their spirit-homes they always leave these feelings behind them, together with the conditions that made them possible.

Their love and affection often impel them to approach their friends and reassume these conditions, and make efforts to alleviate the sufferings or promote the happiness of their friends, but if in time they find they cannot accomplish their purposes they repeat their visits less frequently, and wait until more favorable conditions promise more favorable results, knowing that the trials and sufferings which they fail to lighten will ultimately prove beneficial to their friends. Happy spirits find it necessary to submit to this wise law of their existence; their happiness in heaven must not be marred by too deep solicitude for their mortal friends; but this does not in any degree diminish their ardent and pure love for them, nor the watchful care they continue to exercise over them.

That certain advanced spirits have the power to visit other planes I can perceive no reason to doubt; the result of my inquiries leading to this belief, and my information is confirmed by the assurance of other spirits who have been questioned by others. At a séance with Dr. Buffum I asked Red Jacket, his Indian control, as before stated a highly intelligent spirit, whether any spirits can visit oth-

planets, and his reply was: "Yes, sometimes; but spirits can visit only such stars as are peopled by beings like ourselves, for we are in a certain degree in rapport with these bodies through them, and this assists our will-power, and certain advanced spirits are able to approach them, but certain other bodies cannot be visited; the moon for instance cannot, because it is not inhabited, but is a sterile frozen body, and no spirit can visit it in person. But then there is a way to acquire a knowledge of the appearance and condition of the planets and other heavenly bodies which cannot be approached, and it is this—for instance—a lady may be visiting here while her home is in Boston, and she sits quietly and brings her mind to remember how her home appears, and thinks of her rooms and furniture, and how her dresses are arranged. She realizes the picture as perfectly as if she were there. Now she does this only after she has seen the house and its arrangements; but we have the faculty of fixing our minds upon any remote object as she would do upon her house, and seeing it as it really is although we do not go near it, and through the exercise of this power we know the condition and character of many of the heavenly bodies which no spirit has ever visited; among them the moon. With us space is a nullity."

The reader should not suppose that I offer these views of Red Jacket as conclusive. I simply present them as the *opinions* of a spirit who is just as liable to err in his opinions of things and conditions in spirit-life, as any equally intelligent and candid person would be in his opinions of matters relating to earth-life, and I would not be at all surprised to receive from another spirit, whom I should question upon the same points, materially different answers; the difference in the answers being dependent upon a difference of views. But I would be surprised to receive a positive denial of the power of any spirits to visit any other planets, for all thus far have agreed in asserting that the power of visiting some does exist; they all agree in the main fact, and for this reason Spiritualists generally accept as true that certain spirits can visit certain planets.

Since this conversation with Red Jacket I have received full confirmation of what he stated, from the spirit of my father through Dr. Kenney. I asked my father whether any spirits can visit other planets, and his reply was, he thought they could; but he would inquire of spirits more advanced than himself. He said he and others in his sphere (the fifth) could not do this. At a subsequent sitting he said he had made inquiries of spirits from the sixth and seventh spheres, and found that those in the seventh can do so, and even some in the sixth also can, but to spirits on lower planes this is not

permitted. He also confirmed the assertion of Red Jacket, that no spirits can visit the moon, and assigned the same reason for their inability.

I have before remarked that heaven is a scene of activity, and I will now add, the sooner we get rid of the vulgar error that labor is a curse, the better it will be for us. So far from labor being this, it is a divine institution, and through it the noblest qualities of the soul are brought into exercise and developed. It is this aversion to exertion that induces many, in their negatively sinful state, to rest with the reflection that many others are in the same condition with themselves, and they will fare no worse than these. Perhaps not, but all like them will fare badly when they come within the sphere of spiritual activities, and then perceive how utterly unfitted they are to work in harmony with their surroundings. We must not here be barren fig-trees if we expect to bear fruit in heaven. Dr. Adam Clarke observes: "I have lived to know that the secret of happiness is never to allow your energies to stagnate." The law demanding the exercise of our powers is as exacting in the one life as in the other.

Shakspeare says :

"If all the year were playing holidays,
To sport would be as tedious as to work."

I am surprised that the great dramatist did not extend the scope of the idea, and state the fact that continuous sport would be far more tedious than work.

The indolent character of many beside the Orientals have led them into the error that idleness is happiness. Thus Schlegel craved "the divine idleness and happy life of plants and flowers," and he admired the calm and passionless life of Oriental ascetics. Such men are of the stuff that Italian monks are made of.

Many men think that heaven is one vast theatre of enjoyments. In one sense this is correct, but they will also find that there can be no participation in these enjoyments except as the reward of duties performed. The selfish ambitions of this life carried into the next will not meet with any of these enjoyments. I have somewhere met with the remark, that "Many people will be astonished when they get to heaven to find the angels laying no schemes to become arch-angels."

We should remember that life is eternal ; that we are now living

in eternity, and moulding our characters as in the light of futurity we and others will view them, and that the saddest of all work is to undo that which has been wrongly done.

How very differently do the realities of the spirit-world, and the conditions of existence there appear to the majority of men when they are ushered into it. Instead of its being what they have been taught to believe, a life of aimless indolence and beatific adoration, they find it quite as practical as this, and equally substantial. And then what a different reception do they meet from that they expected! While the self-satisfied religionist will fail to meet with the great reward he has anticipated, and is disappointed in not obtaining that highest seat his vanity and selfishness had coveted, the humble well-doer will find heaven to far more than realize his highest conceptions of it. Through Mrs. Sweet, a spiritual intelligence pictured the happy disappointment of persons of the latter class. We find the communication in her *Future Life*, p. 15 :

"Near me I saw those trembling ones with tears upon their cheeks. Ah! the tearful eyes, how sad they look, and yet how hoping. Slowly they approached—tremblingly they lifted up their voices and exclaimed : ' Oh, this place is so beautiful we will not be permitted to stay! It is only a glimpse of heaven, only a thought of beauty to gladden us on our entrance into the shadows of the spirit-world. Why, they told us of the valley of the shadow of death. They told us of the path being narrow, and of the few that entered it. They must have been mistaken in the way they took those words—that passage. A great many are walking in that way ; we are walking in it ; oh ! oh ! it's heaven, it *is* heaven ! It is the heaven we heard about ; but it is the heaven we never expected to enter. It was kept at such a great distance from us. They said it was the pure, the sanctified, the meek and the lowly, and the God-fearing, the sin-hater, and the well-doing that enter heaven. We never thought we were the well-doers ; we never expected so great a boon ; we never anticipated being so near heaven—it seemed so very dim and distant. And now here we are, and here is heaven. Why, a short time ago we were down in the busy world, jostled in the crowd, and overlooked—sometimes sneered at, sometimes scoffed at, often unnoticed. But oh, we did love God ; we did right as near as we knew how, though not all they told us was right. We lived and died as mortals do, and here we are, some in one path, and some in another ; some in one direction, and some in another, that leads to this beautiful country. Some are in fields where grass is just beginning to grow ; some walking through paths of shade and sunshine ; some are even

picking flowers, and some are seeking for treasures which they call knowledge ; which they sought for long on earth, but never found, because of their inability to attain the gift. They have gone to a building which they call a place of instruction, and they say that is a heaven to them already. They say their souls have ever hungered on earth without being satisfied. Some of them are exploring the wonders and workings of nature, and some are exploring the wonderful machinery of their own being. All are engaged in labor, and all have kind friends called guides. Shall I tell you what the labor is called ? It is the natural labor of the human mind, which the eternal soul is ever engaged in ; and that is Progression."

When spirits are asked what they see in the spirit-world, they often differ in their descriptions. 'This is attributable to the fact that each thing exists for the affection, and what is contrary to it is for that spirit as if it existed not. There are gardens for those who wish for them, and none for those who do not desire them. There are temples for those whose chief delight is in prayer and worship ; cities for those who like them, and beautiful scenery for others who have no affection for cities. The happiness of each spirit consists in having and seeing what it desires.

Cahagnet, on page 30 of his *Celestial Telegraph*, remarks upon this subject :

"The other day through the medium of my somnambulist, Adèle, I asked the spirit Mallet whether there were any cities in heaven, as on earth ? He said he did not know. 'Can your guide tell you ?' 'Yes ; there are cities in heaven for him who desires to dwell in cities. If Mallet did not answer you clearly, it arises from the circumstance of his having no taste for studying and frequenting cities. Mallet seems cramped in his answers ; I don't know why.' 'Because you ask him things which he is not permitted to acquaint you with, and others with which he is unacquainted. I have already told you that a spirit in heaven knew only what it desired to know ; its happiness consists in the knowledge of one thing ; little matters to it the rest.' 'Still, all spirits must behold cities, groups of houses and people, since they are in places inhabited as on earth.' 'Spirits see only what they wish to see ; if they delight in a house they see only a house ; if in a city they see a city ; the same with gardens, the country, public places, and assemblies. If they wish to travel they do so.' The spiritual life may be explained in a few words. You desire only what it is agreeable to you to possess, and the goodness of God gratifies you instantaneously.' 'But if I desired the wealth of my neighbor ?' 'We can desire in heaven only what we are able

to obtain ; we do not enter heaven with thoughts of robbery, disturbance, falsehood ; all such thoughts are of the domain of the earth, and cannot accompany us on high." And again on page 141, another of his mediums, or lucid subjects, confirms what Adèle said.

"Madame Gouget once out of this ecstasy experienced much difficulty for want of expressions in telling me what she had seen. She is very religious, and believes in her watchful state the dogmas of her religion (Roman Catholic), which are by no means in accordance with what she has just said in respect to hell, purgatory, the three heavens, etc. It suffices that this woman renders homage to her Creator by representing Him not as a mischievous and vindictive Being, for my receiving her testimony with pleasure. Her angel says that there are no gardens, etc., in heaven, because his principal affection being prayer he beholds but a temple, where he joins in chorus with the beings who like him sing the praises of God. From all that we have read we perceive that our happiness exists in our principal affection. He who loves solitude would not wish to be in a noisy city ; he, on the contrary, who is fond of bustle, diversion, would desire a city."

What was here revealed to Cahagnet, a French magnetizer, through his magnetic clairvoyants, before Modern Spiritualism was heard of, is fully confirmed by the revelations of the latter through mediums. On page 222 of *Flashes of Light from the Spirit Land*, a spirit, purporting to be that of William E. Channing, is there reported as saying through Mrs. Conant :

"All the phenomena of nature, and all the forms in nature that have an existence with you have also an objective existence in the spirit-world proper. There are things and places in the spirit-world, as well as thoughts. The peach and the pear, the glorious forest tree, the mountain and the ocean, do not exist alone in the imagination of the spirit, or in the memory of what has been, but they are living, tangible, present realities. Your correspondent asks why spirits do not all agree upon this subject. It is very clear why they do not. The western prairie is by no means an eastern city ; that you will admit. A wild man of your western prairie, when told of the swarms of intelligent beings that fill your eastern cities doubts you—cannot believe you—and were he to pass to the spirit-world having no knowledge of these eastern cities, he would return telling you that *his* spirit-world was a prairie or a hunting-ground. You should not forget that the spirit-world is only a condition of being, just as your world is here. There are places where there are no trees ; no flowers ; no vegetation ; none of the beauties of nature ; nothing

that would be beautiful to you, and there are intelligent spirits dwelling in such places. If they have the power to return they come back reporting that there are no natural beauties in the spirit-world; no natural scenery. They have heard of it, but they have not seen it. It is all imagination. So it is to them, but to those who have been more fortunate it is not imagination. The happy child that returns from the spirit-land will tell you of the flowers, the birds, the glorious spiritual prospects, everything that goes to gladden the soul. Perhaps at the next breath one will return saying, 'There are no flowers, no fruits; I see nothing of the kind. My spirit-home furnishes nothing of the kind.' Has one been false? No; both have told you the truth. Your spirit-home is by no means the spirit-home of any other spirit. Your surroundings are dependent upon yourself. You are attracted by a spiritual law of gravitation that you cannot thwart, to your proper place in the spirit-world. That place has its natural spiritual scenery, or it is devoid of it. Perhaps there are trees and flowers, grasses and rivers; perhaps not. The great scroll of spiritual revelations is fast being unrolled, and slowly the mists and fogs of your former superstition will pass away. You have believed in a personal Deity seated upon a great white throne. You will by and by lay that false idea under your feet, and embrace one more rational. Just so fast as the light of God's wisdom and truth shines into your souls, just so fast you can perceive the truth in all its simplicity. We tell you again and again there are beautiful things in the spirit-world—trees, flowers, grasses, fruits; all that you have here are faithfully represented there—you may be sure of that."

On page 88 of same work we find a communication purporting to come from the spirit of Rev. John Pierpont, through the same medium, in answer to the question:

"Is it true that thought takes form with spirits? In other words, if a spirit thinks, say of a landscape, does that thought body forth to the spiritual sight a tangible presentation of the thing thought of?"

The answer was: "No; I do not so understand it. I believe that thought in concert with action can produce many, and I may say all the scenes of art. But I have no evidence that by thinking of a beautiful flower, a beautiful landscape, or a beautiful face in the spirit-land, or anywhere else, that that beautiful landscape, or flower, or face will be projected into existence simply because I have thought of it, or desire that it may come to me. The earth and the spirit-land are filled with all that is essential to the soul's happiness. All the essential aids to spiritual progress are placed in the spirit-land, and in earth life, or wherever the spirit as a spirit can go. Now as the

spirit is possessed of a very large degree, to say the least, of freedom, when it casts off the mortal body, it is very reasonable to suppose that if I think of a beautiful landscape, place, or thing, in my external life, I might commence action to reach that. I know in my soul-life that it exists in tangible reality somewhere, and I seek it out. If my desire is strong enough, I do not stop till I reach it; till the object is gained, and I am thereby satisfied. In this sense, and I believe in this sense only, does thought produce external objects, or bring them to us." "No two persons see or understand a thing exactly alike. You should remember that, and where you have the faculty of perception very poorly developed here, the spirit in its enfranchised condition has it very largely developed. For instance, I may say, 'That is a very poor painting—a perfect daub.' Somebody else may say, 'It is perfectly beautiful; it is food for my soul.' These soul-feelings—for they belong to the soul here—belong to it in a very large degree in the spirit-world. They have the largest room for the exercise of that freedom which belongs to the spirit after it has cast off the body; therefore if I detest the picture here and see no beauty in it, that feeling will be intensified in the spirit-world, consequently two spirits returning from the same spiritual locality will give you entirely different accounts of that locality. One will say that it is beautiful, another that it is a barren waste. The capacity to understand is within, the variety is without, but the capacity to enjoy the variety is from within. So you see no two individuals can understand anything—not even any one thought—exactly alike. There will be a difference of opinion because there is a difference in the internal constitution of the individuals, for it is by the internal that the external is measured."

I have here given place to these communications through Mrs. Conant's mediumship, not for the reason that they came through her, but because from carefully weighing their statements of facts and views, and from the comparison of these with the information I have personally received from reliable spiritual sources, I find the teachings they embody to perfectly agree with this information, and to corroborate it, and I accept them as truthfully descriptive. Many things coming through Mrs. Conant I reject as puerile, exaggerated, or erroneous, and some things as intentionally so on the part of the communicating spirit or spirits who occasionally seem to usurp control of her, and cause her to say things which must grieve the higher spirits who generally influence her to utterances inspired by truth and wisdom. No investigator should ever for a moment forget the injunction of St. Paul, to *try the spirits*, and especially in cases like

this, where the medium is a channel for the utterance of any spirit who chooses to speak through her.* Mrs. Conant, among all the mediums of whom I have knowledge, stands pre-eminent for accessibility to spirits of every grade.

"That ye may eat and drink at my table, in my kingdom."—*Luke xxii. 30.*

Every living thing requires sustenance in some form, and as spirit-life is real life, and spiritual beings are real beings, a bountiful supply has there been provided to meet their necessities and desires. If there are forest and ornamental trees, there are also fruit-bearing trees and vines in abundance, which furnish suitable sustenance for the nourishment of spirits. Through Mr. Foster, of a spirit purporting to be my father, I asked the question: "Do you require food, and if so will you describe the nature of it?" The answer was: "Everything that 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, etc., which exist at their desire."

The spirits in the lowest spheres still retain their gross, earthly appetites in force, and as they cannot directly consume the material food daily furnished for the sustenance of mortals, they frequently place themselves in rapport with certain persons in earth-life, who are generally upon their own plane, and through whom they eat, drink, and enjoy the invisible elements of the food these consume. This is a species of vampirism, and is revolting to a sensitive mind; but we are dealing with facts, not fiction, and it is well this truth should be known by all, so that while the good and virtuous may feel secure in knowing that such gross spirits cannot approach and come into rapport with them, as like only attracts like, the depraved, the vile, and debauched may be taught that when they indulge their gross appetites and passions there are spirits, perhaps even more degraded than themselves, who are partakers with them, and who constantly stimulate them to renewed excesses.

Spirits teach us that there is not a gourmand nor drunkard in earth-life who has not at least one such spirit associated with him, and who, when his own sense and judgment suggest forbearance, is certain to urge him to further indulgence, and generally successfully. This rule as to temptation by depraved spirits, applies equally to every one who pursues a sensual or vicious course in any respect. No man can seriously contemplate a wrong act, or pursue a wrong course, with-

* Since writing the above, Mrs. Conant has entered upon the life whose mysteries have so often been partially described through her mediumship.

out his thoughts attracting spirits who affinitize with him in feelings and inclinations, and who enter into his purposes with zeal, and by every means in their power strengthen the bent of his mind.

The world has at different times been astonished at the enormous power and rapidity of digestion of certain unfortunate beings who, at a single meal, would consume as much food as would suffice to supply the wants of a moderate eater for a week. I have little doubt that in most of these cases the ability of the person to swallow and digest such a mass of food, is attributable to his being mediumistic to some spirit, who was either a gourmand or a half-starved creature while in earth-life, and who has found himself able to come into such close rapport with him as to influence his organism so that the digestive processes are largely under his control, as has many times been illustrated in the cases of the spirits who control mediums causing them to eat voraciously while under control, and who, when released, have experienced no inconvenience from their apparent surfeit. Both Dr. Slade and Dr. Kenney have informed me that they have personally had this experience.

As before stated, it is not the grosser elements of the food that these spirits appropriate, but the sublimated or invisible elements, which are nourishing to their spiritual bodies.

In relation to this subject, a spirit, through Mrs. Conant, said: "A very large class, or group of spirits, who are as yet magnetically attached to the earth, and earthly conditions, obtain much of their sustenance through the action of human life, through the magnetic conditions that belong partly to human life, or stand as agents between this world and the world of souls." And again another spirit, through the same medium, remarked: "The spirit-body possesses all the organs known to the natural body, and all the attributes, all the functions known to the natural body. . . . Yes; the spirit has a stomach, has teeth, and uses them. Spirits have need to eat as you have. They do not subsist upon nothing. Here you are in the rudimentary state of spirit-life, and here you eat. There spirits dwell in a more refined state, but there they eat also. Receive and give is in the order of nature; therefore all the processes by which progress is carried on here, are known also and made use of in the spirit-world."

Since the foregoing was written, while pursuing my investigations of this subject of spirit sustenance, a curious and interesting fact was brought to light.

In reply to my question, "What spirits subsist upon?" Old John said that spirits never eat nor drink; that they inhale or absorb certain properties of spiritual fruit, which nourish them. I told him

that I thought he must be mistaken, as all other spirits had assured me that they require sustenance as we do, and that they both eat and drink. He replied that I must have been misinformed; it was true that spirits have digestive organs, but their functions are never exercised in spirit-life.

A few days after this I again had a conversation with Old John. He said there were present Big Bear, and three of my relatives in spirit-life. Addressing them all, I said that a few days previously Old John had told me that spirits neither eat nor drink, and I desired to know from them whether this was correct. The answer was, no; that they all require nourishment as we do, and they receive it as we do through eating and drinking; but their food consists alone of fruits of various kinds, and it is digested as with mortals.

This answer, given through Old John himself, puzzled him greatly, and he conversed with Big Bear in Indian dialect about it, and at last addressing me he said: "Why, brave, they all say they eat just as they always did. This is strange, for Old John does not eat," then after a pause he added: "Big Bear says that he eats every day, and is hungry now, and Old John must get nourishment from 'body' (the medium) and that makes body eat so much." I here inquired if he, Old John, did not eat when he first came to the spirit-world, and he replied: "Old John don't remember;" then in a moment he continued: "Why, yes, Old John thinks he did; he must have done so, but he has not eaten anything since he controlled 'body.' Old John now often takes a grape or something, and chews it, but he does not swallow it."

If this be true, and I have no doubt of its truth, Old John being in such close rapport with his medium actually derives his nourishment through him from the food the latter consumes, and requires no other, while other spirits not in such perfect rapport with earthly mediums are dependent upon the fruits, etc., of their own world. I am inclined to believe that the knowledge of this fact will contribute to the solution of other important psychological questions.

If all these are truths, and I consider them well substantiated, the custom of the more ignorant of the Chinese, and of certain tribes of Indians, of gathering around the graves of their deceased friends and placing over them their most savory dishes for their acceptance, has a foundation not only in affection but in practical sense, especially when we consider that perhaps a majority of the spirits of their departed friends in all probability inhabit for a considerable period the lower planes of spiritual existence, where they are compelled by their con-

ditions to draw to a large extent upon material elements the necessities of their natures.

This knowledge also casts light upon the source of the universal custom of antiquity, of offering sacrifices of some cases even of human beings, the participants being generally prompted to it by needy spirits, who, by the copious vital emanations evolved by the sudden extinguishment of robust animal life, the very elements their imperfect natures demanded. To them these bloody sacrifices were oblations indeed, and they inhaled the stifling vapors with more delight than if they had been costly incense offered by the hand of a monarch. These remarks equally apply to the sacrifices of the Israelites.

As to the garments with which spirits are clothed—I speak of happy spirits—I am informed by them that female spirits are usually clothed in robes extending to their feet. Males are clothed in shorter robes. The robes of both sexes are most commonly white, but in some instances they are colored, and most females adorn both their heads and robes with flowers and leaves. Some cover their feet with sandals, others have their feet bare. Males usually wear coverings for their heads. Females do not.

Even some Spiritualists, I find, have the impression that all spirits, or at least all happy spirits, are clothed in white, shining raiment. That many—perhaps the majority—are thus clothed, I think probable; but that all are, I believe to be a mistaken idea, for we are invariably told by them that they continue in possession of all the tastes that distinguished them in this life, and if so they would vary in their tastes there as here, and many of them at least would adorn themselves in colors, as when in the form. It certainly is true that our most common conceptions of them are as being clothed in white, and most generally they so appear to us, unless through the materializing process; but it is possible, even probable, that the reason why they so appear is that we rarely perceive them clearly on account of the slight materiality they can assume, this not being sufficient to fully reflect our terrestrial light, so that like the picture on the photographer's plate the colors are not visible. Could we perceive them perfectly, probably the different colors of the raiment of many of them would be apparent.

In materializations at Mrs. Andrews' and Henry Slade's I have often watched the development of spirit forms. When faint in appearance they would be uniformly of a grayish hue, in a more advanced stage they would appear darker, but more corporeal, more like a human form in an uncertain light, and it would only be when the material-

ization was nearly perfect that colors could be perceived, but then I have often seen colored articles of female dress of vivid hues, and I inferred that they were in use by these spirits, and this opinion has been confirmed when questioned by me, by their direct assurance that they were then arrayed precisely as they were accustomed to dressing in spirit-life.

Old John says that female spirits sometimes take as much interest in adorning themselves with robes and garments of varied hues and patterns as they did when in earth-life, and what will cause in the reader a smile of incredulity is his further statement that he has seen, in a number of instances, the prevailing earthly fashions of feminine garments copied. Nothing but my implicit confidence in his veracity could induce me to receive this statement as true, but I cannot reject it upon any sufficient grounds. He also said he had seen my spirit daughter, Lily, six or eight times arrayed in robes of different styles and material.

The garments of male and female spirits are always found in their homes ready for them when they enter. Their tastes in the choice of garments are anticipated, and the latter are of every color, texture, and style they can desire, and never wear out or become soiled. When they are qualified to advance to a higher heaven, garments from that heaven are brought to them, in which they array themselves, not being permitted to take anything whatever from one heaven to another, everything in any heaven belonging exclusively to that heaven. In their new homes they find every other thing which they can desire, including jewelry of gold, silver, and precious stones, far excelling any that wealth can command on earth, and all good spirits can obtain it in abundance. These things are made by skilful spirit artists, whose highest enjoyment, for a season, is in being employed in their production.

Children who pass into spirit-life, there continue to grow in stature the same as if they had not passed away.

"And while I am thus standing, I almost seem to see
Two little forms beside me, just as they used to be ;
Two little faces lifted, with their sweet and tender eyes,
And I know they now are angels, their home is in the skies."

And thus to the mother her deceased children nearly always appear when they are able to manifest themselves to her mortal eyes. Spirits have the power to so represent themselves, and knowing that so the parent expects to see them they assume the appearance

they bore before they passed away; but where any considerable time has intervened, their proportions and stature have changed, and the mother who expects in the next life to meet a babe who may have departed twenty years before still a babe, will be disappointed, but this disappointment soon wears off when she discovers that a child's pure love has ripened into that of an angel's, and is just as warm as her own, and perhaps exceeds hers, as time has not weakened it as it may have lessened hers.

A spirit with whom I communicated through Dr. Slade, immediately after having communicated with a dear friend of whom I have often before spoken, and who passed over with her unborn babe, said of her: "She has her child with her and nourishes it as she would have done in earth-life, it deriving its support from her, and it is growing and developing as it would have done on earth."

That child was repeatedly materialized and presented to my view, both through Dr. Slade's and Mrs. Andrews' mediumship, within a few months from the time of its passing to spirit-life, and I have also at various times since then seen it, and at the later times it has shown a development equal to that it would have experienced in earth-life during the same periods of time.

All spirits who have made representations upon the subject, so far as I know, agree in saying that in spirit-life all appear of the same age, excepting children who have not yet attained their full measure of growth. This appearance corresponds to that period of earthly existence when full maturity is attained; say about the age of thirty years in men, and twenty-five in women; but from the more delicate, ethereal, and brighter appearance of spirits, they really appear younger than these ages. It should electrify the withered hearts of the aged yet lingering on earth, and quicken their dormant energies to know that in a very short time they will experience the full reality of a never-ending spiritual youth; that youthful blood shall again circulate in their veins and fire their hearts, that all the pleasures and enjoyments of heaven will be theirs, with the tastes, inclinations, and capacities which belong to youth for their appreciation. The enfeebled intellect will be quickened into activity; the listless mood replaced by animation; weakness converted into strength; the bowed head and form become erect, and the whole being pervaded with an ever-present consciousness of an immortal existence; "and the inhabitants shall not say I am sick."

Though they appear of nearly a uniform age, yet each retains in a considerable degree the appearance which on earth marked his

individuality, and is as readily distinguished from another as mortals are from each other. The forms of happy spirits are more graceful, the features preserve their general configuration, but they are more delicate and expressive; the purity of the complexion sets off the features to perfection, the forehead expands, and the hair is rich, full, and glossy, while the eyes possess a heavenly lustre and expression which denote health, harmony, and happiness. It follows that all happy spirits must be beautiful, each in its own way—a beauty exceeding earthly conceptions.

The spiritual body bears the color or complexion of the physical, etherealized as before stated. Thus the light, dark, and black races of men are there represented, but the latter approximate nearer and nearer to the light, and advance in purity and brightness as they progress, and when they reach the superior planes they acquire a beauty equal to the light-colored races on the same planes.

The insane are generally affected in a greater or less degree upon their advent to spirit-life, by the reflex action of the peculiar conditions which cause insane manifestations here, and which cast a shadow over their minds; but these conditions soon pass away, and they become freed from all traces of mental derangement. Insanity is primarily of the material brain and organism, not of the spirit.

The idiot is at first only an idiot; but under the kind care and treatment of wise and faithful spirits his mental faculties are slowly but steadily developed, and ultimately his mental capacity becomes equal to that of most others.

The deaf and dumb are no longer so upon their entrance into spirit-life. Their deafness being solely dependent upon the defective construction of the physical organs of hearing, the corresponding spiritual organs are as perfect in them as in others, and are in proper condition for effective use, and only require the temporary assistance and instructions of spirit friends to enable them to converse fluently.

How beautifully this loving care and provision of the Divine Father was illustrated in the few simple words of a little spirit child, who manifested through Mrs. Conant at the Banner of Light Circle in Boston. She here had been deaf and dumb. She spelled out her little message of love through the signs of the deaf and dumb alphabet: *I can speak in heaven, mother.*

In Mrs. Britten's *Western Star*, for October, 1872, is published a narrative of Dr. H. B. Storer, which I here quote in further illustration of this subject.

"On the Sabbath of Aug. 2d," he says, "I lectured at Syracuse, N. Y., and between the morning and evening services attended a

circle numbering about twenty persons, at the house of Mrs. Bears. Among those present were two ladies and two gentlemen who had come in from a neighboring town to attend my lectures, and were unexpectedly present at the circle. During the session a test medium of this city, Mrs. Corwin, was entranced by a spirit, and extended her hand to one of the gentlemen referred to. He rose from the opposite side of the room, passed over and took a seat by her side. The spirit then seemed to be making great efforts to speak, apparently unable to control the vocal organs of the medium, and the minds of all persons in the room, if, perhaps, we except the relatives of the spirit, were intensely sympathizing with the effort. It was noticed, however, that the left hand of the medium was occasionally raised, and the fingers moved, and soon the gentleman announced that the spirit had identified itself to him; 'and in the right way, too.' All supposed this to have been a private sign, and still continuing to expect remarks from the spirit, one after another would occasionally suggest conditions that might favor the influence. At this point another spirit controlled the medium, and calmly stated that if all would keep quiet the wife of the gentleman seated by the medium would again endeavor to communicate; that she was deaf and dumb when in the form, and would communicate through the deaf and dumb alphabet. Accordingly all became quiet, and soon the spirit-wife again manifested, and for the space of some twenty minutes conversed with her husband, the medium's fingers being controlled to spell out both answers and suggestions through those mechanical signs known as the mute alphabet.

"It was indeed a deeply interesting sight to see the husband seated silently before the medium, her eyes tightly closed in the deep trance, spelling out with his fingers questions to his wife, and that wife responding to his thoughts through the form of another, and moving fingers which had never been trained to such expression. The spirit also answered his mental questions by writing answers through the medium's hand, and in both forms of control was entirely successful in giving truthful responses to every question.

"It is proper here to state that the medium and the parties spoken of were entire strangers to each other, and further, that the medium has never seen the deaf and dumb alphabet employed. Tears freely fell when allusion was made by the spirit to her present state in the spirit-world—not deaf and dumb as upon the earth, but conscious of her husband's thoughts, and every sense quickened to perceive and express the beauties of her spirit-home."

These remarks apply equally to the blind. They are blind only to

earthly light and objects, their material organs of vision being imperfect, but in the next stage of existence, where the spiritual organs of vision alone can be exercised, and they possessing these in perfection, they there enjoy all that others can, and undoubtedly from contrast with their previous condition of blindness, for at least a time, much more than others. In this way these unfortunates are compensated for their deprivation of sight in earth-life. The law of compensation here works justice to them, and this law does in all cases to others, though with our limited knowledge we may be unable to perceive its workings, or even applicable to all or common.

God in his immeasurable goodness has provided against any harm occurring to the spirit-body, or any of its organs or members, so that the soul or essence that animates it shall not fail in its free and perfect manifestation through it. Injury from accident or disease, or defective original organization, affects only the perishable physical body; the spiritual body the Creator has designed to be perfect, and nothing can defeat His purpose.

At one time I inquired of a spirit whether he could be injured by a violent blow, administered by another spirit with a heavy sharp instrument like an axe. He replied: "No. A blow struck with such an instrument would produce no more effect upon a spirit than if the object were air or water. The instrument would pass through the spiritual body, and its effects would as quickly disappear as if the blow were directed at a body of water. As to a spirit drowning, it might become insensible if kept *perforce* under water in the spirit-world, but the effect would be only temporary, for as soon as the spirit were released, it would be restored to both consciousness and activity."

It is most gratifying to know, from the invariable testimony of all intelligent spirits, that the spiritual body, as before remarked, is not affected by the defects, deformities, and malformations of the physical. The clubbed foot, the withered or distorted limb, the deformed spine, are only here, and are not reproduced there in the spiritual body. Every organ, limb, and feature are there perfect, allowing for a certain grossness and want of beauty in earth-bound spirits, many of whom in full possession of every member are extremely repulsive. But even these are all destined to have their grossness eliminated, and to gradually assume the more perfect and beautiful appearance indicative of the greater purity within.

The spirit of a little girl who called herself Edith Steinway, and who said she formerly lived in New York, said through Mrs. Conant: "I was thirteen years old when I died. I have been gone a little

less than one year. It will be a year the second of next month. I want to tell my mother that little George—that is my brother—is not a cripple in heaven. He is happy and well, and is pursuing the studies that my mother so longed to have him pursue if he hadn't been an invalid; and she will be proud of him when she gets here."

Persons with abnormal accumulations of flesh may be gratified to learn that their spiritual bodies do not gather spiritual flesh, as their physical bodies do material. The spirit-bodies of such, when freed, assume normal proportions of the spiritual bodies of highly attenuated persons. Perhaps, we should say that an accumulation or deficiency of flesh affects only the physical, leaving the spiritual.

CHAPTER XIX.

THE SPIRIT-WORLD—*Continued.*

"And the living creatures ran and returned as the appearance of a flash of lightning."—*Ezek.* i. 14.

IN the fifth verse of the above chapter we find these living creatures "had the likeness of a man." They evidently were human spirits, and the description of their rapid movements is, as we now know, not in the least exaggerated. They are capable of moving almost with the velocity of lightning. This freedom and rapidity of movement through space, though perhaps the most wonderful, is only one of the amazing attributes with which the inhabitants of the spirit-world are endowed by Deity. In communicating with spirits I have often requested the presence of an absent spirit friend, and in a very few minutes his presence has been announced, and I have soon satisfied myself by varied tests of his identity. Space and distance to them is almost a nullity. By the aid of their will-power they move from one distant point to another, often without appreciation of the vastness of the space they traverse. We have no faculties capable of appreciating this amazing power, and I doubt whether the majority of spirits, unless it may be the most advanced, comprehend its philosophy much better than we. They find themselves in possession of the power and the ability to regulate its use, so that it can be exercised most effectively. As one of them said, they glide through the ether as light passes through the atmosphere.

A principle apparently analogous to that which governs the movement of spirits through space, is operative in a certain species of water-plants. Dr. Millingen, in his *Curiosities of Medical Experience*, p. 298, speaking of the remarkable affinities of vegetable life, relates the following :

"This attractive power is beautifully illustrated in the mysterious vegetation of the *vallisneria spiralis*, an aquatic plant in which the male and female are distinct individuals. The organization of the male qualifies it to adapt itself to the surface of the water, from the bottom of which the plant shoots forth, and to float in the middle of the deep and rapid tide. The female, on the contrary, is only found in shallow waters, or on the shores where the tide exerts but

little influence. Thus differently formed and situated, how does their union take place? It is a wonderful mystery. As soon as the male flower is perfect the spinal stem dries away, and the flower thus separated sails away towards the shore in pursuit of the female, for the most part driven by a current of wind, or the stream, yet as soon as it arrives near its destination it obeys a new influence, and is attracted towards the object of its pursuit despite the powers of that wind and tide which until then directed it. No hypothesis, however ingenious, can explain this phenomenon."

Spirits possess marvellous powers which appear to be necessary to the full enjoyment of their spiritual existence, and it is most generally the case that investigators, when they acquire satisfactory evidence of the existence of spirits, and of their possession of certain of these powers, are disposed to credit them with the possession of others which they do not possess. Perhaps we are all more or less inclined to extremes, and our natural tendency is either to doubt all, or believe all.

I inquired of a highly intelligent spirit whether spirits are able to find other spirits of whom they have no knowledge, and the answer was, "No; unless we know some friend of such spirits who is in communication with them, or in *rapport* with them, or are presented with something which had belonged to them, or which had been worn or used by them. Without this knowledge, or this means, we can no more find spirits to whom we are strangers, than you could find persons in a large city without some directions or clue."

"The veil, the veil, so thin, so strong
'Twixt us and thee;
The mystic veil! when shall it fall
That we may see?"

It probably never will fall, but it is even now partially drawn aside, as it always has been in the long ages of the past, and will be in all coming ages. To many in our day it interposes little hindrance to their view of things spiritual.

The remembrance, more or less distinct, of the acts and circumstances of the past life must be a condition of the future existence, if punishment there follows as a consequence of sins committed here,—for simple, abstract punishment, without consciousness of error committed, would be a reflection not only upon the goodness but also upon the wisdom of God.

If the wicked carry with them the memory of sins committed, the good evidently retain the memory of virtuous actions, and as they

exist there as we exist here, subject in all things to the operation of law, it follows as a necessity that memory attaches to the spirit, and that it will be present and active in the next life.

If this be true of memory, why not equally so of all the other faculties? Memory is only a faculty of the mind, and allowing that there is no special miracle in the change by death, and the consequences of death, but that all takes place in accordance with law, we must conclude that the mind, which is the seat of this faculty, must survive, and of necessity must there be intact with all its faculties, and with all the spiritual organs upon which these faculties depend for their existence and exercise, and this again necessitates a spiritual brain, without which neither mental organs nor faculties can exist.

Swedenborg, in his *Treatise on Heaven and Hell*, says: "Many spirits possessing very strong earthly affections, cannot, on their arrival in the spiritual world, believe that they have quitted the earth; they often remain a long time in this uncertainty."

The spirit in the next life clings with tenacity to the objects of its strongest affections, and the passions and lusts, when they have predominated, still retain for a season their hold upon the spirit. It is the same with cherished opinions, and when the mind is imbued with religious prejudices and dogmas which form constituents of the moral and intellectual character, these are carried with the spirit and operate in their original force.

A spirit said through Mrs. Conant:

"All days are God's days, and our days, but there are millions of souls in the spirit-world who have taken with them a belief in the sacredness of one day in seven. They have not outlived that belief, consequently they set it apart as sacred. They worship on that day. They do very much upon that day as they would here, only the chances for theological hypocrisy in that life are very scarce. They cannot cloak their sins so religiously there, but they can worship as they please. It is a land of freedom; freedom of thought; freedom of speech, freedom of worship, freedom in everything which does not infringe upon the rights of another."

Another, a child spirit, speaking through the same medium, said:

"I came to tell my mother that grandmother got here all right. She died last week, and she has got here all right. She ain't very well settled just now, because she is disappointed. She don't know where God is, nor whether she is going to heaven or hell, but when she gets settled, and knows about where she is going to live, she will like it I know."

And another spirit-child thus speaks : " And old aunt Mary, that had so much money when she lived here, and was so cross to us—she is as poor here as ever you see anybody. She is awful poor. She used to say that mother was a child of the devil, because she belonged to the Universalist Church. She don't think so much now about her church ; *she thinks God has mocked her, and all religion is a mockery.* Well, she didn't happen to get any religion at all ; she thought it was religion, but it wasn't. Mother says her God was her money, and she has left him here, so she ain't got any God, nor any money, nor anything she wants. She is awful poor."

Through Mr. Foster I put the following questions to my father, who on earth had been a Methodist clergyman :

" 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, cannot 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 Being ? 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."

The fearful dogma of eternal punishment has held millions in its embrace for greater or less periods of time after their arrival in the spirit-world.

Dr. S. B. Brittan, of New York, at one time, some years since, had a séance with Mr. Home, and in relating the events of the evening says :

" Last winter, while spending a few days at the house of Mr. Rufus Elmer, Springfield, Mass., I became acquainted with Mr. Home. One evening Mr. Home, Mr. and Mrs. Elmer, and I were engaged in general conversation, when suddenly and most unexpectedly to us all, Mr. Home was deeply entranced. A momentary silence ensued, when the medium said : ' Hannah Brittan is here ! ' I was surprised at the announcement, for I had not even thought of the person indicated for many days, or perhaps months, and we parted for all time when I was but a little child. I remained silent, but mentally in-

quired how I might be assured of her actual presence. Immediately Mr. Home began to exhibit signs of the deepest anguish. Rising from his seat he walked to and fro in the apartment, wringing his hands, and exhibiting a wild and frantic manner and expression. He groaned in spirit, and audibly and often smote his forehead, and uttered incoherent words of prayer. He addressed me in terms of tenderness, and sighed, and uttered bitter lamentations. Ever and anon he gave utterance to expressions like the following :

"'Oh, how dark! What dismal clouds! What a frightful chasm! Deep—down—far down—I see the pit! I'm in a terrible labyrinth! I see no way out! There is no light! How wild—gloomy! The clouds roll in upon me! The darkness deepens! My head is whirling! Where am I?'"

"During this exciting scene, which lasted perhaps half an hour, I remained a silent spectator; the medium was unconscious, and the whole was inexplicable to Mr. and Mrs. Elmer. The circumstances occurred some twelve years before the birth of Mr. Home. No person in all that region knew aught of the history of Hannah Brittan, or that such a person ever existed. But to me the scene was one of peculiar and painful significance. She was highly gifted by nature, and endowed with the tenderest sensibilities. She became insane from believing in the doctrine of endless punishment, and when I last saw her the terrible reality, so graphically depicted in the scene I have attempted to describe, was present in all its mournful details before me.

"Thirty years have scarcely dimmed the recollection of the scene, which was thus re-enacted to assure me of the actual presence of the spirit. That spirit has since informed me that her present life is calm, peaceful, and beautiful, and that the burning gulf, with all its horrible imagery, existed only in the traditions of men, and in the fitful wanderings of her distracted brain."

Although it is true that spirits bear the memory of the circumstances and events of their earth-life with them into the next life, yet there are instances where the memory of these things has been very defective. 'Red Jacket' told me that in some instances persons passing over have only a confused remembrance of the events of earth-life, and that the memory of them in all grew less and less distinct. This accounts to some extent for the difficulty that some spirits encounter in attempting to reply to test questions that relate to dates, localities, and events, and they are often compelled to depend upon others for the facts which were once familiar to themselves.

Great is the disappointment of dogmatists when they finally reach their spiritual abode. No eternal punishment for the wicked ; no front seats for the selfish formalist ; no pre-eminence for worldly respectability ; and no personal God. But Jesus is personally there, and is accessible to all who seek his presence, and still is the same humble Nazarene, the same loving Jesus as of old, only more glorified, more perfect, more powerful.

Among Lizzie Doten's beautiful poems, given through her by inspiration, is one entitled "The Famished Heart," which, as I find it in her *Poems of Progress*, I here transcribe.

"Unconscious of my spirit's change,
Long did I linger near the earth,
Until a being, kind, though strange,
Recalled me to my conscious worth.
From thence I seemed to be transformed,
Renewed, as by redeeming grace,
And then my soul the purpose formed
To see 'the Saviour of the race.'

"My aspirations served to bear
My earnest spirit swift away,
Until a heaven, serene and fair,
My onward progress seemed to stay.
I came where two immortals trod
In friendly converse, side by side ;
'O, lead me to the Son of God,
That I may worship him !' I cried.

"One turned, and from his aspect mild
A benison of love was shed ;
'O, say, whom do you seek, dear child ?
We all are sons of God,' he said.
'Nay, nay !' I cried, 'not such I mean !
But Him who died on Calvary—
The humble-hearted Nazarene !'
He meekly answered 'I am he !'

"O then, as sinful Mary knelt,
In tearful sorrow, at thy feet,
So does my icy nature melt,
And her sweet reverence I repeat.
O God ! O Christ ! O Living All !
Thou art the Life, the Truth, the Way ;
Lo ! at Thy feet I humbly fall,
Cast not my sinful soul away !'

" 'Poor bleeding heart ! poor wounded dove !'
 In tones of gentleness, he said :
 'How hast thou famished for that love
 Which is indeed "the living bread."
 Kneel not to me ; the Power Divine
 Than I, is greater, mightier far :
 If his glories lesser lights outshine,
 As noonday hides the brightest star.'

" 'You died for all the world !' I cried,
 'And therefore do I bend the knee.'
 'My friend,' * he answered, 'at my side,
 Long ere I suffered, died for me.
 He drained for man the poisoned cup,
 I gave my body to the cross,
 But when the sum is counted up,
 Great is our gain, and small our loss.

" 'Not thus would I be deified,
 Or claim the homage that men pay ;
 But he who takes me for his guide,
 Makes me his Life, his Truth, his Way.
 O, heaven shall not descend to man,
 Nor man ascend to heaven above,
 Till he shall see salvation's plan
 Is written in the law of love.

" 'Dear sister ! let your fears depart—
 I have no power to bid you live,
 But I can feed your famished heart
 Upon the love I freely give.
 Mine are the hearts that men condemn,
 Or crush in their ambitious strife,
 And through my love I am to them
 "The Resurrection and the Life." "

" He raised me gently from his feet,
 And laid my head upon his breast.
 O God ! how calm, how pure and sweet,
 How more than peaceful was that rest !
 I feel that blessed presence yet ;
 It fills me with a joy serene ;
 Nor have I hungered since I met
 The gentle-hearted Nazarene."

* Socrates.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17.

"Through our lives' mysterious changes,
Through the sorrow-haunted years,
Runs a law of compensation
For our sufferings and our tears."

How could we appreciate the glorious sunlight if no clouds ever obscured the face of the sun? how enjoy the fairest weather without recurring storms to remind us that it is God's blessing? Present suffering and disappointment only give us a keener relish for the enjoyments of heaven, and returning spirits always tell us they have no regrets for suffering here; they have gained by it, and are in a better condition than if they had had no bitter experiences in this life.

"Thus beauty unto ruin clings,
And light from deepest darkness springs.
The soul its noblest strength must gain
Through ministries of grief and pain.
Great victories only come through strife,
And death is but the gate of life."

"The brightest crowns that are worn in heaven have been tried, and smelted, and polished, and glorified, through the furnace of tribulation."

"Life is full of holy uses,
If but rightly understood;
And its evils and abuses
May be stepping-stones to good.
Never seek to weakly shield him,
Or his destiny control,
For the wealth that grief shall yield him,
Is the birthright of his soul."

Suffering is a means of progression, and a principal means. I do not believe there is a saint in heaven whose earthly life was embittered by suffering, who does not thank God for it as a blessing, for the experiences of earthly suffering are the best of all means to promote our advancement in spirit-life. In that life the remembrance of our earthly experiences, of our sufferings, our errors, and even of our sins, incites the desire and the attempt to relieve the sufferings of others, and to assist in withdrawing the sinner from his evil ways and guiding him into more virtuous paths. Thus in that life through the remembrance of our own sufferings our sympathy for others is aroused, and we are impelled to active exertions for their benefit, and as a result of this sympathy and these exertions our souls are purified and strengthened, our knowledge increased, and our whole

natures exalted, and we become fitted for higher and still higher planes of existence.

"Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.—*Heb.* xii. 11, 12.

All progress is gradual. As Mr. Beecher remarked: "The apostle prayed that Christians might grow in grace. There was to be a germ, a babyhood, an infancy, a youth, a manhood, a full and glorious vision of Christ for later life. I don't believe that people can rush up to perfection. There must be a gradual, patient, painful development."

This development under proper conditions commences with the earliest experiences of life. The foundations of character are laid deep down in infancy, and as the acorn is parent to the oak, so are the lessons learned in childhood operative, not only through time, but in eternity. Every man should make his nature as natural and beautiful as possible, but nevertheless should expect that to him as well as to all, shall come a share of error and folly.

"Virtuous and vicious every man must be,
Few in the extreme, but all in the degree.
The rogue and fool, by fits, is fair and wise,
And e'en the best, by fits, what they despise."

Mrs. Burleigh sensibly remarks: "Evil deeds cast long shadows, but if we keep our faces to the light, these shadows will fall behind, not before us."

Progression in this life is indisputably a law, and as to the next, if we are still ourselves, should not a law which is so natural, so admirably adapted to promote our happiness, operate there as here? We there live, move, and have our being very much as we do here, and being still finite we will aspire to comprehend the Infinite; being still imperfect, we will desire perfection; being still liable to error, we will seek the truth; and being still deficient in knowledge, we will crave wisdom.

Is it reasonable to suppose that immediately upon the release of the spirit from the body, the mind of the ignorant boor should be endowed with all the knowledge of a Newton, or a Humboldt, and with all the grasp of intellectual power that distinguished these philosophers? If we allow that we carry with us the knowledge acquired here, we cannot for a moment admit this. Is it desirable that this should be the case? that even with this endowment, if it were possi-

ble, that we should rest satisfied, and ever after feel no aspiration for further knowledge, further progress? that we should be divested of that strongest incentive to action and improvement, the disposition to acquire, to continually reach out for something we do not possess, and which lies at the basis of all progression?

When we reflect upon the wisdom of God in all things, and view this life as only the preparatory state for the next, we have no reason to believe that the chasm between ignorance and wisdom will be thus bridged through the simple chemical process of the dissolution of the body. It is not only unreasonable to assume that this miracle will be performed, but equally unreasonable to suppose that we would be gainers by its performance.

There is need of progression in spirit-life, for "as one star differeth from another star in glory," so angels or spirits differ in their moral, intellectual, and affectional status. Comparatively few angels sinned in heaven, and were cast down, and this shows that some were less liable to err than others. In other words, they were not all on the same plane, and surely there is a field for improvement even in heaven, where there are some liable to fall into such great errors.

"The wisdom of the present hour
Makes up for follies past and gone;
To weakness strength succeeds; and power
From frailty springs. Press on! press on!"

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints."—*Rev. xv. 3.*

One of the noblest gifts with which man in the future life will be endowed, will be the capacity to acquire more truthful and more elevated ideas of the power and attributes of Deity. The exalted faculties of the spirit, exercised in a state of existence where they will have free scope, will perceive many of the occult causes, which, with our limited earthly perceptions, we are unable to discern, and the power, wisdom, and beneficence of God will there be apparent in all that pertains to that existence, and we will vividly realize that His love and wisdom govern and control all things. We will then know that the spirit-world, instead of being, as the hymn describes it:

"A land of dismal shades,
Unpierced by human thought,
The dreary region "
Where all thin

is a land of unfading beauty, per

thought, the real land of the living, where all the faculties of the mind are exercised in perfection, and in the happiness there found every soul will overflow with thankfulness to the Divine source of all these blessings.

"And every hope finds its fruition here,
A recompense for all your earthly woe;
Truth dim to sense becomes most bright and clear,
Solved every mystery of life below.

"For you there is a golden sunset sky,
A shining pathway rising fair and clear,
A loveliness and hope which cannot die,
A home of beauty ever drawing near."

And it will be as Mr. Beecher so strikingly portrays it: "Many who thought they did nothing now, would wake up in heaven to find that their very shadows had blessed men and women. They all remembered the invisible ink they used to amuse themselves with in their boyhood. They wrote upon the paper, but they could see nothing until they had held it to the fire. So now, many were writing a record of good in invisible influences which only the light of heaven would bring out to view."

A spirit son of Rev. Adin Ballou, through a medium, Mrs. Reed, thus spoke of that home of beauty:

"When I survey the glories of the spirit-home, and contrast them with the minor beauties of the earth I once inhabited, my soul thrills with joy unutterable. I am amazed while with you that you can ever shed a tear at my change; and if to me the transition is so delightful, when my path was so cloudless on earth, what must it be to the children of affliction? Ah, the joy that I have witnessed when some whose way through life was ever gloomy, first beheld the wondrous glories of our world. You must taste it, feel it, to understand it."

"Eye hath not seen it, my gentle boy,
Ear hath not heard its deep sounds of joy."

Yes, Mrs. Hemans, thousands even of earthly eyes have seen it, and earthly ears have listened to the melody of its sounds; imperfectly seen and heard it is true, but distinctly enough to overwhelm the soul of the observer and listener with joy unutterable; but it still remains true that mortal eyes and ears are incapable of appreciating its beauty and harmony in their fulness, and that in this sense,

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1 Cor. ii. 9.

A spirit, through Mr. Home, beautifully said : "If men only knew a tithe of the happiness He has prepared for his children, earth would become one immense temple resounding with His praise."

If the transition of those whose pathway through life has been ever sorrowful, is so delightful, it is little less so to those whose fate it is to meet death under appalling circumstances.

Margaret Fuller—Countess Ossoli—who with her husband and child were lost at sea on her return passage to America, thus spoke of her change through Mrs. Sweet :

"How surprised and overjoyed was I when I saw my new condition. The change was so sudden, so glorious, from mortality to immortality, that at first I was unable to comprehend it. From the dark waves of the ocean, cold and overcome with fatigue and terror, I emerged into a sphere of beauty and loveliness. How differently everything appeared. What an air of calmness and repose surrounded me. How transparent and pure seemed the sky of living blue. And how delightfully I inhaled the pure life-giving atmosphere. A dimming mist seemed to have fallen from my eyes, so calm and so beautiful in their perfection were all things which met my view. And then kind and loving friends approached me with gentle words, and sweet affection, and oh, I said within my soul, surely heaven is more truly the reality of loveliness than it was ever conceived to be on earth by the most loving hearts."

"There is a fold whence none can stray,
And pastures ever green,
Whence sultry sun or stormy day,
Or night, is never seen.

"Far up the everlasting hills,
In God's own light it lies;
His smile its vast dimensions fills
With joy that never dies."

I have more than once been told by my spirit friends that it is well a veil interposes between us and the ravishing scenes of heaven, for if we knew what there awaited us we would be unfitted for the duties of this life. Perhaps David had glimpses of celestial enjoyments when he so pathetically sighs for his release.

"And I said, Oh that I had wings like a dove, for then would I fly away and be at rest. . . . I would hasten my escape from the windy storm and tempest."—Ps. lv. 6, 8.

And the poor poverty-stricken mortal—he who in this life has had only the share of Lazarus—what a change to him is this; from poverty to riches; from want to abundance; from a life of deprivation and suffering to one of plenty, independence, and happiness. He can then realize that,

“The poor oppressed honest man
Had never sure been born,
Had there not been some recompense
To comfort those that mourn.”

These have good company, for Jesus himself was poor; he knew not where to lay his head, and of necessity must have been clothed in poor raiment—what would be called by many shabby. A spirit said through Mrs. Conant: “Why, I have seen the richest spirit being resurrected from a form that had not enough of this world’s goods to hold it and the spirit in unison; therefore the separation came. And again I have seen poor spirits coming from robes of purple and fine linen. They had no garment to cover their nakedness in the spirit world.”

To the sick, the suffering, the poor in this world’s goods, I would say there is a passage in the Bible to which I would especially direct your attention; it is addressed directly to you; it is truth, literally God’s truth. Read it and be comforted. It is quoted at the commencement of one of these chapters, and it is beautiful enough and true enough to be repeatedly quoted here. It is this:

“And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, *for the former things are passed away.*”

Be joyful and be thankful; thankfulness is “the incense of angels.”

“O human love! there is naught above,
That ever will rudely part,
The sacred tie, or the union high,
Of those who are one in heart.”

Although there may be vacant seats in the family circle; although the visible worshippers at the shrine of affection may have been diminished in numbers, yet we know that the spiritual circle is enlarging; that those who disappear from our earthly view are only transferred, and that around the shrine erected in spirit-life have gathered the absent ones, and that the circle will be complete when all shall have reached their eternal home. God never permits the severance of hearts united in true affection, whether this affection originated in the parental, filial, fraternal, or conjugal relations.

Some time since I read the following lines in *The Banner of Light*, of Boston. Personally I know nothing of them, but they bear the impress of angelic inspiration, and most beautifully express the great truth that loving souls shall be reunited in heaven. I give the poem and the preliminary remarks accompanying it, and it cannot be said, as is often justly said of many communications through mediums, that they are in merit far below the former productions of the spirit purporting to communicate, for I doubt if Burns ever wrote any lines superior to these, and his style and mode of expression are at once recognizable.

"BURNS AND HIS HIGHLAND MARY.

"The following beautiful poem was printed in *The Banner of Light*, March 27th, 1858. We have since frequently been requested to reprint it. It first appeared with the following introduction: "Mrs. Frances O. Hyzer, of Montpelier, Vt., is sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated with her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would some time make known his presence, and answer a question she had in her mind; which question she did not express. A few days subsequently Mrs. Hyzer felt impelled by spirit influence to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

"Fair lady, that I come to you
A stranger-bard, fu' weel I ken;
For ye've known naught of me, save through
The lays I've pour'd through Scotia's glen;
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon and Highland Mary fair,
Mayhap ye'll think o' Robert Burns.

"I am the lad—and why I'm here,
I heard the guide-dame when she said
She'd know, in joyous spirit sphere,
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
No muckle impress could I make;
And, lady, I have flown to see
If ye'd my message to her take.

"Tell her that when I pass'd from earth,
 My angel-lassie, crown'd wi' flow'ers,
 Met me wi' glowing love-lit torch,
 And led me to the nuptial bowers ;
 That all we'd dream'd o' wedded bliss,
 And more, was meted to us there ;
 And sweeter was my dearie's kiss
 That on the flow'ry banks o' Ayr.

"Where Love's celestial fountains play'd,
 And rosebuds hurst, and seraphs sang,
 And myrtle twined, our couch to shade,
 I clasped the love I'd mourn'd sa lang ;
 And while by angel-harps were play'd
 The bonnie 'bridal serenade,'
 Though na gown'd priest the kirk-rite said,
 Burns was wi' Highland Mary wed !

"There's na destroying death-frost here,
 To nip the hope-buds ere they bloom ;
 The bridal tour is through the spheres—
 Eternity the 'honey-moon.'
 And now, my lady, if ye'll bear
 These words unto the anxious dame,
 I think I can ye so reward,
 Ye'll ne'er be sorry that I came."

That glorious land is the destined home of all. Some merit it through good deeds performed; some through tribulation and suffering, and others through the cleansing influence of repentance; but to all it is to be a real, a glorious, happy home.

The eye is there enchanted with lovely landscapes, embellished with beautiful habitations, around which cluster flowers and shrubbery; these filling the air with their fragrance. There are mountains whose sides and summits are bathed in the light of a golden sun. Valleys threaded by silvery streams and clothed with the richest verdure. Rivers whose surfaces reflect the purity of the skies above them, bordered with grassy and flowery banks, and whose crystal waters musically murmur their sense of the Infinite presence. Balm breezes fan the cheek, and the breath of the atmosphere exhilarates the soul. There are skies of celestial blue, in which float fleecy clouds, resplendent with the brilliant and varied tints of a sun which upon the happy beings below sheds a rich and mellow light. Birds of the richest plumage warble their songs of sweetest melody, and the air is redolent of the perfume of innumerable flowers. This enchanting scene is not unappreciated, for sentient beings are present who

are admirably qualified to enjoy it. Beautiful children are engaged in their amusements, their voices musical with innocent joy and mirth, while youth and adult age are represented by multitudes of both sexes who drink in the rapturous beauties around them, while every breath is a prayer of thanksgiving to the Loving Father who has so bountifully provided for their happiness.

" Far in the glories of a fadeless day,
Amid excess of beauty, and the swell
Of rich and everlasting melody,
Our angel-kindred dwell.

" No care can reach them in their radiant home ;
No night can trail its terror o'er their skies ;
No sin can cast around its baleful gloom ;
No tears can dim their eyes.

" Immortal pleasures crowd the golden hours ;
Undreamed-of beauty basks on every hand ;
And odorous breathings from the lips of flowers
Fill all the peaceful land.

" And bright forms mingling in the holy mirth,
Pure white-robed dwellers on the blissful shore,
Our kindred are,—the loved and lost of earth—
The happy ' gone before !'

" Among them, cherub shapes of childhood glide ;
Maidens are there with waving locks of gold ;
And manhood in its glory and its pride,
And age no longer old !"

—LEIGHTON.

The presence of old age would mar the enjoyment of such a scene as this, and it is not there. It is true many of those present have passed their threescore years and ten on earth, but they have left all their infirmities in the grave, and here appear in the full strength and beauty of spiritual maturity, youthful and blithe as their own children ; like them capable of every enjoyment, and with them looking forward to an eternal existence of ever-increasing happiness.

" Wonder on wonders still arise,
And untold splendors throng the skies
Before unknown.
And on that shore, more beauteous far
Than summer's eve or morning star
Or sun e'er shone,

" Are plains with gorgeous beauty spread,
 And sky-capped mountains, o'er whose head
 Flit glory beams :—
 Celestial light that land infills ;
 And angel love pure joy distills
 In rippling streams :—

" And as the streamlets flow along,
 Singing the anthem or the song
 In sweet refrain,
 The echo reaches to our earth
 With proof of an immortal birth
 In ev'ry strain."

Reader, in your best moments, and in your highest condition, picture to yourself what you would desire as your future home. Would it be in a real or an unreal world, would it be a dwelling, perhaps surrounded with flowers and shrubbery, while interiorly there would be suitable apartments for retirement or publicity as here, or would you picture yourself soaring among the clouds, or everlastingly floating in the realms of ether like winged insects in the sunlight? Try this experiment with your imagination; draw the picture as ethereal and resplendent as you please, and then patiently contemplate it, and you will be surprised how soon you will reject it as unsatisfactory, and adopt the plain but natural idea of home. You will find it can only be this when it meets every requirement of your present tastes and desires, and you will be satisfied that none other would render you contented and happy. If this be so, and if you carry with you to the future life the same faculties, the same affections and desires, the same needs you now possess, can you for a moment imagine that any but a world which can meet these affections, desires, and needs, would be heaven to you? You must not suppose that all these personal characteristics are dependent upon and proceed from your physical organization; on the contrary, they are founded in your spiritual nature, and it is a spiritual necessity that they shall be exercised and gratified, and you would inevitably be unhappy were the means of gratification wanting. A real, substantial world, in which your wants can be supplied, is what is needed, and the wisdom and love of our Creator has provided this world for our future home, where the family, which here has been cemented by the ties of love, will there be reunited by the same ties, and where the sweet influences and enjoyments of the family circle will contribute, as they do here, to our highest good and happiness.

But oh, how different, how superior will be the enjoyments of such

a home! Not one will be missing, the circle will be complete. No absent one to mourn, no anxiety for the present, no apprehensions of the future, the cares of life all fled, sickness, sorrow, pain and death forever banished, and while present happiness inspires every soul, glowing hopes of an eternity of increasing enjoyment fill our cup of bliss to overflowing. This is Heaven, and this Heaven is truly our home, and God is there truly our Father.

"O Thou! whose love is changeless,
Both now and evermore,
Source of all conscious being,
Thy goodness I adore.
Lord, I would ever praise Thee,
For all Thy love can give,
But most of all, O Father!
I thank Thee that I live."

To this chapter I will append an address of the spirit of the late Judge John W. Edmonds, delivered by him May 17, 1874—less than two months after he had passed away—to a large and highly respectable audience in Cleveland Hall, London, through the organism of that gifted medium, Mrs. Tappan, while she was in an unconscious state.

The address was listened to throughout with profound and rapt attention. I perceive no reason to doubt that the ideas here set forth, together with the language which expresses them, proceeded from the spirit of the Judge, and that Mrs. Tappan was only the mouth-piece for his utterances. Perhaps no spirit, who immediately upon its release ascended to so elevated a sphere, has ever before circumstantially related through the lips of a practised and highly developed medium, like Mrs. Tappan, its progress from its earthly to its heavenly abode, and I regard this account as of interest and importance in extending our knowledge of existence in the higher spheres.

ADDRESS.

"Friends from the boundary of two worlds, I greet you to-night. At any period during the last twenty years I would have considered it the proudest day of my life to stand before the audience here and discourse concerning the spiritual world. To-day, through a borrowed form, and in an unwonted manner, I come with the greetings of both worlds.

"I owe it to you to explain in a few words the manner of my utterance to-night. When the organist sits down to an instrument to

play, he is accustomed to study it somewhat ; the stops, the pauses, the various methods of construction in the instrument may not be familiar to him, and he has to limit his power to the capacity of the instrument. In somewhat of that position do I stand before you. The instrument that I employ, fortunately, has been tuned to the utterances of spirits. What I lose in vigor I may gain in gracefulness of style and spirituality. Bear with me if you cannot recognize me in this form, but be sure the thoughts are mine ; and through the kindly aid of those guides that have instructed and reared her up for these utterances I am enabled to give you a history of the greatest triumph of my life—the triumph over death.

“Some of you are familiar with the history of my experience in Spiritualism, and somewhat with the history of my life. I recognize but few faces here that I have ever seen before. There are some, and one venerable in the cause of Spiritualism whom I recognize. I greet you. My earthly body is laid aside, but my spirit, with renewed activity and with every faculty as full and complete as when I dwelt among you, is here to-night. I am filled only with the fire and fervor of my new-found existence. I may say that I passed through the change called death without one pang of suffering. My body, it is true, was enfeebled. It is true that I had been suffering for some years from debility and lack of strength, but it is also true that by a series of instructions, and by constant intercourse with familiar friends in spirit-life, I had learned that death was not to be feared. In the final moments of my life, and during the few weeks that preceded the departure from earthly existence, I was ever conscious of the ministering attendance of one kindly spirit—the one who had been the companion of my early life—the one whose death had caused me to long to know into what region the spirit of the departed might go, and the one who during all the years of my pursuit of knowledge has been my constant and attendant guide. She welcomed me ; she soothed my last moments ; she showed me the way to spiritual existence. Through her kindly aid I banished every thought of fear of death, and hailed exultantly the hour that would reunite us in spirit.

“I say I passed away without pain ; I was not even conscious of suffering ; but my body sank into a sweet repose, over which my spirit, already freed, stood and looked upon it as you would stand and look upon a worn-out garment. I was not conscious of the loss of one instant of time ; my mind did not slumber. I was not aware even for one brief interval of the loss of control of any faculty. I knew I was about to die. I knew also every instant of time that my spirit was gradually losing control of the physical body. I re-

entered the tenement at intervals to look around, as you might a house you were about to leave, to see how the loved ones were getting on that were watching beside me,—to see if they were afraid of the new life upon which I was entering,—to see if they would bear it as well as they should from the long years of instruction we had had together. There was prayer, and fortitude, and loving-kindness ; there was also, it is true, a lingering, lurking reluctance to give up the physical form of the spirit about to depart—that one earnest longing to cling to the vital form of the dearly loved friend. I admonished my children not to mourn ; I admonished them of the change we know must come ; and I admonished them in the name of the bright truth that had been revealed to us, that we must know that death had lost its terror.

“ I say that I knew not only no interval of sleep or of lack of consciousness, but I sprang into my new-found existence as one would leap forth from the bonds that had enchained him for years. I had felt fettered and shackled in the latter years of my life by physical suffering. I had felt bound and tethered somewhat by the chains of flesh that grew too weary to be borne. I sprang delighted as one would leap into a golden sea, as one might plunge into the atmosphere after having been immured in prison. I felt my youth, strength, vigor—everything return that had been mine. I felt individually more than this : that notwithstanding all my experiences in spiritual life, notwithstanding the visions, communions, and visitations between myself and departed souls, that I had never truly known the nature of spiritual existence until the final tie was broken that linked me to earth. To my utter amazement I beheld my form renewed utterly as the form of youth and strength. I beheld the friends—all friends whom I had known and been accustomed to converse with as friends—each one youthful, each one wise with their added experience of spiritual life. For the first time I felt the conscious power of spiritual utterance—not as a voice, not as a sound, not as a word, but as soul-communion. Every thought was made palpable and every expression made clear to those that were around me. We discoursed upon the body I had laid aside, as you would discourse upon any external thing. I was pointed to and referred to as being a spirit now in full and entire possession of spiritual faculties, whereas before I had been somewhat blinded by the lingering consciousness of the senses that were left behind me in my physical body. The first thought was : Can I speak with my daughters ? I could not ; that is, there could be no audible sound, but I could palpably and perceptibly impress their minds, and my youngest daughter was

aware of my presence, even though she knew the body had perished, and understood that the life-spark had faded.

"The next spiritual sense that came to me, or spiritual consciousness, was that of motion. In my visions, some of you will recollect, I had seen myself conveyed from one place in spiritual life to another, by what seemed to be horses, or the usual means of locomotion. I now felt the new-found power, or spiritual sense, of volition. My companion said to me, 'We will now visit our spiritual home.' I looked around for some means of conveyance, when, to my astonishment, as soon as the desire seized my mind, I found myself rising, first slowly, but, as my will increased, more rapidly, and finally with such rapidity, that had there been intervening objects I could not have seen them. The flight seemed instantaneous. We seemed to cross a vast interval of space. Sometimes I thought worlds must be moving past us; sometimes I thought I could hear the distinct sounds of the planets in their spheres; sometimes I thought I could hear the sounds of distant music. But presently we stood within a luminous vestibule, where an atmosphere of light and shade interblended seemed to prevail. This vestibule, I was told, marked the entrance between the spiritual and material atmosphere, and that I was now about to enter the real land of the spirit. I had been there before in my visions; but I perceived whereas I had seen before spiritually with the aid of others, I now saw with my own spiritual faculties, and the lens was quite different from the lens that I had borrowed for my previous visitation. Now I discovered new beauties each step or each point we reached. I discovered that my spiritual vision was not only quickened to the objects around, but actually saw the soul of those objects; that each form, although seemingly as tangible as these walls, was really transparent; and that a vital current pervaded every object I beheld.

"I then made inquiry into the nature of these structures. This form of vestibule into which I entered was more like a massive gateway or temple than anything I can picture. It combined graceful forms with various shades and degrees of colors, so distinctly blended and harmoniously in accord, that I could but believe it to be a living and vital form. My companion, perceiving my desire, said, 'It is quite true that this substance differs from anything on earth, for while it seems to be made of pieces of marble and precious stones, it is none other than the vitalized thought, the living atmosphere of the realm into which you are entered, and each soul that passes here leaves something, or contributes something, to the beauty of this entrance.' I could then perceive around myself an atmosphere snowy

and blue, like the halo of the saint. This blue atmosphere took shape and form about me, and instantly there arose an archway, through which I passed. I looked behind, and that archway was left to betoken that another soul had entered this land. Meanwhile, all these arches, and the forms that adorned them, and all the pictured images seemed to grow vocal, and a distinct harmony of welcome greeted my spirit. It was unlike any music I had ever heard ; it was like sound of accord ; it was more like the blended harmony of perfect thought, that one can listen to in spirit, but can never hear with earthly sense.

"We passed on, I and my one companion only; for all other spirits that I had seen were now invisible. We passed on. Meanwhile there opened to my view a vast and wonderful land. On either side majestic mountains; streams wound their way among the valleys, and beautiful cascades were dancing down the mountain sides. I remembered this as the entrance to our abode in spirit. We passed swiftly, silently, and without any external means of locomotion, directly between two ranges of mountains until we entered an open plain. Here was the selected spot of our spiritual home. As we entered the narrow passage, not wider than the entrance to a single room, I noticed many peculiar devices and figures peering dim from what seemed to be solid rocks. I saw that these devices had familiar forms and faces, and that they looked like words and thoughts and things that are palpable to the mind. I could see every one of the thoughts and every one of the deeds of my life. Some of them were shady ; some, however, were fraught with more pleasing forms ; some were what I fain would have forgotten—features of harshness and discord ; and some were attuned to scorn and anger ; but I perceived as I advanced that the more kindly faces and figures preponderated, and that as I really entered the open space, after I had become a living spirit, there were no forms but those of love and sympathy, and no sounds but those of delight.

"Here I seemed to be plunged into a stream whose every drop or every globule was as palpable, as distinct as the separate pearls upon a maiden's necklace. Each of these globules seemed to hold some loving thought or some palpable essence ; and as I was plunged into this stream my form was stung with every individual drop as though each would take away some possible stain of earthliness. The longer I remained in this stream the easier it became to sustain it. First it seemed to burn and sting like fire, then grew more and more delightful until I perceived that every globule was talking to me and representing some truth to my mind. At last, when I came out on

the other side, I was received with a smile from my companion, who said : 'This removes from you the last stains of your earthly body, but not the last effects of all your earthly faults.' I could perceive that I was conscious of some difference between her and me ; that I had not fully and entirely entered her estate ; but since bathing in that beautiful stream I could perceive that I had more knowledge and more wisdom, and that my imperfections gradually left me. She then led the way to a bower that on either side was adorned with flowers having no name on earth. They are not such shapes and forms as you are accustomed to see, but their very odors make music on the ear, and their very form and color represent some thought, or prayer, or aspiration. She led the way still more near into the entrance of our abode. I could see its shape and form, and I could picture to you its walls and its entrance ; but I will not detain you with it other than to say, that in every image I saw in its formation, I could recognize the attributes of her with whom I was. I could see it had been adorned with the wonted thoughts that had been hers here and in spirit-life. Every prayer, and deed, and aspiration of goodness, every kindly charity, had taken shape and form in this abode. I could see also my own thoughts interwoven there ; the thoughts of goodness, of prayer, and aspiration I had formed, and the deeds I had forgotten long ago, loomed-up before me there, not in shape of pillar and statue and seeming, but alive and beautiful. I could even see the thoughts and prayers and aspirations of my life all ranged in a line before me, but not my imperfections, and said at once : 'How is this ? that in our abode I behold my thoughts of good, but not my imperfections.' Instantly the thought of her replied : 'There can be no imperfection in the abode of our spirits. You see them at the entrance ; you see them along your way ; but only that which is perfect can take ultimate shape and form in the living abode of the perfected spirit.'

"Then I saw how imperfect I was ; and the sense of my unworthiness so overcame me that I would have shrunk away from those delightful regions ; but she bade me not to tremble nor to fear, since every thought and stain of earthliness by my own efforts would have to be overcome—'Not yet,' she said, 'are you fully prepared to abide here constantly ; but this is your home, and by effort, by prayer, by daily and hourly knowledge, you will find that you will at last be able to sit here in this home of the spirit, free, and glad, and conscious.'

"Then for the first time I felt weary. The splendor of the new abode, the delight of the spirit, the consciousness of being free

from pain, all overpowered me, and I could not at once comprehend that I was really a spirit and should no more return to my body. She led me to an alcove separated from the rest of the abode by what seemed to be a trellis-work of vines and flowers. Into this I followed, and there I rested I know not how long ; but it seemed when I awoke as though all my spiritual faculties had been renewed, and that the first pleasing glory of the spirit that had overcome me now made me stronger, and I said to her who was ever by me : ' Now I am ready ; show me more of this beautiful life.'

" Instantly, not as at first slowly, and with seeming reluctance, but instantly our pathway opened, and I saw before me, at a distance it is true, but still plainly and distinctly before me, a concourse of spirits. Approaching were those with whom I was most intimate and familiar upon earth. One of the very first spirits who greeted me from that assemblage, and who came forth as though with haste and speed to make known his coming, was my friend Horace Greeley, late editor of the *New York Tribune*, and sometime an investigator of Spiritualism, but never an avowed Spiritualist. He said, ' I hasten to greet you and undo the injustice of years.' I said, ' Why ?' ' Because,' he said, ' I undervalued the testimony you gave upon the subject of this new life, which I find to be more than realized. I am at peace now in having made this confession.' I had always told him that he little knew of the reality of spiritual life, and when we all sat in the circles of investigation together, he turned his attention to the pursuit of political and other reforms, while I sat for spiritual knowledge. I was glad of this confession ; it seemed to soothe and strengthen me. I then met Professor Mapes, my old and valued friend and coadjutor in spiritual investigation. ' Ah !' he said to me, ' I had no idea of the powers of the spirit separate from matter, when upon earth ; but I now see that all your visions were more than true.' Then I need not enumerate to you all that came one after another in this shining world to greet me and make me welcome. It was as though these were assembled in concourse to greet the welcomed spirit ; but it was not for that purpose they had met. They were assembled there as is their wont, to discourse and inquire into matters pertaining to spiritual existence. They seemed arranged in groups ; and each group had a central mind. In the centre of one I saw Franklin, who seemed to be pointing out to his hearers, or to those who were attendant upon him, some elemental experiment that he desired them to follow, in reference to the present manifestations upon earth. He is a leading mind, and great in all questions of science. The science of electrical manifestations has, ever since

his introduction into spiritual life, been the particular subject of his investigations—that and other allied forces. And I may tell you that his discoveries are known as physical manifestations; that from his study and the pursuit of his favorite themes, he alone, with the aid of those who are in the same sphere, is working out the problem of physical vibrations, physical movements, physical sounds, physical apparitions through mediums upon earth; that he is the centre of that especial group of spirits, who receive from him instructions, and they in turn impart their instructions to other spirits; and these are dispersed at the present time over the face of the earth, making these demonstrations and revealing to mortals the truth of the power of spirit over matter.

“It is not necessary, nor have I time, to dwell upon the particular points and phases in these manifestations which connect and link them with his peculiar mind. But you will all recognize this one fact, that the physical manifestations occur in waves; that they begin at a certain point, and then pass over the earth like waves of the sea, until at last the most distant nations of the earth receive something of these powers. The present wave just passing over England—that of the visible form and apparition—has occurred in America, where the first apparitions took place. It has reached you; it will reach distant countries; and finally will be followed by another wave which has not yet commenced. So this becomes not only a system of ethics, but a grand scheme of scientific discovery; which means that the spiritual world are far more intent, I am sorry to say, than scientific minds mostly are upon earth, in the pursuit and discovery of these new powers.

“I saw another centre and another teacher, whose strength and power seemed to be devoted to the form of mental and inspirational manifestations. He, too, was learned; he, too, had science and power; I refer to Mesmer, whose discovery of the principles of mesmerism constitutes an epoch in the history of science. He, too, is now adding to the science of spiritual control. He also has his pupils and coadjutors; and these move upon the earth in harmony with one another, inspiring mediums, aiding in their development, and assisting groups of spirits who throng around them, that they may send a message to their friends. I saw gathered around these, far and wide, each attracted to their centre, those numberless thousands of spirits who, like children, were studying the alphabet of this new-found discovery, that they might visit your firesides, and either by the raps, or by inspiration, or by some method unknown to you, reveal to you their presence: your friends, the friends of thousands

and hundreds of thousands upon earth, who volunteer to join these societies of instruction in the spiritual life, as you would join classes for instruction in telegraphy, or any system of communication whereby you might reach your friends, gathered around and waiting for the very power that is now moving the earth, and revealing the presence of spirits among mortals.

"Another and a higher group were intently discoursing upon the history of nations, and among these minds I could distinctly discover the faces and forms of departed statesmen. One especial group had its centre in Washington; others in Napoleon and Cæsar, who, having outgrown their thirst for blood, are now anxious only for the welfare and prosperity of nations. I can see them, with their shining faces and radiant brows, instructing vast concourses of spirits, who, in their turn, are waiting to move upon the legislative bodies of nations, even as the great impulse of liberty moved upon the Congress of the United States. There I can see the lamented Lincoln, whose spirit had risen because of his love of liberty; and among the shining and radiant throng were still greater measures of human improvement. I see there the late and lamented Charles Sumner, risen to his new estate, and there, as here, debating the liberty and freedom of the slave.

"I saw many other names I could not now reveal to you, but whose faces were familiar, and whose consciousness and thought I could but perceive were far beyond my newly found faculties. But I am told that as I grow more and more familiar with these scenes, as I indeed become known among those that sit at the feet of the embodied wisdom of ages, that I too shall carry on a work that I was too feeble to more than commence while here—feeble, because of the feeble organization and the limited faculties of human sense, but earnest as you all know. I now feel that my work is just about to commence; I now feel that this is indeed my work, and that all my efforts and thoughts in gaining knowledge shall be to impart that knowledge to those in the bondage of darkness.

"I say that with all this shining concourse of spirits before me, I could but feel how wonderful and perfect and divine is that great gift of intelligence given to every soul, that outlasts and outlives the corroding influences of time, and takes its place in their own spirit-sphere when time and flesh decays. I could but feel, 'O if the eyes of mortals whom I have just left—if they could but see as I see, if they could know what I now know! What greater blessings could befall mankind than that this everlasting fear of death—this terror that

broods like a nightmare over the ages—shall be removed, and they stand face to face with life and immortality !'

"But all is not a pathway of roses here. Again I felt my imperfections, and in the presence of that thought I felt troubled and enfeebled in spirit ; with all their welcomings I could but feel, 'What a babe am I !' In the midst of this knowledge and this accumulated wisdom of ages, I stood abashed as a child, and felt my own spirit's nakedness. Then there came out to me from some place I had not before discovered, forms that knelt down before me, and each one cast a flower at my feet, saying : 'You first told me of spiritual life ; you were the first from whom I received knowledge on earth of spiritual existence.' With their flowers there came, too, incense like songs of praise and prayer, and I felt stronger, and my spirit seemed to absorb into itself these offerings until my form grew strong, and I was glad because I had helped these. And I felt myself clothed with their offerings of love, and they said to me : 'You have done this to us ; you revealed before we passed from earth our future estate, and we bring you our offerings now.' Then I seemed to grow brighter ; my raiment was more like the raiment of those upon whom I had been gazing, and with each new offering there came a new feeling of strength and gratitude, and at last I floated away and took my place in the midst of familiar faces, who said : 'Now you have become as one of us.'

"Ever since I have been here—and it seems ages, although a short time in the calendar of earth, little more than one month—I have at certain appointed times taken my accustomed bath in the river that flows beside our home ; and with each new bath I feel some new spiritual impulse and power revealed to me—I feel some weakness and some trace of earthliness depart, so that now I stand by myself, free, I trust, from those stains that will cling to the spirit even though it strive for years : the stains of accustomed thought and unguarded feelings. Yet even still do I feel that long years must elapse before I shall gain the heights of many souls that I see. I feel that long efforts of self-conquest must be mine before I reach the bright inheritance of some whose spirits are almost too dazzling to touch.

"And sometimes, with my loved companion by my side, we too alone sit in the sequestered silence of our spiritual abode and commune with loftier souls ; with one whose living truth and whose perfect love mankind are familiar. Too little do they follow in his footsteps, too little does his guiding hand uplift and sustain. Far above all this throng of assembled spirits, of councillors great and wise and

good, I can see a shining light, a glory more radiant than aught that earth could picture or words portray, and a love, a surpassing kindness, and radiant form, whose words I now give to you: 'A new commandment I give unto you, that ye love one another;' and this word vibrates down through the hosts of angels, and spirits, and mortals, until it reaches even your hearts, and casts out fear and hatred and malice and all strivings, and makes you one from this instant with the spirit of God."

At the close of his address Judge Edmonds said he would at some future time resume the relation of his experiences in spirit-life through the same medium.

What a vivid, wondrous picture is here presented by the sainted Edmonds of his heavenly state and surroundings. This is a picture of the grand, the sublime Future.

"When Alps dissolve, and worlds shall fade away,
When suns go out, and stars no longer blaze,
I scarcely shall have reached my primal day.
I, only I, can claim to be the real;
I am the type of nature,—her ideal."

—TUTTLE

CHAPTER XX.

SPIRITUALISM AND THE CHURCH.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts. But ye are departed out of the way; ye have caused many to stumble at the law."—*Mal.* ii. 7, 8.

THE emancipation of science from priestly control has enabled it to assume an independent position, where it is free to be guided by its own standards of truth, and to be ruled by its own laws, based upon established facts, and theories in harmony with these. This is the position of science to-day; but unfortunately for theology it has not advanced in a corresponding degree—in fact it can hardly be said to have made any progress, so that while the former has largely extended its boundaries and increased its material knowledge, the latter is based upon no better nor more sure foundation to-day than it was a thousand years ago. It knows no more of the mystery of godliness; no more of the nature of the soul; no more of the future life, and little more of the duties required to fit mankind for an existence in it, and while sustaining a hostile attitude in relation to science, it is compelled to look to it for light upon all matters relating to natural knowledge, and is to a great extent bound and fettered by the materialistic truths and errors which form the yet incomplete systems of science.

As a natural and inevitable result of this stagnant state of the Church, a very large and increasing proportion of our people no longer look to it, nor its accredited teachers, for the elucidation of any truth. While theology has remained stationary, the world has progressed and outgrown its religious instructors. The intelligence of the age demands evidence, not unsupported assertion, or assertion supported only by fallacious argument; and as the clergy are so commonly hostile to science, while failing to inform themselves of its principles and its impregnable array of facts, they are necessarily unable to mould their system into harmony with science, and to successfully defend it, or to impart that confidence to others which they so evidently lack themselves.

Professor Huxley, in relation to this subject, puts a question to the clergy in his lecture on "Scientific Education." He says: "In the

interests of fair play, to say nothing of those of mankind, I ask, Why do not the clergy, as a body, acquire as a part of their preliminary education some such tincture of physical science as will put them in a position to understand the difficulties in the way of accepting their theories, which are forced upon the mind of every thoughtful and intelligent man who has taken the trouble to instruct himself in the elements of material knowledge?

"Some time ago I attended a large meeting of the clergy, for the purpose of delivering an address which I had been invited to give. I spoke of some of the most elementary facts in physical science, and of the manner in which they directly contradict certain of the ordinary teachings of the clergy. The result was, that after I had finished, one section of the assembled ecclesiastics attacked me, with all the intemperance of pious zeal, for stating facts and conclusions which no competent judge doubts; while after the first speakers had subsided, amidst the cheers of the great majority of their colleagues, the more rational minority rose to tell me that I had taken wholly superfluous pains, that they already knew all about what I had told them, and perfectly agreed with me. A hard-headed friend of mine who was present, put the not unnatural question, 'Then why don't you say so in your pulpits?' to which inquiry I heard no reply."

And again, in the *Origin of Species*, he remarks: "In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew is the incubus of the philosopher, and the opprobrium of the orthodox. Who shall number the patient and earnest seekers after truth from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities; whose lives have been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party."

This is the attitude of the Church, not only in relation to the material truths of science, but to every new spiritual truth, and not only to these truths when presented by individuals outside its organization, but when maintained by members of its own body. The hostility is against truth itself. It would seem as if all the conservative,—otherwise timid spirit of the age, had taken refuge in the Church, and like the old man with his worldly treasures, it only wants to be let alone, and frowns upon every attempt at change and improvement, even though its own spiritual treasures would be greatly enhanced in value by it. The life of the Church is material; spiritual-

ity has departed from it, and it is no better to-day than Wesley declared it to be in the third century. After reading a certain work on prophecy, he remarked: "I was fully convinced of what I had long suspected: first, that the Montanists in the second and third centuries were real scriptural Christians; and second, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began, even then, to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."—Note to *Southey's Wesley*, vol. ii. p. 89.

The attitude of these degenerate Christians, as here portrayed by Mr. Wesley, is precisely that of the Church to-day, and their spiritual condition is exactly paralleled by modern Christians. Methodists especially, who take their founder, Wesley, for authority, would do well to ponder his words.

Dr. Symonds, in his *Miscellanies*, observes: "In the middle of the last century, when free-thinking became rife, the advocates of Christianity, zealous to avail themselves of every weapon, were rejoiced to discover in the existence of ghosts an impregnable argument against materialism and infidelity. Since that period the belief has been gradually declining with the accelerated decline of superstition." The existence of ghosts is an impregnable argument, an all-sufficient argument against materialism; and in giving up the belief in their existence the Church has divested itself of its only efficient weapon, and it will be a fortunate day for it when it will dare to brave the charge of superstition, and avail itself of the proofs that Spiritualism presents of the existence of ghosts—otherwise human, disembodied spirits—for Christianity has lost influence in the ratio in which belief in the so-called supernatural has diminished; and to-day it has most vitality in the ranks of those sects which yet retain the strongest traces of that belief. Were it not for the increasing strength of Spiritualism, materialism, with the next generation, would, so far as it relates to the educated classes, sweep even the forms of religion from existence.

This suicidal rejection of the so-called supernatural by the Church, was properly estimated and met at a period when it was not so general as now, by that earnest, sincere Christian, Jung Stilling, who in a note to his work, the *Theory of Pneumatology*, says:

"It is one of the most remarkable phenomena of the present age, that not only rationalists, believers in natural religion, and free-thinkers, but also occasionally orthodox Christians, oppose with all their might the narrating of such occurrences; they will not even

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have them spoken of, and on no account made public. I here solemnly, boldly, and courageously in the presence of God, *Wh*. If the Lord permit anything of an uncommon and remarkable r to present itself to our senses, are we not at liberty to inquire the Governor of nature intends by it? When stones fall from he or when any novelty is discerned in the three kingdoms of nature, the sky, or, generally speaking, in the material world, with what and with what efforts do naturalists labor to come to the bottom and to make new discoveries, and that justly. But as soon as a tions from the super-sensible or spiritual world are spoken of, ever is up in arms against it; they will neither hear, see, nor refute, bu rail and ridicule. What may be the true cause of this incompr sible conduct? They say it is in order to prevent superstition spreading. But is that superstition, when I see or sensibly something that is uncommon, or that is opposed to my rational tem, and I am then convinced and believe it. *It is superstition I abuse such appearances, and apply them to something to which do not belong.*

"The true reason with reference to the professors of the fas able philosophy of the day (materialism), is the conviction that whole system is false if apparitions of spirits really occur, and whe thodox Christians combat it, the reason is because it is oppos the articles of faith to which they have subscribed. But ought ar Of faith to contradict the truth?"

As this writer in substance remarks, scientists eagerly seize opportunity to investigate new truths and phenomena within their Of research, while, on the contrary, the clergy and orthodox Chris generally, as soon as apparitions from the spirit-world are spoke are up in arms against it; "they will neither hear, see, nor re but only rail and ridicule," and they unwisely unite with their rialistic friends in demolishing the only evidence that can support pretensions to spiritual knowledge or authority, "those former of God's revealing His will unto His people being now ceased." is declared in the *Confession of Faith* of the Presbyterian Ch There is not a materialist in the world who could object to this laration, but the clergy of the next generation will know better. this, and will look back upon their brethren of this age with an ment at their lack of discernment and prudence, in not carel patiently, and prayerfully investigating an array of evidence w must, if substantiated, firmly establish all that is really beautiful true, in the religion they profess to interpret.

Through Mrs. Ferguson, the wife of that noble and true Chris

Rev. Dr. Ferguson, the latter received a communication from a spirit, whose remarks, even though their imputed origin may be denied, are applicable here. They may be found on page 76 of *Supramundane Facts*. It was said: "Men think were they to embrace spirit intercourse it would dethrone their reason; it would do away with the inspiration of the Holy Bible; break up their churches, and disorganize society. We see that these are the fears of large and benevolent minds around you. To them we say, not so. We would build up all that is noble in man, pure in the Bible, and useful and improving in all organizations of society, religious or otherwise. We would have even those who think thus of our teachings cast off much of their fleshly nature. We would search the inmost depths of their thoughts. We would make them familiar with their own souls. We would ask: Do you believe in the spiritual communion of the ages past? Is not the mind of man the same? Is not God the same now as then? Are spiritual intelligences degenerate in their interest in their human brethren, that they will not impart light to any age, or people, or man that will receive it?"

"You may well fear for the position of many churches. They stand upon a trembling foundation—the foundation of arrogant assumption over free thought, and action, and aspirations. We would not destroy, but rather purify your communion. We would not tear down, but build up your churches. We would enter them and make your worship a true and holy worship. We do not desire to create a new Church. We have sects enough, in humanity's name. But if you cut off from your church-fellowship the men we have enlightened for your good, what is left for them but to form other societies? We will elevate man. We would inspire his teachings with heavenly aspirations. We would enlarge his mind and spirit, and if your churches are too narrow, or too fleshly to permit this God-ordained work, rest assured the present generation will look upon their fall. They need elevating thoughts, duties, hopes. They need more; they need communion with the divine influences that lead the upward way of an infinite universe to its great centre—God. They must have it, or no power of money, ministers, or fleshly energy can prevent their ruin. . . . Then we would say, do not ridicule. The time is not far distant when you will have to embrace it. . . . The high-born spirits—flesh once of your flesh, and spirit still of your spirit—now call to you from their elevated homes, saying, Hear us! hear us! Do not denounce us till you have investigated what we say. You doubt us from the influence of your fleshly and not your spiritual nature. Throw this off, and you will appreciate our teachings."

The not far-distant time, here alluded to, is even now: the work has commenced, and Spiritualism is being rapidly introduced into the churches. They are absorbing it as fast as it can be assimilated, and they will be changed unconsciously to themselves.

The only excuse that Protestantism has for its opposition to the truths of Spiritualism is, that it has rebounded to its present position from the excessive superstition of the Romish Church, and I fully agree with William Howitt, when on page 179 of vol. ii. of his *History of the Supernatural*, he says:

"It is something to know that this state of things is the direct result of the one-sided excess of Protestantism, the excess of reaction against Popish miracle-mongery in the first instance, and in the second, as the equally direct vaccination of unbelief from the virus of the infidel writers of our own country, of France, and Germany. It is patent to all observation that the progress of infidelity in literature, and the progress of the anti-miracle feeling in the Church, have gone on *pari passu*; that the English Church and English Dissent now stand rent from the ancient Anglican and the primitive Church, in the faith in the supernatural, and that it is not the Spiritualists who are the heretics, but the clerical, the scientific, the materialistic, and semi-materialistic classes of to day. We stand, and will stand by the all-ancient faith in the Divine Presence, and in the ever-active ministry of God's angels. And this great and striking fact of the spiritual apostasy of Protestantism shall be known and insisted upon."

There are many gross humors choking the circulation of the theological system, which must be got rid of ere it can regain vitality; such as, "The utter depravity of human nature in consequence of the fall," "The justification of the sinner by faith alone," and "The eternal punishment of the wicked." The Church is weakening its hold upon these crude semi-barbarous dogmas, and as they are degrading and vitiating alike to him who teaches and to him who accepts them, and are at variance with the very spirit of progress, they of necessity must disappear in the advancing light of Spiritualism. The channels of belief must be widened, it must be acknowledged that truth is not the sole possession of any sect or Church, that God imparts it to all His creatures, and it must be accepted wherever found and received even from the lips of the so-called heathen. The Church in England, not long since, heard some plain sensible truths regarding itself from one of those thus designated, which it would do well to consider and reflect upon. The Hindoo reformer, Babboo Keshub Chunder Sen., who three years since visited

England for the purpose of determining from personal observation of its practical working in that country, whether it would be advisable to introduce Christianity amongst the Hindoos, gave the following résumé of the results of his observations and inquiries to the English people on the eve of his departure. He said :

"English Christianity is too sectarian, too narrow-minded. Are the waters of eternal life of such a small quantity that you have to narrow the channels through which they flow in order to make them deep? Differences of opinion are everywhere where there is life, but I protest against the spirit of antipathy and antagonism. The Christian life in England is more of a material than of a spiritual nature. There is a striving everywhere to find God externally, in forms, ceremonies, dogmas ; that the mind wants spiritual food is very little thought of." As regards some of the doctrines he says : "He quite coincides with the idea of God as Father. As regards Christ he was sorry to find that the right worshipping of him was found very little. They have deified him, have rendered him homage which he did not wish for, against which he would have protested ; but the only homage he desired—namely, that he became the flesh and blood of his disciples and followers—they refuse him. Christ promised his spirit to his disciples ; the fulfilment of this promise seems not to have taken place yet. And yet the true Christ could not be he who lived 1800 years ago, the Christ of the popular belief, but the Spirit. The Christians do not adore God in the Spirit, as the Spirit, but they adore an incarnation. God does not require flesh and blood to manifest himself, as he is omnipresent and fills the whole universe. Christ identified the spirit of truth within himself with God ; he wished not to do his own will, but that of God. The Hindoo, therefore, who believes in God, is a Christian. If purity, truth, charity and self-denial are Christian virtues, then Christianity is everywhere where these virtues are found, no matter whether their possessors are called Christians, Hindoos, or Mohametans. Hence it comes that many Hindoos are far better Christians than those who call themselves so. The result of my visit is : I came as a Hindoo, I return as a confirmed Hindoo. I have not accepted one doctrine which did not previously exist in my mind. I have learned much, but everything tends to the confirmation of my views of God. My country I have learned to love more than ever."

The channels of divine truth in the Church, as they appeared to this educated heathen, were contracted and nearly dry, and were totally inadequate to supply the spiritual wants of his nature. He could readily agree with the prophet when he said :

"For the bed is shorter than a man can stretch himself on, and the covering narrower than he can wrap himself in."—*Is.* xxviii. 20.

He had left the land of idolatry, no doubt with high expectations of finding in England a worship free from all defilement, a pure and simple adoration of God and His truth, but he found existing there an idolatry of the Bible ; of the book itself ; as absolute as that entertained by his ignorant countrymen for their most revered idols. He found it was not the truth the Bible contained that excited their feelings of adoration, for of that the majority were ignorant, but the traditional halo that surrounded it, and which invested it with the attraction of a fetish or charm.

He also noticed the sects into which Christianity is divided, each claiming a superior allotment of divine favor, and a superior knowledge of Divine things, while to an intelligent observer like him, it must have been apparent that neither possessed sufficient spiritual knowledge to boast of.

It is highly gratifying to all liberal minds to perceive that the spirit of narrow sectarianism is fading out, and it is time it should disappear for ever. Wesley and Whitefield in their day understood its spirit and condemned it. Southey, in his *Life of Wesley*, vol. ii. p. 3, says no confession of faith was required from any persons who desired to become a member of Wesley's Society, and yet in ignorance of this, or in their superior wisdom, we find many of his followers in our day severely disapproving of the informal admission of all Christians to the sacraments of the Church.

Whitefield, one day, while preaching from the balcony of the Court House in Philadelphia, cried out : "Father Abraham, who have you got in heaven? Any Episcopalians? No! Any Presbyterians? No! Any Baptists? No! Have you any Methodists? No! Have you any Independents? No! no! Why, who have you then? We don't know those names here ; all that are here are Christians, believers in Christ, men who have overcome by the blood of the Lamb and the word of his testimony. Oh! is this the case? then God help me ; God help us all to forget party names, and to become Christians in deed, and in truth."

"When churches practise what they preach,
And preach from heaven-taught, liberal creeds,
The recreant sinner then may feel
The vital force of Christian deeds ;
And sing in time, a better song,
'You may be right, I may be wrong.'

"When all shall lend a willing ear
 To doctrines new and still untried,
 And pause awhile e're they condemn,
 To learn the truths of either side—
 Then may be heard the better song,
 'You may be right, I may be wrong.'

"So may the universal church
 Of brotherhood be broad and strong;
 As man may frankly own to man,
 'I may, as well as you, be wrong.'
 Come, let us start that better song,
 'You may be right, I may be wrong.'"

—GLOVER.

The dogmatic spirit is incompatible with a large charity and faith in human nature. Strict sectarians rest within their own narrow sensations, their vision is restricted, their ideas are limited, and it is as Swedenborg says in his *Diary*: "All confirmations in matters pertaining to theology are as it were glued fast into the brains, and can with difficulty be removed, and while they remain genuine truths can find no place." That close observer and profound thinker, Darwin, expresses as a metaphysical fact what Swedenborg above declares as a psychological one. "It is worthy of remark," Mr. Darwin says, "that a belief constantly inculcated during the early years of life, while the brain is impressible, appears to acquire almost the nature of an instinct, and the very essence of an instinct is that it is followed independently of reason."

The man who, regarding his own salvation certain, can look upon the great majority of his fellow-men as fit subjects for eternal punishment, is in a suitable state of mind to regard all their earthly misfortunes as wholly due to their sinfulness, and as only a foretaste of the misery in store for them, and which they justly deserve, and the legitimate result is to bar his own mind against the claims of sympathy and charity. He leaves them to God's righteous judgment; why should he interfere with the divine appointment, which although it consigns millions to perdition yet exalts him to a conspicuous seat in the celestial temple. When such a belief pervades the mind, what room is left for the opposite belief in the necessity of brotherly love, of charity for all men, of seeking the good of others before our own. How can such a mind view God as the kind, just, and universal Father, and all men as brothers?

When sectarians engage in disputation upon the comparative merits and claims of their respective sects, it would be well to consider to what extent the authority of any Church should be conceded, for

one thing is certain, that the founder of Christianity established no ecclesiastical system. The Protestant systems are all modelled to a greater or less extent upon that of their common enemy the Church of Rome, and her system is little changed from that of the Pagan to which she succeeded. Mosheim says it was a question whether Christianity had been converted to Heathenism, or Heathenism to Christianity. Has the question ever been settled?

There has been much said, both in the Church and out of it, in relation to the comparative progress of the Protestant and Catholic Churches, the latter steadily gaining upon the former, not only in this country but in England as well. The Methodist Church, it appears to be conceded, of all the Protestant denominations, is comparatively most slowly increasing in membership, and any explanation which will satisfactorily account for the present stationary condition of this Church, will apply in a greater or less degree to the other denominations.

Regarding the Methodists, the reasons why they are not increasing in the ratio of population I conceive to be :

First—The absence of a living faith in the Divine Presence and influence, in which Wesley and his immediate followers implicitly believed, and upon which they relied for inspiration and assistance. To them this was an ever-present power; they were never unaided in their labors, and the consciousness of this inspired them with holy enthusiasm, and nerved them to meet and overcome difficulties which could not have been surmounted without the consciousness of this Presence. Nor was their faith without reason, as spiritual power evidently assisted them, as it does and will assist all who engage and labor in any good work with earnest faith and motives, and who invoke the assistance of God in their efforts.

Second—Want of personal contact and direct association with the masses. Wesley was a chosen instrument of God and the angels for the work he accomplished, and though a man of education and culture, was, partly from his nature and perhaps more from the influences that guided him, a man of the people. His sympathies were with them; he mingled freely with them; accepted their hospitality; ate at their tables; reposed under their humble roofs; relied mainly upon them for support, and was not only their teacher but their friend, counsellor, and even companion; his whole soul was in his work; he ardently desired to bring them into the measure of light that he enjoyed, and with his whole being consecrated to this work, with little or no caste pride, associating with them familiarly as a friend, he with his talents and devotion, could not fail to

bring over multitudes to his way of thinking, and amongst these were men whom he selected as instruments, who were adapted to the task of teaching their fellows; who mingled with them upon a footing in harmony with the great principles which the French afterwards emblazoned upon their advance banners, under the magic words, Liberty, Equality, Fraternity; men who were of themselves and like themselves plain, industrious, uneducated, but not unintelligent. The people through contact and intimate association with these men came to like and sympathize with them, and the next step of adopting their belief was almost inevitable, and was generally taken, for it should be remembered that the sympathy of others with us—when we possess any force of character—leads to a favorable view of our opinions, as, on the other hand, sympathy with our opinions leads to a favorable view of us personally. This may be considered a natural law, operating with greatest force amongst the uneducated, and it was in a great degree because Wesley and his preachers acted in conformity to this law, that they were so successful, and it is equally for the reason that modern Methodists do not act agreeably to this law, that Methodism is at present stationary.

Third—Because while Methodism in common with other Evangelical sects has lost its faith in agencies intermediate between man and his Maker, the fashionable God of Protestantism is an abstraction; an unreality; and enthusiasm cannot be excited for a Being so regarded.

The human mind at best cannot grasp the idea of God; the finite cannot comprehend the Infinite. This being the case, it is a necessity for most men that they should have an intermediate agency or power which can be approached, and addressed, and upon which they can rely. This demand proceeds from their nature, and is founded in a sense of reliance and dependence which morally at least, is in a greater or less degree realized by every man. Spiritually this need is even more urgent, and its voice is constantly striving to be heard; not that every one is conscious of this spiritual demand, but all are influenced by it, and especially with natural, uncultivated minds, it exercises a predominating influence, and generally determines their relations to religious subjects. Wesley himself felt this need and acknowledged it in his writings, where he testifies to the potent agency of angels, and argues to prove their power as agents intermediate between God and man. To him and his followers it was a reality that angels ministered unto them, and we can conceive of nothing that can nerve the arm to struggle for the right as can this belief.

Much of the strength of the Roman Church rests upon this living

faith in agencies between man and his Maker. The demands of the spiritual nature are in this respect abundantly provided for in that Church, as the adoration of the Virgin and a host of Saints attests, and it strikes an intelligent Protestant observer with much force to witness in their churches the devout and confident spirit in which the aid of these saints is invoked ; nor do I believe that aid is always sought in vain, but where the spirits invoked cannot personally respond, I have no doubt that other spirits do so in their stead, and often are able to grant the request ; or where they cannot do this, as is more generally the case, they inspire the suppliant with hope and fortitude to bear disappointment or suffering. It is not surprising that when devout Catholics are offered the cold, cheerless, intellectual faith of Protestants in exchange for their own warm, emotional, and satisfying belief and ceremonial, they should feel no inclination to make the exchange ; on the contrary, it is to me somewhat surprising that they can at any time be brought to abandon their own living faith, for one so dead as the Protestant appears by contrast to be.

The ladder which Jacob saw was planted on earth, and reached to heaven ; upon every step angels were ascending *and descending*, and the Lord Himself was visible above them. This is strikingly emblematical of angelic ministry ; they fill the gap between man and Deity ; they not only ascend but they descend ; they not only descend to men upon missions of mercy, from the God of Mercy, but they ascend to the same Infinite Father with the supplications of His children. To the inner consciousness of every soul this is known, and he that acts in ignorance of it is blindly groping and stumbling, and any man, or number of men, let his or their faith be what it may, who expect to make progress in any religious work without including this vital and necessary factor in their calculations, will surely fail ; or if any degree of success crown their efforts, the results will not be spiritual fruits, nor can mankind be benefited by any partial success that may attend their labors.

The truth will prevail, but all truth does not now prevail, and it is not altogether owing to the demonstrable truths of Spiritualism that it has spread with such rapidity. True, its rapid extension is largely and chiefly attributable to the force of truth, but it has been greatly assisted by the equality and fraternity of teachers and pupils ; knowledge which to-day comes through one inspiration is equalled by that which to-morrow comes through another. Multitudes of angels are instructing us through numerous mediums, and though we may have no inspired human authority which we can blindly obey, we have many through whose instrumentality superior beings communicate,

and who would have been worshipped in former times, but whom we regard as standing on the step of the ladder just above us, and who transmit to us the messages of love and wisdom which they receive from the hands of angels just above them. They are all like ourselves, simply links in the chain which binds us all securely to the Divine Father.

With fifty thousand pulpits in this country, from which the people are weekly addressed upon the subject of the Christian religion, by educated, trained, and in many instances eloquent teachers, who are assisted in their efforts to reach the hearts and minds of the people by the powerful influences of wealth, respectability, and organized establishments, it would seem that belief in the Christian religion, as interpreted and expounded by this well-drilled army of teachers, of necessity should universally prevail; but in point of fact the case is very different, owing to the reasons here set forth. With one-fourth this number of teachers, and with one-fourth the wealth of the Protestant Church employed in promulgating the truths of Spiritualism, in five years it would be the religion of the nation. There would hardly be a sectarian outside the Roman Catholic Church, and materialism would be utterly swept away.

Even the camp-meetings, which could formerly always be depended upon for recruiting the ranks of the Methodist Church, bear little or no fruit. At one recently held, where the average attendance for nearly two weeks was about three thousand persons, with ten ministers to engineer the work, only five converts were made to the cause of religion.

With ten chosen speakers, advocates of Spiritualism, and with three thousand well-disposed people as auditors, who for two weeks would listen to these speakers, I would engage that more than fifty per cent. of these people would seriously testify to the truths of Spiritualism before leaving the grounds, and I am fully supported in this opinion by the uniform success that attends all *intelligent efforts* to disseminate these truths; the success being in proportion to the intelligence of both speakers and auditors.

Modern Spiritualism, though an infant, holds the sceptre of an unbroken dynasty back through the ages to Christ, and through Him to a period coeval with the birth of history. Thousands and tens of thousands have suddenly arisen out of the churches, while other hosts have come over from the camp of materialism, and have gathered around the standard of Spiritualism and are prepared to do service in its cause. There are many Spiritualists in all the churches, and the clergy would be somewhat surprised if it were possible for them

to ascertain the proportion they bear in numbers to the strictly orthodox, and some of the pulpits to my personal knowledge, derived from confession of the fact, are filled by firm Christian Spiritualists, who feed their congregations with as strong spiritual food as their spiritual stomachs can digest. Milk for babes and strong meat for men.

As above stated, the ranks of Spiritualism have been largely recruited from the world of infidelity, and it is equally true that the majority of these converts now are firm believers in the existence of a good God; the immortality of the soul, and a future state of rewards and punishments, and are made happier, and I believe better, by this knowledge. We undoubtedly can show for the past ten years, in this country, ten converts to Spiritualism from Materialism for every one that Protestantism and Catholicism combined can show as the results of their work for the same time. Allowing that some of these converts are not yet quite up to the standard we could desire, still it must be conceded by every liberal mind that Spiritualism has done a great and noble work in bringing them out of the gloom of materialism, and it must be further admitted that the evidence and arguments which could effect this work must, at least to their minds, have been of a more forcible and convincing character than the arguments alone which for so many previous years had been presented by the Church, and would it not be well for the clergy to inform themselves of the nature of the arguments, and evidence, which have thus effected what they as a body are utterly powerless to accomplish.

We find many of the converts, both from Orthodoxy and Materialism, in whom can plainly be perceived the lingering taint of the Calvinistic teachings under which the majority of them have been reared, and the remains of the ungracious, proscriptive spirit engendered by these teachings; but we know these faults will after a while disappear, and that in the next generation Spiritualism will bear rich golden harvests from this seed.

"Come now, and let us reason together, saith the Lord."

It is strangely inconsistent for orthodox Christians to manifest a more bitter spirit—as some do—against Spiritualism, than materialists themselves; for while the establishment of its truths would inevitably destroy materialism, root and branch, it would only furnish to the Church the lacking evidence of a future life, of the credibility of the miracles, of the inspiration of the greater portion of the Bible, and of Jesus Christ, and of the divine character of his teachings—evidence that every intelligent man in the Church should know the Church is destitute of.

We see arrayed against us the great mass of those whose faith is founded upon the facts which Spiritualism alone can demonstrate, and interpret, and they are eager to crush out all these proofs which alone can avail to stay the swelling tide of materialism that threatens to overwhelm them. They view Spiritualism precisely as the people regarded Jesus when he cast out the unclean spirit from the man who dwelt in the tombs (Mark v.). Instead of being impressed with a sense of the divine character of the power by which the miracle was performed, they were stricken with fear and dread, and "began to pray him to depart out of their coasts."

It is also strange and unnatural to see the clergy, the professed followers and representatives of Jesus Christ, warning their flocks against the efforts of sincere, earnest, and enlightened men in this age to show them the signs which he, whom they profess to follow, promised should attend all true believers.

Upon the testimony of four writers—the Evangelists—two of whom, Mark and Luke, are unknown, and the remaining two, Matthew and John, were illiterate fishermen, entirely unqualified from lack of education and habits of life to be competent judges of spiritual phenomena, even when witnesses to their occurrence—neither of the four claiming to have known Jesus before he was thirty years of age—and neither of whom wrote a line of the books bearing their respective names within thirty years after the death of Jesus, nor within sixty years from his birth—is based the doctrine of the immaculate conception—upon which in turn rests the belief in his divine character, and in the miracles he wrought, and the Christian world is satisfied with and accepts this evidence.

Yet satisfied as believers are with this remote and indirect testimony of uneducated, unknown men, they reject with disdain the present full and direct evidence of spiritual truth which is furnished by numerous living, intelligent, and educated persons, who are as much superior through mental capacity and training to the writer upon whose testimony orthodox believers rely, as the intelligence of this age is superior to that in which these writers lived. We can select thousands of witnesses to these truths, men and women of whom it can safely be asserted that the testimony of any three of them—agreeing as it would in relation to spiritual phenomena—would be conclusive in any case involving the question of life, the rights of property, before any court and jury in the civilized world.

And again it is equally strange to see believers and unbelievers united in this crusade against Spiritualism, and it shows the vast

rgence that the Christianity of our day has made from the primitive ctrines, teachings, and customs. No parallel to its attitude in relation to our belief can be found, unless in the temporary interested union of sections or divisions of different political parties, which sometimes is formed for the purpose of defeating other sections, and these unions rarely survive the temporary occasion that called them into existence, so the combination of the orthodox and materialistic forces cannot long be maintained. At present Spiritualism is receiving vigorous blows from both wings, but when neither party is responsible for victory or defeat, the incentive to continued exertion is lacking, and in presence of the increasing strength of Spiritualism the demoralization of the allied forces is only a question of time.

“And now I say unto you, Refrain from these men; and let them alone; for this counsel or this work be of men it will come to naught, but if it be of God cannot overthrow it, lest haply ye be found even to fight against God.”—*Acts* 38, 39.

I account for the vigorous growth of infidelity at the present time by the lack of understanding on the part of the Church of the character of the spiritual phenomena of the Bible, and by the absence of spirituality itself.

In maintaining that the former were all the result of specific and direct action on the part of Deity, negatively at least denying the direct agency of spirits, and reluctantly admitting only the most passive instrumentality on their part when present beyond denial, ecologists have placed themselves outside their own citadel and are unwittingly assisting the enemy in assaulting their own works.

The apparently trivial character of many of the phenomena recorded in the Bible is a perpetual stumbling-block to intelligent persons. They cannot bring their reason nor faith down to the level that would render it easy for them to believe that the Almighty Maker and Preserver of the universe has ever especially stretched forth His hand, and accomplished so little as was accomplished in the majority of these cases; and besides, the belief is now general amongst thinking people that God works by general, not by special laws or acts, so that the intelligence of the age is directly opposed to the position of the Church, and as she denies the initial agency of spirits, she has no inner works to fall back upon when she is assailed at that quarter.

Were the Church to take her stand upon the ground of spiritual intercourse, and admit the active agency of spirits under the direction

of God, working through general laws, her position would be impregnable, as all history and all religious beliefs, together with modern experience would assist in establishing her right to all she should reasonably claim, and the greatest minds of the age would find no difficulty in recognizing her spiritual authority when it would no longer be necessary for them to assent to the directly divine origin of the miracles recorded in the Bible.

Protestantism at the present time presents the appearance of the withered fig-tree. Its very principle of vitality—belief in the ministry of angels—has been eliminated from its system and the greatest difficulty the advocates of Spiritualism have to overcome, is in the rebound that their arguments and facts meet from the wall of materialism which in this age surrounds Protestant theology. The clergy as a body appear to be insensible to the value and force of spiritual weapons, and neither use them, nor can be penetrated by them, and, as Mr. Howitt remarks: "There is hardly a man amongst the religious teachers of to-day, who had not rather stand at the mouth of a well-charged Armstrong gun, than risk the faintest whisper of superstition—that is, the honest assertion of the plain Bible truth."

Within the Church, spiritual Christian heroes are not common; no more so than when the parents of Madame Bouvignon reading to her when a child the lives of the early disciples, she exclaimed: "Where are the Christians? Let us go to the country where the Christians live!"

Theology has made a mistake in transposing the words *now* and *then*; the latter habitually having the precedence. The vast future, of which it knows little or nothing, engages most of its attention, while the important present, of which it should know more, has been almost wholly disregarded. The vague, uncertain, and sometimes senseless requirements of the future, as understood by so many in the Church, have been urgently dwelt upon; while the evident necessity for men to cultivate benevolence and charity, and to act well and sensibly their parts here, has been but lightly pressed upon their attention. True love to God, exemplified in loving thoughts and deeds towards man here, and which fit him for the duties as well as enjoyments of heaven, have been but slightly insisted upon, while artificial and empty forms have usurped their place. Acts, habits, and modes of thought of a routine nature, and vain ceremonies, have been imposed by the Church as active, absorbing duties, while the spirit of love which is the energizing force of heaven, has not been cultivated, and its existence has been hardly recognized. Of the Church:

" We do not ask for forms and creeds,
Or useless dogmas, old or new,
But we do ask for Christian deeds,
With man's progression full in view.
Let her be first to aid and bless,
And not the first to cast a stone,
The while her robes of righteousness
Are over foul corruptions thrown."

The great majority of those who have been acknowledged leaders in great religious and reform movements, have had direct intercourse through one or more of its varied channels with the spirit-world, either through visions or trances, clairvoyance or clairaudience, or through spirit impression. Such was the case with Abraham, Moses, Jesus Christ, Paul, Mohammed, Joan of Arc, Luther, Calvin, Ignatius Loyola, George Fox, Swedenborg, and Wesley. As Mr. Howitt remarks: "To call a man a great religious reformer, is the same as calling him a great spiritual medium. Without this mediumship, this communication intimate and enduring with the spiritual world, with the Holy Spirit and His holy angels, a man can reform nothing; he is a dead thing, and cannot emit new life and sentiment to the world."

Under the directing—sometimes controlling—influence of spiritual intelligences, both religious and moral reformers are occasionally impelled to courses, the objects and aims of which not being apparent to ordinary minds, appear to be erratic, unguided, and illy calculated to accomplish useful purposes. These spiritual instrumentalities being misunderstood, are invariably persecuted by the world when struggling, and are as generally applauded by it when success has crowned their efforts. Thus Wesley, who in his early struggles was termed by a magistrate who fined him £20, "the vagrant, itinerant Methodist preacher," in his later years, when his teachings had been accepted by numerous followers, was almost universally honored and respected by the Church, and by the civil authorities that had persecuted him.

The Church frowns upon these reformers as disturbers of its peace, and exercises its power and influence to crush them, in ignorance that in so doing it sometimes is refusing entertainment to angels, who through them would infuse new life into its system. In this spirit women are excluded from participation in the ministry of religion, forgetful that holy spiritual influences flow into their minds at least as freely as into those of men. In the days of the apostles and the early Christians spiritual influence had free course through all those

adapted to its reception, male and female alike; but when the Church became associated with the political power, and materialistic minds controlled it and shaped its course and policy, known mediums were excluded from ministration in its assemblies, and women were prohibited from speaking in public. Since then it has been customary in the Church to permit none but men, formally authorized, to instruct the people, and with our experience and knowledge of the effective teachings of many inspired women in our day, it can readily be perceived what a loss the Church and the world have sustained by this prohibition, for by it have been excluded thousands who were better fitted to convey spiritual truths with clearness and force, than perhaps the majority of those regularly installed.

The Church has thus rejected a powerful means of reaching the minds of the people, but the spirit of the age, and the success that Spiritualism has met with from the assistance of women teachers, is working a change in Church sentiment upon this subject, and I have no doubt that with the next generation, female teachers and preachers will fill pulpits in every Protestant denomination. Dean Howson, who recently visited this country, is of the opinion that the work of converting the heathen must be largely done by women, and he finds in the practice that prevailed in the assemblies of the apostles, warrant for the admission of women to official positions in the Church to-day.

It seems to be only just and proper that as women compose the majority of our religious congregations, there should be some pulpits in which their spiritual natures could find expression, and whatever objection may have been urged against woman's teaching in bygone days, on account of her inferior education, cannot be valid now, as her education is as broad, liberal, and varied as that of man. The argument of past ages, founded, upon woman's enforced ignorance, can have no validity when her right to educational privileges is admitted by all but the most contracted and illiberal minds.

CHAPTER XXI.

SPIRITUALISM AND THE CHURCH—*Continued.*

BIBLIOLATRY, or the worship of the Bible as a book, has elsewhere been referred to in these pages. This form of idolatry, which has in the past been so prevalent among Protestants, is still practised by many in the churches. To these its passages are all literal, or literal at least so far as they can be made to support the favorite doctrines and dogmas of their belief. In August, 1872, the Rev. Dr. Foss, of the Methodist Church, preached a sermon in New York in which he said: "If the Bible is the word of God, as is believed by all Christians, *if all of it be not true, God is a liar*; but we all know that God is truth." God is here made responsible for the literal truth of all that was there written by numerous fallible men, some of whom by their own admissions had been guilty of nearly every crime in the calendar, and if every word there recorded as having been written by them be not the truth, then "God is a liar." This is a gross sacrilegious assumption, without a shadow of proof; it is contrary to the convictions of every unprejudiced mind, and yet the idolatry of this religious teacher for the book itself is so abject, that he does not hesitate to blasphemously charge God with being a liar, if any error arising from human imperfection exist within its lids. If Dr. Foss must have something beside God himself to worship as infallible, he should properly become a Roman Catholic and worship the Pope, and when within the pale of that Church he would very properly be restrained from such bold, senseless, and sacrilegious assertions as this, for even the blindest adherents of papal infallibility would not be impious enough to charge the errors of the Pope, the Bible, or the Church upon God himself. Of the reverend Doctor, and those who, like him, are determined to force the Bible to prove their dogmas, or to charge God with being false, it may well be said as was said of other ancient bigots:

"We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places as dead men."—*Isa. lix. 10.*

Can any intelligent person with the least sense of God's love, wisdom, and truth believe that He put a lying spirit in the mouth of one

of his prophets to deceive Ahab? 1 Kings xxii. 21-24. Can he believe that God commanded the Israelites not to eat of anything that died in their camp, *but permitted them to give it, or sell it to a stranger*, Deut. xiv. 21; or that he commanded the Israelites to kill all the men and married women of the Midianites, and to keep the virgins for themselves, Num. xxxi. 17, 18.

It is shocking to an unprejudiced mind possessing any reverence for Deity, any regard for truth and justice, to read such a story as is related in the 27th chapter of Genesis, where Jacob, after treacherously personating and defrauding his brother, attributes, as he does in the 20th verse, his success in accomplishing his fraud and imposition to the assistance of the Lord, and this in direct contradiction to the later declaration of the Christian apostle, when he said :

"But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons."—Col. iii. 25.

In what language would we denounce such base conduct at the present time? It appears like sacrilege to yoke such records of such deeds, so approved, to the pure moral records of the life and teachings of Jesus Christ. It is like tying a millstone about the neck of purity and virtue, and expecting it to survive. Much of the good that God intended should proceed from the precepts and example of Christ, has been rendered ineffectual by this unnatural, unholy union of ignorance, grossness, and wrong, with those precepts and teachings, and that example, as set forth in the New Testament. God never joined these books together, and man when he is a little more enlightened will put them asunder. It is an unholy, unhappy union, and cannot stand. Preserve and cherish all of truth it contains, but cast its slavish error out into darkness, so that men will no longer be blinded and led astray by it.

There is not a humane lawyer who can fail to detest the injustice and inhumanity that characterized the Israelitish law; there is not a doctor of medicine who approves the medical or surgical practice of the Hebrews, or who can find in that practice a truth which he can usefully appropriate; but the theologian forces his way back through all the light and knowledge which has been shed upon nations and individuals, and imbeds himself in the gross, utterly material superstition of this semi-idolatrous, semi-barbarous people. The words of Jesus can be applied to the Bibliolaters of our day: "But in vain they do worship me, teaching for doctrines the commandments of men," and I would add, that very unenlightened men some of these writers were.

As another specimen of the bigotry and darkness of mind that

still finds place with some of the clergy of the Evangelical churches, I will here copy from a report of the proceedings of the "Methodist Preachers' Association" in New York, January, 1873. The report is from a respectable daily journal.

"Yesterday at the Preachers' Association, Brother Gorham said that old-fashioned religion was falling away, and that to read our most commonly sung hymns one would think that we were all going to heaven on sheet music in troops. It is all 'White Robes,' 'Shining Shore,' 'Palms of Victory,' and 'Crowns of Glory.' When he alluded to '*a place of everlasting burnings, where God Almighty tortured them alive as long as God Almighty lives,*' the cries of '*That's right,*' '*Amen,*' showed that he was understood and endorsed."

It is not surprising that after this free and indiscreet, and, to my unorthodox understanding, blasphemous expression of opinion, this showing of hands by a few zealots, that reporters for the press were excluded.

In the same spirit a religious journal of Boston, the *Zion's Herald*, said in December, 1872: "Brimstone Corner—Rev. Mr. Murray has been preaching powerful sermons lately on the 'Justice of God's Punishment of the Wicked,' etc. His church is getting its own name back again, 'Brimstone Corner.' *It is a good name, and means the best of names—the love of Christ.*"

"Brimstone Corner," representing the idea and doctrine of a burning hell, synonymous with the name of Jesus and his transcendent love. These remarks, and the ideas they embody, are as wild and senseless as those that originate in an insane asylum.

The name of Thomas Starr King is dear to many. He was an advanced inspirational speaker, and his words went directly to the soul. I had some personal acquaintance with him, and can truly say that he had the heart of a woman and a lion combined in one human breast, and I can also say that to my knowledge, and the same can be attested by other witnesses, he saved California to the Union, when her defection would have diverted the sinews of war from Washington to Richmond, and perhaps have reversed the issue of the conflict.

The *Christian Register* of April 1, 1871, quotes from the writings of Mr. King as follows:

"Not long ago I read a volume containing twenty-five sermons recently preached in New York and Brooklyn, with reference to the revival, by the most distinguished ministers of those cities. Some of the most powerful of the discourses I read in my library till past midnight. The air at last seemed full of infernal terrors and woe,

and I shut the dreadful book. In a room upstairs my little daughter, six years old, was sleeping, with whom I have often had the most sweet conversation on God, and Christ, and the life hereafter. But I said to myself then in excitement of soul, what I will say here with seriousness and deliberation—that rather than my child should have the awful theology of the average of that book stamped upon her heart, I should unspeakably prefer that she should grow up an atheist. As an atheist the best currents of human nature would not be corrupted in her. Believing what that book teaches, and having her whole nature cramped and distorted into its mould, it would not be possible that her spirit could have any religious beauty, cheer, or peace."

I have a young friend, a sweet girl of the age of sixteen, gifted with a bright intelligent mind, highly susceptible, with strong social feelings, who has lately been induced through the persuasions of her minister to take the communion and fully connect herself with the Episcopal Church. After this event a friend asked her if she believed in eternal punishment for those of her family and relatives who did not lead holy lives, and her answer, promptly given, was, "Yes; and I shall be so happy and satisfied of the justice of God, that I shall view their misery as perfectly right, and without regret."

Here was a mind untainted with any pernicious ideas, into which was introduced this disturbing religious, or rather irreligious element, this debasing dogma, and should she not in maturer years abandon her belief in it, the only result can be the perversion of some of her best impulses, a warping of her judgment, and a contraction of her naturally liberal mind. Can any one imagine that she has been benefited by the adoption of this belief? I pray that she may not become one of those of whom it was said:

"For the morning is to them even as the shadow of death; if one knew them they are in the terrors of the shadow of death."—*Job* xxiv. 17.

"Shall man condemn his race to hell,
Unless they bend in pompous form;
Tell us that all, for one who fell,
Must perish in the mingling storm?"

"Shall each pretend to reach the skies,
Yet doom his brother to expire,
Whose soul a different hope supplies,
Or doctrines less severe inspire?"

The doctrine of eternal punishment has wrought incalculable evil to mankind. One of these evils, the magnitude of which it is im-

possible to over-estimate, is in erecting this assumed decree of God into a precedent for cruel and vindictive punishments through human laws; and those who have fully believed in this abhorrent doctrine, have been rendered by it less merciful in their judgments of, and actions towards, their fellow-beings. No Catholic inquisitor ever drew the cord or applied the pincers to the quivering flesh, without feeling that his cruelty was justified, if not enjoined, by the "command of the Lord," to whom was attributed a character which could create beings to be damned, and justify others in torturing these beings before they were damned; the one crime being justified by the other.

The most pitiless criminal judge who ever administered rigorous law on the bench of New York, was one recently superseded, and who was a Roman Catholic, a firm believer in everlasting punishment, and to whom, therefore, with this divine precedent, the idea of unjust, grossly inadequate punishment was in no sense revolting; and his sentences of ten, and even more years, for comparatively insignificant offences, when I have read of them in the daily journals, have often sent a thrill of horror through my mind.

While residing in San Francisco, during some years the criminal court there was presided over by a staunch Protestant, also a believer in eternal punishment for the wicked. We were personally acquainted, and I can truly say that a more kind and generous man I have rarely known, and yet, under the baleful influence of the example of the Jewish Jehovah, he steeled his nature against the pleadings of mercy, and from fear that he might err on her side, he imposed sentences that would nearly parallel those imposed by the judge nearer home.

Solomon says: "As a man thinketh in his heart so is he." Men's conceptions of the character of God are the limits beyond which their minds cannot reach. Their chief desire is to approximate to the character they ascribe to Him, and they become more and more like the God of their imagination. Thus the Jehovah of the Old Testament was subject to feelings of anger and revenge, and as we desire to be like our God, and in fact are commanded to be like Him, we cannot feel it to be a sin to become angry, or to indulge revengeful feelings. The growth of the passions is thus assisted, and the man more nearly assimilates to the character he wrongly ascribes to God; and facilities are furnished, and conditions made favorable—especially where the individual possesses any marked mediumistic qualities—for spirits on low planes to impress or control him.

Error is even more prolific than truth, and every cherished error

bears fruit, and is fruitful alone in error. Men do not gather figs from thistles, nor grapes from thorns. We often see the fruits of belief in the Jewish God exhibited in the pulpit. This is at the present day, as in the past, the stronghold of capital punishment; it is from here that the crime of murder is denounced, while murder in retaliation is in the same breath sternly insisted upon, because in the book of Genesis ix. 5, the God of the Israelites said:

"At the hand of every man's brother will I require the life of man."

This was the text selected by the Rev. Dr. Stoddard, a Presbyterian minister in New York, for a sermon preached by him in March, 1873, upon the subject of Capital Punishment. "The text occurs," he said, "in a part of the Bible which has always been regarded as the highest inspired authority for punishing a murderer with death." If this part of the Bible is particularly inspired, let us examine the remaining portion of this chapter. Commencing with the 20th verse, we are told that Noah planted a vineyard, made wine, drank of it, and was drunken, and while in this condition his person became exposed, and Ham, one of his sons, and the father of Canaan, happening to perceive the state of his father, told his two brethren without, who took a garment and covered his nakedness.

"And Noah awoke from his wine, and knew what his younger son had done unto him, and he said: Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said: Blessed be the Lord God of Shem, and Canaan shall be his servant."

From the assured manner in which the name of his God is here invoked, Noah was clearly under the impression that He sanctioned this arrangement, by which one race of men, yet unborn, was decreed to be the servants of another, also unborn, in punishment of a sin they never committed, and, so far as we can perceive, Ham never committed; all there was sinful about it being in Noah, a man of family and a patriarch, indulging to excess in new wine, and exposing himself in a manner that aggravated his sin of drunkenness. So we find in this especially inspired chapter a demand for the life of the murderer, and the ratification of Noah's curse upon a race yet unborn, in revenge for his shame arising from exposure of his person while in a state of—what any clergyman would properly term when applied to a similar case in our day—bestly intoxication. Instead of repenting of his sin like a Christian, he appears to have been actuated by a spirit of blind revenge, and he vented his indignation upon an innocent, unborn race, and *his* God being at that moment in a favorable humor, smiled upon and blessed Noah in his humane purpose.

It is in compliance with the command of *this* God that scaffolds are erected throughout this Christian land, upon which men and women are strangled; murdered in revenge for having murdered another, perhaps in the heat of passion, or under strong provocation, when smarting under a sense of wrong, or some other overpowering influence; while these murders by the people in retaliation are cool, deliberate murders, without a single one of the enumerated excuses which stand out to plead for the individual murderer. I say these executions are retaliatory; they can be nothing else, for surely no unprejudiced, intelligent man, who has paid attention to the subject, will in this day contend that they are warning examples. Their whole record proves the reverse, and the known character of human nature contradicts it. The history of criminal law in Europe, and especially in England, contradicts it; for there is no fact better established than that as penalties have been made lighter the crimes they punished have diminished in frequency. Excessive punishment, so far from being reformatory, is exactly the reverse; it appears to arouse the evil elements in others, and develops into repetitions of the very crimes that are thus excessively punished.

The whole authority for hanging a man is in the assumed commands of the Hebrew God; a God exclusively their own, who always assisted them at the expense of their neighbors, unless when he was angry with them, and who was for generations supposed to make his habitation in a box or ark in their temple. Even Rev. Dr. Cheever, of New York, from whom I expected better things, endorsed this authority to murder, in a sermon preached in the chapel of the University, March 1, 1873, when he said: "The power of the state to hang a man was derived from the Great Governor of Nations. *It would be a despotic murder if the existence of God was not believed.* . . . This command of God was the law which formed the keystone of all laws, and held the arch of society, but could not be maintained if the existence of God was not taught in the schools."

"It would be a despotic murder if the existence of God was not believed." In other words, this command of the Hebrew God is the only authority, and if this authority be rendered null, men would not be justified in legally depriving another of life. This is what we contend for; this is the only authority, and the God of love and mercy speed the day when He, and He alone, shall be authority, and the God of blood and vengeance, the created God of the Hebrews, be properly and truthfully understood as only a tutelary divinity, a human spirit who had not arisen above the grosser imperfections of his earth-life. If it is, as Dr. Cheever says, that "this comman

was the law which formed the keystone of all laws, and held the arch of society," then the sooner society is reconstructed without this key the better for the morality and happiness of mankind. If this be the keystone, then the arch is constructed of human skulls, and is cemented in blood.

"But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ.

"*But even unto this day, when Moses is read, the veil is upon their heart.*"—1 Cor. iii. 14, 15.

If men and organizations of men, theological and otherwise, are to be judged by their fruits, then all theology founded upon Mosaic law stands condemned before God and man, for a vast deal of evil has proceeded from it, while no positive good can be found which has originated in it. The evils are apparent, while the good at best is only hypothetical. It will not answer to plead the benefits of our civilization as proceeding from old theology, for these have been proven over and over again, even by sound theologians, as originating in other sources than theological, and without this argument the positive evil stands nakedly arrayed against supposititious good.

The doctrine of the innate depravity of man is another of these evils, and is a striking example of a single error, sown in congenial soil, producing a brood of errors each as potent for mischief as itself. Of this brood are :

The body is vile.

The spirit is vile ; and

All good acts by sinners are unacceptable to God ; being sinful like themselves.

With the prevalence of this belief, hope and aspiration, which lie at the very basis of progression, are repressed, and a spirit of slavish obedience to self-constituted authority is substituted. "Works done by unregenerate men," says the Presbyterian *Confession of Faith*, "although for the matter of them they may be things which God commands, and of good use both to themselves and others, yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God, *they are therefore sinful and cannot please God*, or make a man meet to receive grace from God." Singularly enough one of the passages cited in the notes in the *Confession*, as authority for this uncharitable doctrine, is 1 Cor. xiii. 3 :

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, *and have not charity, it profiteth me nothing.*"

But suppose the sinner to have charity, how then ? and how about

loud-mouthed professions and strict observance of forms without it? This passage, here applied, is not two-edged, it has only one edge, and that cuts into the very core of the belief of these illiberal dogmatists.

The late Rev. Dr. Ferguson—God bless his memory with us, as He is now blessing him in Heaven—whose pen was invested with the power of inscribing living characters of truth, says upon this subject of innate depravity: "Spiritualism teaches that human character is depraved, but human nature never. That the soul is born of God, is spirit of His spirit, and however it may be enveloped in vice and crime, it must sometime realize its native birth and ascend above the fleshly perversions that hide its power. Hence it offers hope to all, and believes not in the total depravity of any. To say that a nature that comes from God is corrupt, is a fallacy, and makes Him the author of sin, and the remorseless punisher of His own handiwork. But to say that a limited being may err, may abuse the passions and tendencies of his nature, and involve himself in the necessary consequences of all such abuse, and, so far as he is connected with others, involve them, is alike the dictate of reason and the testimony of experience. Hence we find in the most of men a capacity for good, in the best a tendency to evil, while the law of progression from nothing towards eternal perfection is the law of the mental universe. Not depraved then, but weak; not doomed, but degraded; not cursed of his Creator, but chided of his Father; not hopelessly lost, but endlessly related to spirits whose development and progress must bring them by natural and eternal laws of kindred and affection to his help. This is man in his worst condition, and his worst condition, with Spiritualists, is often seen to be covered over with pharisaical pretension to all the wisdom and love that is possible to man, while it knows not its own ignorance of the first principles of a divine life."—*Spirit Communion*, p. 240.

The late Mrs. Eliza W. Farnham thus wrote: "The Church, wherever we know its spirit, has despised and trampled on some portion of the natural which needed and sought its help. Our own theological Church, as we know, has scorned and vilified the body till it has seemed almost a reproach and a shame to have one, yet at the same time has credited it with power to drag the soul to perdition. It is only beginning in certain liberal offshoots, the growth substantially of the last half century, to acknowledge respectability enough in the body to entitle it to be treated as an instrument worth improving for the sake of its tenant."

"The body is not vile. Men make it so
By harboring vices in its tenement.
Sweet as the lily on its virgin stem,
Sweet as the rose that opes its perfumed lips
And kisses the enamoured air of June,
Is the fair child upon its mother's breast,
And the sweet maiden in her girlhood's prime,
And the young mother sacred unto God,
Whose infant is a blossom of the soul,
Dropped by His hand, and fresh from Paradise.
The form is made to be the home of love,
And every atom bathed in innocence ;
And joy and beauty should diffuse its life,
And thrill with song—to angels inly heard.
The mother's bosom, Love's all-hallowed realm,
Is no vile dust. Born from the darkest age
Of superstition, is that ancient creed,
That matter is the enemy of good,
Accursed and hateful to the Infinite ;
For every atom is a living thought,
Dropped from the meditation of a God,
Its every essence an immortal love,
Of the incarnate Deity."

—HARRIS.

They who believe in a personal devil, and whose minds dwell upon the attributes with which he is usually clothed, are unfortunate not only in being in error, but in attracting spirits with certain of the qualities they ascribe to their ideal monster. A mind imbued with these ideas in a greater or less degree is accessible to the gross spirits who realize them.

When certain Protestants assign to the agency of the devil the motive power of Spiritualism, we look upon it as an act of retaliation for the odium which has so long rested upon them from a similar charge made against their belief by the Catholic priesthood. It is true they are punishing us for the sins of others ; but then this usage is sanctioned by many precedents in the Hebrew history, which they take for their guide ; and then again, by raising a hue and cry against our faith upon this plea, they may divert the force of the charge from themselves. As they have meekly borne this charge so long—since the Reformation—charity demands that we in our vigorous sturdy youth shall assist in bearing their cross. In this view we accept the situation, but if any should accuse the evil one of so falsifying his nature as to be actively engaged in our camp in disseminating our truths, in assisting our phenomena, in pouring balm upon the

wounded heart, in lifting up the crushed soul, in pointing to God, and truth and Heaven, as the aims and objects of this life, then we must object ; they have mistaken their man ; he may be in the guise of the devil, but if there be a God, this agency is one of His ministers. He may for divine purposes be acting a part, but his words transparently prove his kinship to Deity ; he cannot be the enemy, he must be the friend of man. If this work "be of God, ye cannot overthrow it ; if it be of man (or of the devil) it will come to naught." If Jesus was willing that his works should judge him, we are equally willing that Spiritualism should be judged by its works.

"If I do not the work of my Father," Jesus said, "believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him."—*John* x. 37, 38.

This ascribing to the agency of the devil whatever is beyond its comprehension, is the first and last resort of ignorance. St. Bernard of Clairvaux, in 1140, said of the Waldenses : "There is a sect which calls itself after no man's name, which affects to be in the direct line of apostolic succession, and rustic and unlearned though it is, yet it contends that we are wrong, and that it only is right. *It must derive its origin from the devil, since there is no other extraction which we can assign to it.*" This conclusive mode of reasoning of the Catholic saint, has been perpetuated to our day, and is resorted to by some equally brilliant minds who apply it to Spiritualism. We can even go back farther than St. Bernard, and reluctantly strip him of any claim to originality in this conclusive method of argument, by reminding the modern accuser that to the same diabolical agency were attributed the works of the founder of Christianity.

With the decay of his kingdom—the infernal regions—the strength of the devil is rapidly declining. His death was predicted, and his obituary notice written nearly three thousand years ago. These are the inspired words in which his doom was pronounced :

"How art thou fallen from heaven, O Lucifer, son of the morning ! How art thou cut down to the ground, *which didst weaken the nations !*

"They that see thee shall narrowly look upon thee, and consider thee, saying : *Is this the man that made the earth to tremble, that did shake kingdoms. That made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners.*

"But thou art cast out of thy grave like an abominable branch . . . as a carcass trodden under feet."—*Is.* xiv. 12, 16, 17, 19.

Sic transit diabolus. The clergy should treat his memory with respect, for surely he has done more to consolidate their power than God himself ; but I am apprehensive that when he is gone they w

prove ungrateful, turn to new idols, and take refuge in the maxim, that "A living dog is better than a dead lion."

The Evangelical clergy occupy a position in relation to the Stage, similar to that they sustain towards Spiritualism. Instead of attempting to elevate the character of the stage, and to use it as an instrument, a means for the inculcation of moral and religious sentiments, they stand aloof, its declared enemies, and denounce it as immoral, irreligious, and corrupting in its tendencies, entirely oblivious of the fact that theatres, like newspapers, teachers, or even ministers, will generally cater to the tastes of their supporters, and if sectarians not only fail to encourage them by their means and presence, but prevent others of the religious and moral classes in the community from assisting in their support, how can they in reason expect their tendency to be otherwise than what it is, or even what they represent it to be?

The clergy can make the theatre just what they please. The manager of a new theatre in Louisville, Ky., on the opening night recently, made a speech, in which he informed the audience present that the class of entertainments given would be determined by the public taste. "If first-class entertainments do not prove a financial success, and *second or third-class do*, the latter will be given, and the public must blame themselves and not the manager." Probably every other manager in the land agrees in sentiment with this one, and there can be no doubt that if the clergy would agree among themselves to recommend their congregations to support the theatre, or theatres, which would stipulate to represent only plays in which morality and virtue are upheld, and notify managers of their determination to steadily support such performances with their direct influence, there would be active competition amongst managers in meeting this requirement.

As an example of the readiness of theatrical managers to put on the stage whatever will please their patrons, I would refer to the play of *Uncle Tom's Cabin*. When that story was first dramatized fully three-fourths of the people of the Northern States upheld slavery. The play was brought out as a hazardous venture, but its appeals to the heart and moral sentiments were so favorably responded to by the audiences, that other managers, not regarding their own prejudices, successively brought it out, and it soon became a standard play, and one of the most successful, in more senses than one, ever represented before American audiences.

Instead of adopting this sensible, judicious, and truly Christian course, the majority of the clergy have held aloof from and denounced

the drama, and have voluntarily renounced all assistance from the use of a means, which, if properly used, would in its results not be behind their thousands of pulpits in advancing the cause of religion (not sectarianism) and morality, by the inculcation of the hideousness and unprofitableness of vice, and the attractiveness and utility of virtue. It might here be well if the Protestant Church were to take a lesson from its Catholic rival, for what is all the ceremonial and display of this Church but dramatic representation; the processions of the priests and acolytes, the adoration of the host, the lighted tapers, the grateful incense, the imposing costumes, the posturing, chantings and sensuous music, the solemn high and midnight masses, etc. This Church has incorporated the theatre into its very system, and moulded it into such a shape as to be one of its principal elements, if not its chief element of strength.

Through the attractions of the stage the clergy would be able on the one hand to reach that numerous class of persons who rarely enter their churches, and on the other, that equally numerous class who are swayed by their emotional feelings, and who can most readily be impressed and educated by dramatic representations, addressed as these are to the senses of both sight and hearing. For these, the cold intellectual spirit of Protestantism is not only unattractive, but often positively repelling. It seems to be forgotten by the clergy, that to impress different minds different means must be employed; that all cannot be brought to the appreciation and practice of virtue by one means, any more than all can be nourished and developed by the same diet.

An exhibition of the illiberal spirit in the Church that has unqualifiedly opposed the stage, and that will continue to oppose it, and which must be sternly rebuked before the stage can be made a means of good, was made in the remarks of Rev. Dr. Finney, in the Methodist Conference in New York, in January, 1873. "Amusements," said this gentleman, "must be engaged in to the glory of God, or they are sinful, and moreover, to a sinner no amusement is innocent, because everything he does is wrong." No doubt if ever the Church should recognize the usefulness of dramatic representations, this reverend gentleman would attempt to confine them to the fall of Adam, and its consequence, the deep damnation of his posterity, and I am afraid the representation of these subjects would not pay, either religiously, morally, or pecuniarily.

Spiritualists believe in the beneficial tendency of all innocent amusements, moderately indulged in. We believe that educating the ear in musical sounds tends to harmonize the whole character,

as harmony, and even harmonious sounds, pervade all nature, though inaudible to our natural ears. "The music of the spheres" is not an idle dream, as psychology proves. We believe in dancing—but not in all dances. It is the poetry of motion, and throughout all nature there is unceasing activity. We believe in poetry itself, for the universe is a grand poem. We believe in song—in all songs that elevate the thoughts, or touch the heart without corrupting it, for they call up the best and holiest feelings of our nature. We believe in the drama, as the deepest, most permanent lessons in the science of human duty, and the philosophy of human nature can be given through it. We believe in everything that is capable of teaching, improving, or innocently amusing mankind, and anything that possesses this power we are ready to adopt as a means, though it may heretofore have been desecrated by use for immoral purposes, and this wrong use is an additional reason why we should rescue it from the grasp of Satan, or evil. When Wesley was taken to task for introducing the singing of some of the hymns to popular airs, his reply was, that he was determined that the best tunes should no longer be exclusively used in the service of the devil. This practice of robbing Satan can be profitably extended by the Church.

As with the drama, so with Spiritualism. Here is a field over which are distributed the richest and rarest truths, truths that are clothed in forms that appeal equally to the reason and emotional natures of men; truths that once understood are certain to be embraced, and not only this, but every one of which confirms in a signal manner every important original truth of Christianity. These truths inspire the believer with that enthusiasm which works great things, and the absence of which element in the Church is the chief cause of its present listless, inanimate condition.

The same eyes that can see in the stage only corruption and folly, naturally look upon the platforms of Spiritualism as the arenas of vice and depravity. They will not approach, neither will they permit others to approach, and then with pharisaical bigotry and pride ignorantly denounce what from their point of observation it is impossible they should understand.

Enlightened Spiritualists, harboring no prejudice, and sufficiently intelligent to perceive and appreciate every important means for the promulgation of truth, avoid this great mistake of Protestantism, and in the not-distant future will avail themselves of the drama as a means of addressing the understanding, through not one sense alone, but through the two principal senses which mutually support each other,

and through which the mind is chiefly educated—the senses of sight and hearing.

Are the clergy aware of the existence of a contagious distemper now prevailing in this land? a mortal, deadly disease, more fatal than the plague or leprosy, which sends to premature, dishonored graves, annually, sixty thousand of as good men and women as the average of man and woman kind in our country. As individuals the clergy know of this fearful devastation, but as a body they appear to be ignorant that the disease of drunkenness exists. Here is an actual disease ravaging this fair land, accompanied by symptoms more horrible than the sloughing carbunculous tumors of the plague, more exhausting than the discharges of cholera, and with a corruption of the system more general and absolute than that of small-pox. But this destruction of the physical organization is comparatively a minor evil, for unlike any other known disease, the moral constitution is by it also destroyed; the victim morally and mentally, becomes even more vitiated and reduced than physically. The disease unhappily is slow in its progress, and day by day saps and undermines the foundations of religion, morality, and social virtue—the mental with the physical powers—until the once manly and womanly nature is almost crushed out—almost extinct—and the unhappy wretch no longer fit to live in this world, a separation takes place—the corrupt and festering carcass is cast off, and the polluted soul is ushered into that life where all its errors must be atoned for.

You who profess to be the expounders of the will of God; the divinely constituted teachers of the doctrines of Jesus; what are you doing to arrest this terrible evil? an evil so vast that if it had not existed, and should suddenly settle down upon us, impressing us with a full consciousness of its character and effects, the nation would be agitated with the wildest terror, and all the clergy in the nation would forget their sectarian differences, and arouse from their indifference, in view of this awful visitation, and would unite in supplications to the God of Mercy to relieve us from the calamity. Not only are sixty thousand bodies annually consigned to the grave by this evil, but if the doctrines of Calvin and Luther and Wesley be true, an equal number of souls are consigned to eternal misery. In addition to this, one hundred thousand persons are, through its effects, annually immured in our prisons, at least an equal number of children are reduced to a state of poverty, destitution, and ignorance—to a state worse than orphanage, whilst misery and degradation are brought to thousands of otherwise happy families.

The clergy, with the ravages of this evil meeting them at every turn, calmly pursue their daily walks amidst one hundred and thirty thousand legally established places, where the foul poison which produces this fearful harvest of human ills is openly, ostentatiously, exposed for sale to the old and young, the prudent and imprudent, and where in many instances all the appliances of art and luxury are impressed into this, the service of the devil; glittering mirrors; attractive pictures; furniture manufactured with the utmost skill from the choicest woods; with sparkling, finely cut glass, vying with crystal in purity; and at night all these attractions enhanced by the flood of brilliant light which is thrown upon the whole. A certain writer in treating of these hells remarks: "If persons will come there, and will drink the liquor, certainly they ought to pay for it, and they do. They ought to give money or life in exchange for rum. They generally give both. . . . I have known struggles between rumsellers and moderate drinkers prolonged for twenty years. Rumseller inevitably won, unless a third party interfered. The drinker has just so much money to expend, and then he is gone. The rumseller uses this very money to replenish his weapons of offence." This is but a mere outline of the picture of misery—its full details are known only to God.

To manufacture and dispense this poison, there is employed an army of men, exceeding in numbers the forces of the nation at any one time engaged during the rebellion in fighting for the preservation of the life of the nation, and these men are enlisted for life, an immense army, drawing their supplies from the victims, whom they are impoverishing and ruining, soul and body.

Of the predecessors of these men in England John Wesley said: "Drams, or spirituous liquors, are liquid fire, and all who manufacture or sell them, except as medicine, are poisoners-general. They murder his Majesty's subjects by wholesale. They drive them to hell like sheep. The curse of God is in their gardens; their walks; their groves; blood! blood! is there; the foundation, the floor, the walls, the roof of their buildings, are stained with blood."

This army of Satan is billeted upon the taxpayers throughout the nation, and their vile dens are so numerous that the foul emanations from them arise and overspread the land, like the miasmatic vapors from the Dead Sea, and it is in the midst of these laboratories of sin and misery that Christian churches point their spires to the pure heavens, and where the ministers of God rebuke all sins but this, and where the poisoners who have achieved worldly wealth and respect:

bility, by superior success in their vile traffic in human life and happiness, are often assigned the highest seats. If Jesus, when in his indignation he had driven the money changers from the temple, had come upon men like these, what would he have done. I verily believe that his indignation would have been overcome by his horror at finding them in comfortably allotted seats, and recognized, and perhaps honored as pillars of the temple.

The Church cannot countenance theatres; cannot have its robes of righteousness soiled by contact with their impurity, but it can thankfully and smilingly receive the direct wages of sin, earned in a traffic in which the very names of religion, morality, charity, and humanity are unknown. Neal Dow, in one of his lectures in England in 1868, gave an account of what a drive by him through Edinburgh revealed. He said:

"I was to be received at a great tea-meeting in Edinburgh. In the afternoon before, one of the magistrates took me in his carriage for a ride around that ancient town. As we rode up the Canongate he stopped. 'This,' said he, 'is the house of John Knox, very much as he left it. It is now the property of the church of the Rev. Mr. —, one of the leading Presbyterian churches in this city. The upper stories are occupied as dwellings, and the ground floor as a low, vile grog-shop, the rents going into the church treasury.' A little further on he said: 'There is a grog-shop, kept by a son of an eminent Scotch doctor of divinity of this city. The capital furnished by the father, of whose church the son is a prominent member.'

"Farther on he said: 'Look at that shop; it is one of the vilest in Edinburgh, and is kept by the leading elder of the leading Presbyterian church in the city. A little while ago he was convicted before the police court, and fined for harboring thieves and prostitutes, but his standing in the church has not been compromised in the slightest degree. Shortly after, he presented to the church, for the pulpit, a splendid Bible and hymn-book, which are now used there.' Many other similar places were pointed out to me, kept by church members in good standing, one of whom had taken from a poor ragged woman, in exchange for a pint of gin, a pair of shoes stripped from the feet of one of her children."

At a temperance meeting held at the Church of the Strangers, in New York, Feb. 22, 1874, the leader declared that "Trinity Church corporation (in that city) owned from forty to sixty liquor saloons, one of which was the 'Study.'" The next day Mr. George T. Strong, comptroller of Trinity Church, in reply to this charge, said that

clauses prohibiting such traffic had then for three years been inserted in all new leases, and that the number of saloons on the corporation property had been very much over-estimated. Thus the charge was substantially sustained.

It is asserted by Rev. Mr. Hughan, of Ontario, that twenty thousand persons are annually expelled from membership in the churches for simple drunkenness, and that a still greater number fill drunkards' graves.

Intemperance prevails mostly in Christian nations, and among Christianized savages. Amongst the Mahometans, the worshippers of Buddha, the Chinese, etc., it is comparatively rare, and in Protestant countries it is more prevalent than in Catholic. It would appear from this that the restraining power of modern Christianity is less than that of Paganism, and that Protestantism possesses less of this power than Catholicism.

The Christian Church is supposed to be a fountain of virtue and charity; the centre from which reforms should emanate. The Rev. Dr. Cuyler, while visiting Glasgow, Scotland, in June, 1872, must have observed some of the church abuses which had previously attracted the attention of Mr. Dow, for in a sermon preached in the City Hall of that city, under the auspices of the Scottish Temperance League, he is reported to have said in reference to the apathy of the Christian Church as to our drinking usages:

"The Church must take up the question. It was a sad mistake that she had not taken it up from the beginning, and if she did not take it up now, when the mind of the community was being stirred on the subject, the ministry would be left high and dry in her pulpits, and the work of moral reform would be pushed on by outside agencies. But if every Christian minister, if every elder, if every deacon, if every professing Christian, were to do his part, Scotland would be revolutionized. . . . Urging the necessity for Church organization on this point, Dr. Cuyler then gave some details of the arrangements of his own church, whose temperance society is presided over by 'the best executive elder' in the States, and is as much a part of the church work and life as are their Sunday-schools."

The Church never was in a better condition to do her duty and prove her right and ability to lead the reforms of society. There are in the United States nearly seven hundred Young Men's Christian Associations, with a membership of over one hundred thousand. With this organized corps of active, intelligent Christians, in the prime of life, as an arm of the Church, she should be able to root out every vile grog-shop in the country. If the church would only enter

upon this great work, suspending her wrangling and disputation for a season, she would attract to her side every true reformer, and every moral element (and the moral element is far more enduring and accomplishes more than the religious), and her success would cast about her a halo like that depicted around the head of Jesus by the old painters. She would accomplish a work which would stand side by side with the destruction of slavery by the nation. She would crush out a worse slavery than African.

And in reference to the question of slavery, how did the Church stand? Years before the commencement of the civil strife upon this question, Parker Pillsbury declared that the theatres would preach the truth in the matter of slavery before the pulpits. Did time verify or falsify this prediction? Every intelligent observer knows that such plays as *Uncle Tom's Cabin* were educating the northern mind upon the wrongs of slavery, and were preparing it to successfully resist further encroachment by the slave power, long before the pulpits and religious presses of the country had become aware of its being an evil; and as the Protestant Church since its successful struggle with the Catholic, has never taken the initiative in a single great reform, so in respect to slavery it came in only when the hard work was done, and contended for a portion of the credit. Not one of the *Evangelical* denominations in our country, north or south, made a movement to abolish slavery, but, on the contrary, in the south, the strongest supporters of slavery were the Baptist and Methodist denominations. In contrast to this, those *unevangelical* sects, the Friends, or Quakers, and the Moravians, who were not considered sufficiently Christian for a place in the Christian Alliance when it met in New York in 1873, for a century previous had been engaged in the good work of manumitting slaves. In fact the churches had been the bulwark of American slavery, and only retreated from their position when the structure itself began to fall upon them.

The American Religious Tract Society, representing the spirit of the united Evangelical Churches, never during the existence of slavery permitted a sentence to appear in one of its publications, which could be directly construed into a condemnation of the institution. It was after the emancipation proclamation of Mr. Lincoln had been issued, that the first word in its condemnation met the public eye.

The pulpit and the religious press stood side by side in the support of slavery. When the abolitionists were risking life and limb, property and social position, in their Christian efforts to enlighten their fellow-citizens and arouse within them the feelings of humanity, and

when certain daily journals were denouncing them in the most inflammatory language as fanatics, disturbers of the peace, lunatics, &c., the clergy had no word of condemnation for the shameful course of these journals, but in their holy indignation they too denounced the reformers in language, perhaps more decent, but not less bitter. The *Journal of Commerce*, of New York, the principal secular organ of the Protestant religious element in that city, steadily upheld slavery, and was one of the last journals to come squarely to the support of the government in its struggle for existence.

Hear what Mr. Beecher says in the *Christian Union*, of Jan. 22, 1873:

"A rich man is apt to be conservative. He is cautious because he has a great deal to lose by a mistake. The Christian Church is usually a conservative body for the same reason. . . . The Founder of Christianity was put to death by religious and political conservatism. His life was taken that the old Jewish religion and the Roman empire might suffer no harm.

"Nor need we go back to the Middle Ages, or the days of Caiaphas to find the external interests of the Church maintained at the price of that for which the Church exists. It is not yet a great many years since in this country men's consciences began to be quickened as to the sin of slavery. The sentiment took form and became an organized, earnest protest against a great national crime. And what did the Church? The Church as a rule stopped its ears and frowned on the agitators. It drove them out from it by its want of sympathy, and then took fresh alarm at them as infidels. How was it possible for Christian men to be thus indifferent to the cause of Christ's poor? Largely it was from exalting the literal precedents of Scripture above the spirit of Christ. Largely it was from fear of injury to the Church through dissensions and divisions. The cowardice of wealth, and the cowardice of politicians, found a parallel in the timidity of Churchmen. They feared that their organizations would be divided by strife, as if Christ had not said: 'I came not to bring peace, but a sword.' They feared that men's minds would be diverted from religion, as if anything were more a part of religion than to let the oppressed go free. But the Lord reigneth! Men had shrunk from freeing the slaves lest their purses should suffer, and He freed them though it cost treasure by the thousand million, and lives by the hundred thousand. Men had feared to speak for liberty lest the Church should be divided by schisms, and the Lord spoke, rending the nation by civil war."

Dr. Channing said that "slavery could not exist an hour, were it

not supported by the American churches." Another writer says : "The American Bible Society has lent its influence to build up the slave power, by twice refusing a donation of five thousand dollars presented to them by the American Anti-slavery Society, on condition that in the distribution of the Bible slaves should be included."

Next in enormity to the sin of slavery, has been that of the treatment of the Indian by the American people, and it would be difficult indeed to determine which of these two national sins excels the other in barbarity. And what has been the position of the Protestant churches upon this question? When has the voice of the Church been heard in defence of the long-suffering, and now almost extinct red-man. Generation after generation he has been betrayed, defrauded, and massacred by our people, as is being done to-day, with scarcely a word of remonstrance from the professed followers of Christ, and the only Christian sects which have dealt kindly and justly by the Indian—as they have with the slave—have been the unevangelical Society of Friends and the Moravians, whose principles and doctrines are confessedly from the same source from which Christian Spiritualists derive all their best and purest teachings. It would seem that Cotton Mather's sanguinary spirit, when he declared the Indians to be the children of the devil, had been instilled and perpetuated in the minds of succeeding generations of American Christians. Mather, like some Christians now, assimilated in character to the Hebrew God he worshipped. I agree with Dr. Hare, that "whenever any man brings himself to believe that his God ever authorized such crimes, or patronized those who were guilty of them, he becomes more or less immoral."

Until within a few years the barbarous custom of duelling has prevailed, and nowhere in such force as in this Christian country. With the advancement of intelligence, and the increasing regard for human life, it has ceased to be an established institution; but in what degree is its abolition due to the Church? I am unable to perceive its active agency in the matter. Many years since, upon the death of Alexander Hamilton, Dr. Nott, President of Union College, uttered these words which have been steadily applicable to the Church: "I call this day to witness that the pulpit is to blame for this causeless blood; it has not done its duty. Hamilton," he said, "fell in obedience to a false notion of honor, and the pulpit is responsible."

Some years since a society was established in New York for the "Prevention of Cruelty to Animals." Mr. Henry Bergh, its originator, was also its president. This society has now, for some years, demonstrated its usefulness and humanity, and has friends in all who sympathize with efforts to relieve suffering and oppression. Until the organization of this society, there was not a statutory law in existence in this country against the cruelty of man to dumb animals, which were merely ranked as insensate property. In a lecture delivered by Mr. Bergh before the Union League Club, about two years since, after stating the difficulties he had to encounter in the prosecution of his noble work, he said that he had been greatly laughed at in the past for maintaining that brutes should not be walloped and killed at pleasure. . . . "He was sorry to say that *his work had been accomplished without the aid of the pulpit*, and he asserted that no man could be a good citizen who was cruel to brutes. He lately heard a clergyman preach about the progress of the past year; of the advance in art, science, etc., who was silent on the subject of the dumb creation, which gives us untold benefits, and takes little from us."

Mr. Wesley had similar cause of complaint against the clergy in his time, as we find in *Tyerman's Wesley*, vol. ii. p. 402. "He longed for union and for help, not for his own sake so much as for the sake of others. For twenty years he had done his work without the co-operation of his brethren, the clergy, Episcopal and Dissenting."

Of the clergy I would inquire :

What have you done, and what are you doing to arrest the "slaughter of the innocents," which is being perpetrated probably quite as often by members of your churches as by the world's people? Are you ignorant of the fact that fœticide is not uncommon with members of your congregations? Ask your friends who are physicians their opinions of the prevalence of this crime, and you will be appalled at their answers. In October, 1872, one of your number, the Rev. Dr. Hatfield, of Cincinnati, formerly of Brooklyn, N. Y., spoke some plain and truthful words concerning this practice, before the Evangelical Ministerial Association of Cincinnati. Among other remarks of his, as I find them in one of the journals, he affirmed that "there was not a block in Cincinnati that did not contain women who murdered their unborn children, and thought it nothing. They came to church, and to the sacraments *with hands stained with the blood of the unborn innocents*. He called upon the ministers present to look the evil in the face, and confer together as ministers of God, as mem-

bers of society, and as parents, for the best means to check the evil and save American society and American life from destruction. He stated that upon inquiry and investigation, he found that physicians were importuned every day to produce abortions by the ladies of the highest standing, and gave the instance of a wealthy and influential lady whom her physician in vain urged to abandon the purpose, and in reply to all his arguments and persuasion, she said: "I don't care; if you don't do it I'll do it myself, for my husband don't want any more children, and neither do I."

Dr. Hatfield cited the Roman Catholic Church as setting an example of watchfulness over the people in this respect, so much so, that he as a Protestant minister stood abashed and silent before the Catholics.

I do not find that this Christian-like appeal was responded to in any way by his brother ministers, and the journal from which these remarks are quoted, sneeringly remarked that the courageous, humane speaker was "progressing as a sensationalist."

Nor is this crime more prevalent in Cincinnati than elsewhere. It abounds through the length and breadth of our land, and in all our large cities there are well-known professional assassins of foetal life to whom thousands resort, and who amass fortunes from the blood-money they exact as their reward. There are also hundreds of physicians who pass as respectable who are perpetrators of these murders, and hundreds of women who perpetrate them with their own hands.

I am not disposed to further pursue the subject of neglect of duty by the clergy, and will only inquire whether it would not be better for them, for society, and for religion, if they were to turn their artillery against these monster evils in society, and thus earn the claim to being the conservators of its peace, and promoters of its welfare. This certainly would be better than to employ their influence and waste their strength, as some do, in opposing great reforms and new truths.

Not of the clergy in general, but of some of them it can be said, that they have little or no regard for the opinions of those who are to come after them. To such it is consistent to blindly fight against a great truth, fearing no serious consequences to themselves, so long as their contemporaries do not generally discover their errors and blindness, and call them to an account; but for those who recoil from the idea of being viewed by their posterity as flagrantly in error, it is well to pause before they commit themselves irrevocably against

Modern Spiritualism, the greatest and brightest truth that has arisen upon the world since the advent of Jesus Christ, and which comes armed for victory, and crowned with overwhelming proofs of its divine mission.

Such a position is humiliating, but there are other consequences flowing from life-long cherished errors in theology which are only realized when we have passed into that life to which they ultimately relate. It is not merely humiliation of feeling, but deep and vain regrets for a worse than wasted life; a life spent in the inculcation of error. The spirit of a clergyman who had believed in and preached the doctrine of eternal punishment, returned and communicated through Mrs. E. Sweet, of New York, a lady and medium vouched for by the late Judge Edmonds. The communication is published in *The Future Life*, a work written by her, and it briefly and clearly describes the disappointment of the spirit upon his entrance into spirit-life.

“‘For the wicked shall be cast into hell, and all the nations that forget God.’ This is a solemn thought, my hearers, and one on which we should prayerfully and candidly exercise our minds. Yea, verily it is a solemn thought. The wicked shall be cast into hell, where the worm never dies and the fire is never quenched. Oh, my friends, flee from the wrath to come. Put away your sins lest the Son of Man come in the night, and oh, ye sinners, beware how ye tempt an angry God.

“This was the doctrine I preached on earth; this the way in which I filled the poor human heart with fear and trembling, with shrinking from a kind and beneficent God, whose only manifestation is smiling on His creatures; by calling Him angry; by crying up hell fire, the horrors of those who disobey, and distorting everything to suit my own peculiar views. I thought I was doing right, and God a service, by upholding these gloomy dogmas, which I gave forth with such a zeal, with such bitter denunciations against the erring mortals who should have been encouraged and dealt kindly with, and not horrified and frightened with the contemplation of death.

“I thus departed from earth, feeling happy that I had done my duty and borne my cross, and might enter into the joys of my Father’s house. I entered the spirit-world, but was not met by the rejoicing and bright angels I expected; by some friends to be sure, but their countenances were sad and gloomy; there was evidently something on their minds. Instead of rejoicing and songs of praise, it was rather a gloomy and mournful greeting on my first entrance, and a sadness came over my soul. I asked: ‘How is this. Why

should heaven seem so gloomy a place?' I said: 'Friends, can you tell me the reason? There is no rejoicing, no gladness in your looks. You have some inward sorrow. Pray convey me to Him whose cause I have served. Let me see the Saviour who died on the cross to redeem sinners. Give me something to repay me for all my labor.'

"One venerable-looking brother whom I had known on earth, approached me solemnly, and taking my hand said: 'Our life-teachings have been wrong. They have caused more mourning and shrinking from the approach of death than happiness, driving hundreds away by their asperity who would have been glad to gaze beyond the veil of eternity.' I asked, 'Can it be possible that my whole life has been spent wrongly, that I lived an inharmonious life, that instead of doing God service I have done evil toward my fellow-men?'

"My soul was so troubled and cast down, that after pausing awhile I said to that brother: 'What shall I do to be saved?' He said: 'When you shall see your errors, and be willing to go down and redeem the wrong you have done in the hearts which are there, then, and not till then, will you enter upon your path of ascension, and by your labor blot out your sins by assisting others to blot out theirs.

"And, my friends, as soon as I was made conscious of my error I began my work. I gave up my narrow conceptions of the Deity. Grovelling worm that I was, how little did I know of the majesty of God. I began earnestly and trustfully to cast away the chains that bound my soul. I began my labors, and, oh yes, it was a labor indeed, sufficient to wash away my many sins, when I shall have washed away the errors from those minds whose ignorance was made darker by my errors, and who might now have been further advanced but for my teachings.

"I am now ascending. I begin to see the beauties of the spirit-world, and the tears fill my eyes when I think what I might have been."

At a séance with Dr. Slade, after witnessing some materializations I asked a spirit-friend with whom I was communicating, whether my father had been present that evening? He replied yes; and that he had often heard him say that he deeply regretted he had not known of this beautiful philosophy while on earth, as he could have done so much good in his position, and with this knowledge he would have taught me differently. He said it is destined to be the religion of the world, that all sects would be merged into this one religion, and that it would be preached from every pulpit, though in different ways.

CHAPTER XXII.

SPIRITUALISM AND THE CHURCH—*Continued.*

"For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost."—2 Peter i. 21.

NO earnest, truthful minister of religion ever ascends the pulpit without the companionship of angel friends, who share his interest in his preaching. No preacher who speaks extemporaneously, addresses his audience without being indebted to unseen intelligences for at least some of his ideas, and at least to a limited extent for the phrasenology in which they are conveyed, and many of the clergy are almost wholly indebted to spirits for both the ideas and language of their discourse.

These remarks equally apply to other public speakers, including the lawyer in his forensic efforts, the statesman in his speeches in the halls of legislation, and even to the politician in his partisan appeals. The actor by them is assisted in the recitations and acting of his parts, the physician at the bedside of his patient, the reformer in his fields of labor, and men and women in every pursuit and occupation in which they are engaged, even to the management and regulation of the household; all attract the attention of and receive assistance from sympathizing spirit-friends.

"So much of old-time prophecy," says Mr. Beecher in the *Christian Union*, "as is made up of an eloquent or poetic review of history and current experience, declarations of God's will, and exhortations to righteousness, is fairly paralleled by the highest and best preaching in our Christian churches. The prophets were preachers, and the Christian preacher of to-day has attained an experience far from rich, if he have not known times, *both in his study and before the people, when he spoke forth glowing words far beyond his own unaided ability to devise or utter.* Despise not prophesyings. *The true preacher of the Gospel is to-day an inspired man, when he is inspired. There are exalted states of spiritual consciousness which cannot be accounted for in any other way.* This is the delight, the intoxicating delight of preaching, to walk royally in high places among

the children of light, and declare without a shadow of doubt or one faltering syllable the truth of God."

The Rev. Dr. Watson gives these as the words of a Methodist bishop: "We labor not only in the sight of mortals, we labor also in the sight of celestial beings. We preach to two congregations at the same moment, one below, and another above us."

The Church fears the progress of Spiritualism as it fears all reforms, all changes, all innovations. It is apprehensive that some of the revelations and teachings of Spiritualism may conflict with some of its own cherished dogmas. They certainly do, but quite as certainly they do not conflict with the doctrines that Jesus taught, nor with the established principles of morality and virtue.

The views of Robert Dale Owen, in his *Debatable Land*, p. 170, are my views upon this subject. He says to the clergy: "Many of your number are probably deterred from entering on this task, by the idea that the (alleged) phase of modern revelation is anti-Christian in tendency. If, after a varied experience of sixteen years in different countries, I am entitled to offer an opinion, it is that if such spiritual communications be sought in an earnest becoming spirit, the views presented will in the vast majority of cases be in strict accordance with the teachings of Christ, such as we may reasonably conceive these to have been from the testimony of his evangelical biographers. They touch upon many things indeed which he left untouched, but the spirit is absolutely identical. They breathe the very essence of his divine philosophy."

My own experience also leads me to heartily endorse the following remarks of Rev. Adin Ballou in his *Spirit Manifestations*, p. 85.

"Objection.—These new-fangled miracles and revelations will draw people away from the Bible. They tend to heresy, infidelity, irreligion, and immorality.

"Answer.—So said the old Jews of Jesus, his miracles and revelations. He was charged with designing to destroy the law and the prophets, with being a Samaritan, and having a devil, with working his miracles by the power of Beelzebub, with being a sinner, a friend of publicans and sinners, a deceiver, a seditionist, a Sabbath-breaker, and a blasphemer. What truth or justice was there in all these charges? A great deal in the judgment of the scribes and Pharisees, chief priests and rulers of those days. A great deal in the opinion of thousands who honestly took their cue from those blind guides, but none at all in the enlightened judgment of those who regard fundamental principles, absolute truth, and essential righteousness as eternal realities, and mere words, names, forms, and institutions as

changeable conveniences. Just so it is and will prove in the present case. Whatever of divine, fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established Churches, will stand. It cannot be done away; on the contrary, it will be corroborated and fulfilled by spirit manifestations. I have yet to hear of the first believer in these manifestations whose faith has been diminished in what is called the supernatural of the Bible, or in its fundamental principles, or in its essential righteousness as consisting in love to God and fellow-men. But we know that many who had no faith at all in the so-called supernatural of the Bible, and very little in a future existence, before witnessing the manifestations, have thereby been brought to believe in the reality of both, with a strength of conviction greater than that evinced by the generality of reputed orthodox Christians.

"Why should it be otherwise? Is it likely that one who is sure he has seen doors open and shut, heavy substances moved about, and a human body upborne without mortal contrivance or effort, will believe less that Jesus walked on the water, that an angel rolled away a great stone from the sepulchre, or that Peter was released from prison by a spirit? Because one has seen brilliant lights and appearances of flame, caused as he verily believes by spirits, will he have less faith that the angel of God manifested himself to Moses in a burning bush, or that tongues of cloven flame sat on the apostles at the great spiritual manifestation of Pentecost? Shall one hear all manner of sounds caused by spiritual agency, even to a thundering roar which shakes the whole house, and therefore grow more skeptical about the thunders of Sinai, or the "great noise, as of a mighty rushing wind," and shaking of the place where the apostles prayed? Shall one be convinced that spirits can actually write on paper, wood, and stone, with pens, pencils, etc., and therefore have less faith that a mighty angelic spirit inscribed the Decalogue on two tables of stone, and reached them forth out of a thick cloud to Moses? Will men who are sure that they have conversed with the spirits of their departed friends for hours, therefore doubt whether Moses and Elias conversed with Jesus at his transfiguration on the Mount?

"Anti-Bible skepticism does not thrive on such nourishment, neither does irreligion and immorality gain strength by the almost uniform religious, moral, and reformatory communications made in connection with these manifestations. When the popular pulpit shall preach and insist upon as high a piety, as pure a morality, as devoted a philanthropy, and as practical a Christianity as are set forth in these spirit-messages, it will have undergone a great change for the better.

"As to the heresy of spirits, it seems to consist chiefly in discarding the heathenish notions of a partial and vindictive God; the endless, useless torments of sinners in hell; the existence of a deific devil, always opposed to the Universal Father, and the unalterable moral condition of spirits in the next world. On these articles the spirits are very heterodox. In practicals they teach us to adhere to the divine fundamentals of the Bible, and to reverence the spirit of those fundamentals, regardless of mere verbalism, phraseology, figures of speech, and external peculiarities. They condemn the world as it is; the Church as it is; society as it is; and proclaim the indispensable necessity of individual and social regeneration. They are against war, slavery, debauchery, intemperance, ignorance, selfishness, vindictive punishments, persecution, bigotry, and whatever alienates man from God, from good spirits, and from his fellow-beings."

Viewing the Bible in a rational light, and not in that spirit of idolatry which can admit no imperfection, we find all therein which meets the free acceptance of enlightened Christians, in perfect harmony with the cardinal truths of modern Spiritualism, and the conflict is only with those portions of the Bible which do violence to the reason and sense of justice of liberal and humane men. The pages of the Bible are glowing with narrations of spiritual communion, and its authority rests upon its authenticity as a record of spiritual communications.

If I were sent to a people on a mission of Spiritualism, and were restricted to the use of one book, I would, to prove spiritual intercourse, present them the Bible as containing the strongest intrinsic evidence of its truth. To prove the dangers attendant upon its abuse, I would refer them to the Old Testament, and for evidence of its divine and holy character, would urge the study of the New, and the adoption of the example and precepts of its hero and martyr as set forth therein.

It is somewhat surprising to the diligent investigator of Spiritualism, to find how many of the leading minds in the churches have placed on record their belief in active spirit agency, and Wesley believed that his work was attested by miracles. In his controversy with Wasburton he "entered upon the question of grace, maintained his own view of that subject, and repeated in the most explicit terms his full belief that the course which he and his coadjutors had taken *was approved by miracles*. I have seen with my eyes," said he, "and heard with my ears several things, which to the best of my judgment cannot be accounted for by the ordinary course of natural causes, and which I therefore believe ought to be ascribed to the extraordinary interposition of God. If any man choose to call these mira-

cles, I reclaim not, I have weighed the preceding and following circumstances, I have strove to account for them in a natural way, but could not without doing violence to my reason."—*Southey's Wesley*, vol. ii. p. 152.

Again he says: "Suppose my spirit was out of the body, could not an angel see my thoughts, even without my uttering any words—if words are used in the world of spirits—and cannot that ministering spirit see them just as well now I am in the body? It seems therefore to be an unquestionable truth, although perhaps not commonly observed, that angels know not only the words and actions, but also the thoughts of those to whom they minister, and indeed without this knowledge they would be very illy qualified to perform the various parts of their ministry. And if our eyes were opened we should see 'they are more that are for us than they that are against us.' We should see.

"A convoy attends;
A ministering host of invisible friends."

In all ages He (God) used the ministry both of men and angels."

Dr. Adam Clarke, who in the Church is an authority perhaps not inferior to any other commentator on the Bible, says: "I believe there is a supernatural and spiritual world in which human spirits live and have intercourse with this world, and become visible to mortals." And at another time he says: "I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world and become visible to mortals."

The Rev. Dr. Wilber Fisk, as I find his remarks quoted by Rev. Dr. Watson, says: "Who knows how frequently the sainted spirits of Benson, and Watson, and Clarke have hovered over our minds, directing them to the sound doctrines of the Gospel of Truth, and how often has the fervent spirit of Wesley inspired us with zeal, and the spirit of Luther with holy boldness to contend earnestly for the faith once delivered to the saints? And how often has Bunyan's blessed spirit lingered around our path to lead us on to God; and *who knows, brethren, but it is the inspiring spirit of the flaming Whitefield, or Hall, or Chalmers that sometimes sets on fire our stammering tongues with heavenly eloquence?*"

"I have already recorded," says Mr. Howitt, "the remarkable words of the Bishop of London, uttered at a Young Men's Association anniversary, and we find him again in a sermon delivered in Westminster Abbey, as reported in *The Times*, saying: "The espe-

cial lesson taught by Jacob's dream was that God constantly controlled our thoughts, and that we were constantly in connection with the world of spirits whilst we thought we were far away amid worldly things. He entreated those whose thoughts turned heavenwards not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness."

Cardinal Wiseman admits his implicit belief in spiritual phenomena in our day. "I should not be a good Catholic," he says, "if I did not believe in spiritual manifestations;" and Theodore Parker, though not a believer in our phenomena, said of our faith: "This party has an idea wider and deeper than Catholic or Protestant, namely, that God still inspires men as much as ever; that He is imminent in spirit and in space."

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

"I believe," says Henry Ward Beecher, "that there are angels of light, spirits of the blessed ministers of God; I believe not only that they are our natural guardians, and friends, and teachers, and influencers, but also that they are natural antagonists of evil spirits. In other words, I believe that the great realm of life goes on without the body very much as it does with the body, and as here, the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from impending danger, so ministering spirits not only minister to us the divinest tendencies, the purest tastes, the

noblest thoughts and feelings, but perceiving our adversaries, caution us against them, and assail them, and drive them away from us. There have been times in which I declare to you heaven was more real than earth; *in which my children that were gone spoke more plainly to me than my children that were with me*; in which the blessed estate of the spirits of just men made perfect in heaven seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world."

At another time Mr. Beecher said: "As many of you therefore as found your faith upon scripture testimony, may as well deny the existence of God, as deny the existence and work of other spirits, multitudinous and many graded."

Rev. Dr. Watson says: "I have been the pastor of the different Methodist churches in this city (Memphis, Tenn.) since 1839. In the course of my pastoral visits I have met with a considerable number of persons, in the proper exercise of their mental faculties, who have assured me that for weeks before their dissolution they saw, recognized, and conversed with their friends who were in the spiritual world. One of these still lingers upon a bed of affliction. They accord with what Dr. Clarke says: 'These spirits have intercourse with this world, and become visible to mortals.' I select one individual because of his high position as the head of the Protestant Episcopal Church in Tennessee. Bishop Otey, years before he died, told me that he had always believed in the doctrine of ministering spirits, but that he now knew they were around him, that he conversed with them, etc. His daughter, who had passed away years before, performed on the guitar—or he told me she did—when no one was present in the room but himself; also upon the harp, playing the favorite tunes she played for him while living. Bro. Tippet, long a member of the North Carolina Conference, was sick a long time in this city. I visited him frequently. He used to tell me that his spirit-friends came to see him daily. He saw them not with the natural, but with the spiritual eye.

"There are a number of gentlemen and ladies in this city now, who have told me that they see and converse with their relatives daily. They are not what are called Spiritualists, but they are influential members of the different churches, with as clear heads and as good hearts as others. Not long since, as I was passing along our main thoroughfare to Sabbath-school, I stopped to speak with two gentlemen friends. One was telling the other he had a brother who had

been dead for four years, that he saw and conversed with him often, and that he was more company for him than any other of his relatives. Others have said the same."

In reference to his investigation of the spiritual manifestations, Dr. Watson says: "In the spring of 1855 a friend took the liberty to put my name with a select number to investigate the subject. There were five physicians, some of them now living in Memphis, now as then standing at the head of their profession. The different churches of the city were represented by three ministers and several influential lay members. The head of the Episcopal Church in Tennessee was our leader. The medium was a native-born Memphian, an honest, pious young lady, a member of the Baptist Church.

"With such persons I was willing to be associated to investigate the subject which was attracting so much attention. We always opened our meetings with prayer. We earnestly besought the Divine Spirit to direct us to the truth. Our meetings were religious, and produced a most hallowed influence on our minds and hearts. I cherish them now, though seventeen years have passed away, as the brightest spots in my history. If I have ever known what Bible Christianity was, it was greatly strengthened at those meetings."

There are multitudes, members of churches and others, who are in a state of bewilderment as to these spiritual manifestations, and who in vain look to the clergy for an explanation. They can sadly and truly say:

"I grope in the dark, and seek blindly
The hand that shall lead to the light;
There is no one to answer me kindly—
There is no one to teach me the right."

How many in the churches to-day are yearning for spiritual nourishment while receiving only husks, peering wistfully into the realm of shadows for some gleam of light, for some confirmation of their hopes of a future life, who finding all the faintly uttered assurances of their religious teachers unsatisfactory, at last, with the fading of their hopes sink to the condition of the writer in Ecclesiastes, and in their despair of soul exclaim with him:

"Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?"

How many Sadducees, who believe neither in a resurrection, nor in angel, or spirit, are there in our churches to-day, ignoring except in

outward form and profession even the very principles of Christianity. "My brethren, these things ought not so to be," neither could they so be if the clergy fully believed these things themselves, and could furnish the proofs necessary to convince matter-of-fact minds of their truth. If one-half of the Protestant clergymen of this country were as conversant with the manifestations and teachings of biblical and modern Spiritualism, as thousands of laymen are in the cities of New York and Boston, and should to-day boldly commence preaching these truths, within twelve months the remaining churches with their pastors would be deserted, and if any single denomination were thus to preach Spiritualism, it would attract and gather within its churches from the other denominations so many of their adherents, that the latter would fall into decay from lack of support.

There is no less need of demonstrative proof of a future life to-day than there was nineteen centuries ago—there is, in fact, far more need of it, as unbelief is more prevalent than then. It is useless to ask thoughtful, self-relying men to believe, when the proofs are not presented, and it is only just and reasonable that those who attempt to convince them shall furnish evidence of their faith being founded upon demonstrated truth. This is requiring no more than Thomas demanded, and which demand Jesus evidently did not regard as sinful nor unreasonable, and it is no more than Jesus conceded to the others to whom he appeared after his resurrection.

For upwards of eighteen centuries the Christian world has rested in the revelation given through Jesus Christ and his apostles. That the knowledge derived through that revelation was the highest which up to that time had been given to men, there should be no question; but as Jesus himself said, they were not then prepared to receive *all* the truth. Men can appropriate only those forms and degrees of knowledge which are adapted to their comprehension, and it is evident from the different ways in which that knowledge was, and even now is received, that they were presented with all they were capable of comprehending.

The various and diverse opinions now prevalent regarding the phenomena and teachings of the Bible, mostly originated during those ages when ignorance prevailed, and when even the best informed drew their knowledge from extremely limited sources, by limited means. It could not be otherwise than that circumstances other than those favorable to fair investigation, calm reasoning, and strict adherence to facts, should often determine views and opinions which sometimes through fair, and at other times unfair influences, became the established articles of belief in the Church. These articles, either

in their original meaning and force, or changed by succeeding ecclesiastical authorities, with perhaps no better claim to infallibility of judgment, have descended to our times, and demand the recognition of the Christian world; but it would be difficult to show that any additional evidence in proof of our continued existence, or of the nature of that existence, has been furnished by the Church since the time of the apostles.

Since the invention of the art of printing the world has been rapidly advancing in true knowledge, and more especially has this advance been witnessed within the present century, and while all the sciences and all branches of human knowledge have teemed with discoveries and inventions, spiritual knowledge, that which most vitally concerns us, has until recently not only not advanced, but the proportion of those who reject all belief in the soul's continued existence is greater to-day than at any former period.

If at the time of Christ the world had progressed sufficiently to enable it to receive and comprehend to the extent it did, the doctrines he taught, is it not certain that the world to-day is able to comprehend a larger measure of knowledge relating to man's spiritual nature and condition, and do we not find that in every age knowledge has flowed in upon the minds of men to the full extent of their capacity for its reception. Whatever may be said to the contrary, I contend that the diffusion of knowledge has not tended to make men less regardful of those questions which relate to their spiritual life and welfare. The increase of knowledge has simply compelled them to demand proof of that which heretofore has been accepted upon faith alone, and to-day men are just as desirous of learning that which relates to their future existence as they ever have been, but unfortunately theology is unable to furnish the evidence required, and millions of earnest minds stand aloof, waiting and hoping that with the showers of knowledge now descending upon the world, that a few drops at least may crystallize into satisfactory evidence which will settle this long-vexed question. This is the attitude of many, and this is the reason why they occupy the position they do to-day; and amid all this influx of knowledge, are they alone to meet with disappointment—to have their earnest desires ungratified? I do not think this, neither do I think I err when I affirm that Modern Spiritualism has been sent to furnish this evidence, and that elsewhere it does not exist; and further, if Spiritualism fail to make good its pretensions in this respect, then it is a delusion and a snare, and even worse, it is a huge deception. Either it is all we claim, or it is unworthy any man's attention, and we urge it upon the attention of all with the

understanding that it shall furnish proofs of its claims, as well substantiated as those which lie at the basis of all true philosophy, or in the event of failure we will acknowledge error and defeat.

The ancient Hebrews, through whom came the books of the Old Testament, believed in and practised spirit communion. Jesus, with his disciples, through whom came the truths of the New Testament, believed in and taught it. The early Christians believed in it, and their successors in the Catholic Church believed in it, and believe in it now. The Church of England affirms belief in the communion of saints. Calvin, Luther, and Wesley, the founders of the most important of the Protestant sects, with Knox, believed in it, and their immediate followers all, or nearly all, had faith in it. The Quakers, Swedenborgians, Moravians, Shakers, and in fact all Christian sects originally believed in it, and some believe in it to-day.

Thus the testimony of the Christian fathers, and those who preceded them, to the truth of spiritual intercourse, has been perpetuated in an unbroken line from their times to the present, and while their opinions as to what they believed are authoritatively referred to and quoted by modern Christians, their evidence as to what they had seen, or otherwise known, and upon which knowledge perhaps these very opinions were founded, is rejected as delusion and superstition.

Was the faith of all these in this element of religious belief an error? If so, what is left for their successors in the Church which may not be swept away to-morrow? They reject all that is vital and satisfying in that belief, and we cannot think it strange that so many should be dwarfed and cramped in their spiritual natures.

It is often declared that the volume of revelation was long since closed. It is admitted that revelation was once an open volume. By what authority is it now sealed? It is certain that Jesus himself said nothing to countenance this opinion, and we have no evidence that any of his disciples did, if we except John, and as to him, the only passages which have been cited as authority for this belief are the eighteenth and nineteenth verses of the last chapter of Revelation, written by him, and these bear internal evidence that the curse there pronounced was simply against any one who should add to or subtract from the words of that particular book, the intention plainly being to prevent any mutilation of, or tampering with, what is there written; and what should establish this view beyond question is, that at least one other book—the Gospel of John—is generally acknowledged to have been written subsequently to the book of Revelation, while at least one of his epistles is supposed to have been.

The prophets and the apostles were endowed with heavenly gifts,

but I presume no one will contend that the spirits or angels who manifested through them were also endowed with any special gifts above those which good angels now generally possess. If this be correct, it is only necessary for spirits to possess the powers they then possessed, and for certain individuals in earth-life to be similarly organized and endowed with the gifts which the prophets and apostles then exercised, for spirit manifestations to be as much of a reality to-day as they were then.

That many persons now living have these endowments, I believe to be as susceptible of proof as any other fact of common occurrence, and this is in perfect accordance with what Christ himself taught, when he promised similar gifts to all that believed. We simply contend for the fulfilment of this promise, and it is passing strange that the great body of the Protestant successors of his apostles—the clergy—should be found arrayed against the validity of the promise, while we, the unorthodox, should be united in proclaiming its fulfilment, literally battling on the side of the fathers of the Christian religion, while the professed defenders of its doctrines are hurling their shafts against us both. We are in the apostolic camp, armed with evidence and proof, and using these as weapons to defend and vindicate apostolic rights, and every day our forces are augmenting, our position is being strengthened, and our means of disseminating the truths which are committed to our keeping is extending.

It is repudiation of their most sacred things for theologians to reject spirit intervention, in the face of the fact that the very inauguration of Christ's appearance on earth was through the announcement by an angel to Mary :

"Hail! thou art highly favored: the Lord is with thee."

If an angel announced his first coming, the promise of his second coming is fulfilled in Modern Spiritualism—coming with legions of angels, or spirits, as he promised to come. When he first came unto his own, his own received him not; and now upon his second coming the Church rejects him as it did then, and now as then he turns to publicans and sinners, who receive him gladly.

It is equally inconsistent for them to deny, as many do, the verity of the appearance of Samuel to Saul through the mediumship of the woman of Endor. Within the lids of the Bible there is no stronger evidence of a life hereafter than that founded upon this apparition, and it is strange that theologians do not perceive the disadvantage at which they place themselves, by the doubts they cast upon this narration.

The first in order of the books of the Bible—Genesis—abounds

with narrations of spirit intervention, and of the last of these books—Revelation—it is declared by John, to whom it was given, that he received it through the agency of angels, or spirits. If the reader will accompany me in a brief review of some of the passages in this book which cast light upon this question, I think he will endorse the above remarks.

In the first verse of first chapter it is declared to be

"The revelation of Jesus Christ, which God gave unto *him* (Jesus) to show unto his servants things which must shortly come to pass, and *he* (Jesus) *sent* and signified it *by his angel* (or spirit) unto his servant John."

The words included in parentheses are mine. Here it is declared that God gave this revelation to the ascended Jesus, and that he (Jesus) sent and signified or communicated it *by his angel* or spirit unto his servant John. This passage, at the very outset, places it beyond dispute that so far from the revelation being direct by God to John, it was not even made directly by the spirit of Jesus, but by another spirit authorized by him to give it.

In the succeeding verse it is said that John,
"bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

Here, notwithstanding John only communicated with an angel, or spirit, he declares the revelation to be "the word of God." I leave it for others to decide how he could possibly have known this to be the case, as the only evidence he had was the declaration of the angel or spirit. And as we proceed it will be seen that all that was told John was by an angel or spirit, and all otherwise said, and not directly addressed to him, was said by spirits, the remaining portions of the revelation being given by psychologically impressing the mind of the apostle—a gifted medium—with pictures or views of certain objects and things while in an exalted spiritual state, or as we would now say, in a trance state. That the beasts seen by the apostle were not real, but simply ideal or psychological creations, perhaps no reasonable person will deny, as it is contrary to all rational conceptions of heaven to suppose such objects as are here described can there exist.

What follows throughout the several chapters of this book is in perfect accordance with the declarations at its commencement. In the seventh verse of the second chapter it is said :

"He that hath an ear let him hear what *the spirit saith* unto the churches."

John here speaks in the name of the spirit or angel, of whom it is said in chapter xxii. verse 6 :

"And the Lord God of the holy prophets *sent his angel* to show unto his servants the things which must shortly be done."

And in the eighth and ninth verses of same chapter it is further said :

"And I, John, saw these things and heard them, and when I had heard and seen I fell down to worship before the feet of *the angel which showed me these things*. Then said he unto me, See thou do it not, for *I am thy fellow-servant, and of thy brethren the prophets*, and of them which keep the sayings of this book : worship God."

And in the sixteenth verse following :

"*I have sent mine angel to testify unto you these things in the churches.*"

The law was received *by the disposition of angels*. So Stephen the martyr declared, and that the book of Revelation was equally given by angels, or spirits, is undeniable, if we accept the testimony of him who received it—John himself. The entire book of Revelation is the record of a series of spirit manifestations ; it is so declared throughout the book, and considering the too prevalent habit of writers, both in the Old and New Testaments, of attributing spiritual manifestations to the direct agency of God, this narration is remarkable in generally attributing those here recorded to the proper agency of spirits, and it proves that John possessed much clearer and more correct views of their character than most other Bible writers.

Of all books ever written, the Bible pre-eminently demands the full, free, and active exercise of the reason for its interpretation, and in the words of Locke, "He that takes away reason to make way for revelation, puts out the light of both, and does much the same as if he should persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope."

In all charity we object to the strictly orthodox faith, in that it requires us to believe that God is jealous and vindictive, ever seeking cause of offence in erring mortals, and being "angry with the sinner every day ;" with partiality awarding happiness to the few, while consigning to endless misery the greater portion of mankind.

Contrary to this, we believe that God is all love and goodness, and is ever solicitous for the welfare of all His creatures, and that He has made full and perfect provision for the eternal happiness of all mankind.

We object, in that it represents man as naturally vile and degraded, and unworthy of the kindly notice and care of God ; elevating abject humility into a virtue, and presenting the hope of reward and the fear of punishment as the chief incentives to a virtuous life.

Differently from this we contend that we are sons and daughters of God ; that each possesses a portion of the divine spirit, and that the nobility of our nature, our kinship to Deity, and our high

destiny, should constantly be kept in view as the most powerful incentives to noble exertion and pure living.

We object, in that it teaches that faith in creeds and dogmas is, as a means of salvation, of superior efficacy to the practice of benevolence, and charity, and love of mankind.

Differently from this, we believe that all creeds and dogmas are in their results obstacles to the spiritual, and even moral improvement of the race, and that good and pure intentions and good works alone are both necessary and sufficient.

We object, in that it fosters a spirit of intolerance towards others who differ with us in opinions, and claims the exclusive possession of the light "that lighteth every man that cometh into the world."

We object, that through its teachings millions have been, and millions now are, deprived of the great happiness arising from the consoling belief in the presence and ministry of their spirit-friends—otherwise angels—as taught throughout the Bible.

We object, in that it requires us to believe that heaven is a far distant, uncertain, almost mythical place, where equally mythical beings exist, restricted in their freedom, and condemned to occupations that can only meet the morbid desires of the perverted nature of a devotee; a purely imaginary and unnatural condition; while the longing desire of every healthy-minded, intelligent being, is for nature perfected.

We object, that it upholds the pernicious doctrine that an infamous life may be atoned for by the simple confession of its sinfulness, and a formal profession of reliance upon the merits of another, thus deluding the sinner with the false hope that he can with ease and certainty escape the just penalty that inevitably attaches to his sins.

And lastly, for having taught that death is a punishment for sin, and surrounding it with an atmosphere of horror and gloom, when it really is the means of release from earthly ills and suffering to all mankind. Instead of being the King of Terrors, it is really a bright angel of mercy, the best friend of man, and next to life itself, the most precious gift from the hand of Deity.

Herein is the Christianity of most of the churches different from Modern Spiritualism, and as I verily believe equally different from Primitive Christianity; and it is a remarkable fact, to which I desire to call the attention of the clergy, that during the past fifty years, while the doctrine of eternal punishment and belief in the sanguinary character of God have been fading from men's minds, until now but comparatively few have faith in them, men have, in the same time, and in an inverse ratio, gained faith in human nature; and have

learned in a large degree to view their fellow-men as brothers; and have earnestly sought the means to benefit each other socially, politically, and morally; until, at the present time, there is such a development of the spirit of benevolence, charity, and justice toward the masses as no other age has witnessed; and yet this is, *par excellence*, a material, unbelieving age.

The vital mistake of the Church has been in the expenditure of so much time, labor, and means in building up and cementing an ecclesiastical system—one in which dogmas and abstract doctrines have usurped the place of spiritual knowledge—and in the discussion and expounding of which its best talent has been worse than wasted. Faith and doctrine have been elevated above good works and pure living, and it has degenerated into a rigid system of dogmas, when it should have been the embodiment of practical love and charity. The material elements have invaded and mingled with the spiritual until they have extinguished the latter; and to-day, viewing the two grand divisions of Christianity—Roman and Protestant—as a whole, only faint indications of the spirit and power which characterized the apostles and early Christians can be perceived. That perfect love which casteth out fear, that love of the neighbor which Jesus so emphatically insists upon, that noble charity which He taught men to exercise, even to preferring the welfare of others to their own, is it more often found in the Church than out of it? Have the efforts of the Church in times past been directed to do unto others as we would have them do unto us, relieving the necessities of the poor, supplying them with work, seeing that they were properly paid for their labor, standing between them and oppression, educating them in useful, practical knowledge, and enforcing upon those above them the necessity and virtue of regarding all below them with eyes of charity and love?

If instead of employing all the machinery of Christendom in maintaining its ecclesiastical system, if instead of concentrating nearly all its attention upon itself, modern Christianity had been one-half as earnest in its endeavors to ameliorate the material, intellectual, and moral conditions of mankind, it would have attracted the people of all nations to its embrace. Had its love went forth as that of the mother to her children, all the secular powers of the earth could not have restrained their subjects from rushing to her arms, as the steel to the magnet. It is this gushing sympathy, this outflow of love for all mankind, that Jesus labored to make us comprehend through his life and teachings, and which being the characteristic of every true Christian, should equally characterize the Church it-

self. If the motives and actions of all Christians were inspired by these virtues, their combined influence through the Church, as a channel of communication with the outward world, would overshadow, as with a glowing, moral atmosphere, the minds of men; and religious, moral, and intellectual knowledge would advance side by side, and the welfare and happiness of all would be insured.

But there need be no anxiety about the future of Christianity; all that is good and true therein is eternal, and although the truth is at present overgrown by the weeds of error engendered by human imperfection, yet the stimulus which the spiritual elements have in our age received is even now quickening these elements into increased activity, and giving promise of an abundant harvest in the not distant future. Notwithstanding the hostile attitude which the Church now sustains towards Spiritualism, all the labors of its votaries, all its truths, are destined to be appropriated by the Church itself, and through the light it is bringing into the latter, the weeds and tares that have for so long a period overspread the fields of Christian labor will wither and decay.

Could the Protestant clergy and laity see with the prophetic eye, they would perceive that every convert who swells the ranks of Spiritualism is only an additional element of future strength to the Church, when it comes to recognize the predominance of the spiritual over the material. Once admit that we have the truth, so far as the simple fact of spirit intercourse is concerned, and it follows that the Church, sooner or later, will be compelled to adopt it. With this fundamental truth acknowledged in the Church, there must of necessity prevail as great diversity of opinions upon the associated and minor questions of Spiritualism as now prevails amongst Spiritualists, and wherein will you then differ from us—only in the advantages you will possess of distinct organizations, of an established ministry, and of temples already erected in which to worship, and in which the truths of Spiritualism will be taught.

Spiritualism is not destined to have a permanent efficient organization of its own, and just as fast as you accept and teach the basic truths of our faith and philosophy, Spiritualists will be irresistibly drawn to the churches in which they or their fathers worshipped, in which so many of their dearest friends gather, and where they find their belief not only treated with respect, but sustained and expounded from the pulpit.

It is not to be expected that those who are wrapped in the mantle of self-sufficiency, who are content with their present light, and impatient of the toleration of new ideas, should be able to perceive the

steady yet rapid progress which this new light and these new ideas are making in the Church itself, but the most indifferent, if at all discerning, are aware of the important changes of opinion which have occurred in relation to the dogmas really or nominally held. How few comparatively now believe in that cherished old dogma of a burning hell for the impenitent sinner, and how little we now hear said of the sinner being consigned to any form of eternal punishment. Why do we hear so little of God's vengeance, and so much of his love and mercy? why so little of the saving efficacy of faith alone, and so much of the necessity of good works? It is because of the better knowledge prevailing of the legitimate requirements of the true Christian life, and to Spiritualism you are largely indebted for this increased measure of light you now enjoy, and it is to Spiritualism the Church will be indebted for further light.

While the Romish Church, as before said, has always recognized the spiritual element, and made ample provision for the requirements of its votaries in respect to it, the Protestant Church has eliminated nearly all that is vital and spiritual from its belief and teachings, and from being directly arrayed against materialism, it has steadily, though to itself unconsciously, imbibed materialistic ideas and views until its practice and belief have become pervaded by them, and all it possessed of spiritual Christianity has become obscured, and it is to-day a question whether it is a self-existing organization, actuated by its own inherent vitality and force, or dependent upon scientific materialism for direction and support.

The Romish Church is a comprehensive organization in which the Spiritualism of the Bible, though misunderstood, is not only authoritatively and practically upheld, but the claim confidently made that it has been perpetuated in the Church, and that its manifestations are constantly occurring under superior direction, in proof of the divine authority upon which the Church is supposed to rest. With this element of supersensualism in the Church, which so strongly appeals to the spiritual natures of its adherents, we find united an elaborate and imposing ceremonial which with equal force appeals to the senses, so that where the spiritual demands of men are predominant they here find ample provision, and where sensuous requirements predominate, equal provision is made for these.

The Protestant churches in this respect, instead of presenting one compact effective organization, are divided into sects, each claiming a larger endowment of spirituality than the other, and yet not one professing to believe in the possibility of a spirit manifestation to-day as it occurred in the times of Jesus and his disciples. Like the Rom-

ish, the Protestant Church believes in miracles that happened eighteen centuries since, but unlike the Romish Church, it repudiates all faith in similar miracles to-day, and while the Catholic refers to present miracles in proof of the verity of those upon which his faith is founded, the Protestant closes his eyes and declares that these are all delusive and false ; but with strange inconsistency he at the same time refers with confidence to those that occurred in a semi-barbarous age, based upon testimony which would be rejected in our courts of law, and then is surprised that all do not see like him, and at once adopt his belief.

Thus the Protestant Church when approached by the spiritually starved—and millions are in this condition—from the depths of whose natures arises an overpowering demand for spiritual aliment, has nothing to offer—or at best nothing but husks—which, if devoured, so far from appeasing hunger, only produce spiritual indigestion, inquietude, and repugnance to like food in the future ; and how can it be otherwise when we know that spiritual hunger can only be satisfied with spiritual food, and it is folly to expect to furnish spiritual grain from an empty granary.

If the Protestant Church is not able to meet the spiritual necessities of mankind, neither is it successful in its efforts to attract by its externals—through the sensuous and emotional natures of men. This weak side of Protestantism is so apparent that arguments and words are not necessary to prove it, but it is weakness only in connection with the sad deficiency of spiritual strength. Were Protestantism in possession of this, no ceremonial, no ritual, no saint nor fast days would be necessary as reminders to those of weak faith. The simplicity of the early Christian worship was no obstacle to gaining converts. The miracles, or spiritual manifestations that accompanied Jesus and his disciples, together with the example of their pure lives, and the force of their inspired teachings, fell with power upon the minds of men, and irresistibly attracted them to the Christian fold.

Thus we perceive that the Protestantism of to-day is destitute of the spirituality of the Romish Church, as well as of the imposing ceremonial which in this Church is so effective in impressing the imagination, and holding captive the uninstructed mind. The primitive Christian Church we find characterized by great spirituality, and by equally great simplicity. How does the Protestant Church compare here ? Remarkably well as to simplicity of form, but as regards spirituality it is at direct variance with the Primitive. We therefore find that in the two great sources of strength in the Romish Church,

Protestantism is utterly lacking, and that of the two principal sources of strength in the Primitive Church, the Protestant Church can only lay claim to one, and that the least important.

Simplicity, such as prevails in most Protestant Churches, is only compatible with highly developed spirituality. United, their power is irresistible; but there is no instance known of any religious sect or body, which at its commencement clearly possessed spiritual power, and which was remarkable for simplicity of form of worship, ever being successful in making converts after its spirituality had departed, and while retaining its simplicity of worship. With the flight of the angel there must be introduced the vestments of the priest, the decorated altar, the perfumed incense, and the sensuous music.

It was thus with the early Christians, it was thus with the Methodists who magnetized multitudes through their spiritual force and simple form of worship, but who to-day are stationary, their numbers, especially in the large cities, not increasing in the ratio of population, for the reason that while their original form of worship remains, they have lost living faith in spiritual forces, and have set their faces against them. The Friends, or Quakers, are in a similar condition, and for precisely similar reasons, and these reasons also apply to the whole Protestant Church. In one denomination, the Episcopal, and among certain members of this Church, both in America and England, a movement is in existence looking to the adoption by that Church of many forms and ceremonies similar to those prevailing in the Romish Church. This is a legitimate movement, and proceeds from what may be termed an instinctive desire in the Church to escape from its simplicity of forms, as it already has from its spiritual influences. This is the instinct of self-preservation, and it is equally strong in bodies of men as in individuals, and for this reason the present movement bids fair to operate with increasing force, and if successful, and if the progress of Spiritualism does not avert it, it will probably be followed by other denominations which now give no sign of such tendency.

Protestantism to-day finds itself pressed between the upper and nether millstones of materialism and Catholicism. Each of these powers is bearing upon it with increasing force, and it must assimilate and incorporate within itself one or other of these, or itself be ground to powder. In its present condition it lacks the necessary strength and vitality to resist the action of these forces, and its only hope is in the fresh blood which Spiritualism alone is able to infuse into its exhausted veins. That it is part of the mission of Spiritualism to accomplish this task, I fully believe, and this belief is founded upon

the palpable needs of Protestantism, and a clear conception of the adaptability of Spiritualism to the task, and its ability to perform it.

The ranks of Modern Spiritualism have from its advent been mainly recruited from the Protestant churches, and from the fields of materialism, and when these churches cast off the dingy garments of error which now deform them, and reappear in the spotless robes of Christian spirituality, all who now are, together with all those who hereafter will be arrayed under the banner of Spiritualism, will gravitate to reformed Protestantism, and she will then gather the harvests we are now planting, not one of her children will be lost to her, but multitudes who now wander over the desolate wastes of materialism, together with many who are entering our ranks from the camp of Romish superstition, will with them arrange themselves under the banner of the only Church which tolerates, though sometimes grudgingly, the expression of free opinions, and through which liberty and science have their present full and free existence. Then will be fulfilled the promise :

"For the Lord hath chosen Zion, He hath desired it for His habitation. This is My rest forever ; here will I dwell, for I have desired it. I will abundantly bless her provision ; I will satisfy her poor with bread ; I will also clothe her priests with salvation, and her saints shall shout for joy."—*Ps.* cxxxii. 13-16.

"This is the Lord's doing—it is marvellous in our eyes."

This chapter will close with the advisory remarks of Rev. B. F. Barrett, to those of the clergy who are reading Swedenborg. They are equally applicable to those who are investigating Spiritualism. The study of the writings of Swedenborg is an excellent preparation for orthodox investigations of our philosophy, as Swedenborgianism is the vestibule of Modern Spiritualism.

"My advice, then, to every minister who is reading with interest the writings of Swedenborg is : Make no change in your outward church relations. Remain steadfastly at your post, and preach what you believe to be God's truth in an earnest, charitable and loving spirit, yet with judgment and discretion. Let alone the old and still existing errors, and preach the new truths affirmatively. And proclaim them in the spirit of truth—not with sharp angles or rough edges, as if you meant to rend or wound ; but so rounded and softened by the oil of love, that they shall easily win their way to the hearts of your people. Pursue this course, and you will find that ere long the old errors, without any direct assault upon them, will gradually give way before the new truths, as the dead leaves of autumn are pushed off by vital forces of the buds beneath. And so, at last, your people will feel that there has, indeed, been to you, and through

you to them, a new advent of the Lord, 'with power and great glory.' I will further add, by the way of encouragement, that there are several interested readers of Swedenborg among the ministers of the Methodist, Baptist, Unitarian, Congregational, and Episcopal Churches (some of them quite eminent) who have for years been pursuing the very course I advise; and I have never heard that a single one of them has looked upon his course as unwise or mistaken, or felt himself hampered in his freedom or hindered in his usefulness.'

CHAPTER XXIII.

SPIRITUALISM AND SCIENCE.

"And now men see not the bright light which is in the clouds."—*Job xxxvii. 21.*

THE London Dialectical Society was organized in 1866 for the purpose of "considering all subjects with a view to the discovery and elucidation of truth." Sir John Lubbock, the distinguished anthropologist, was in the year 1869 the president of the Society, and among the vice-presidents were Professor Huxley, Lord Amberley, and Mr. G. H. Lewes.

At a meeting of this Society, held on the 6th of January, 1869, it was resolved to appoint a Committee to investigate the phenomena alleged to be spiritual manifestations, and to report thereon, and on the 26th of the same month the Committee, consisting of thirty-six members, was appointed. Among them were one member of the Royal Geographical Society, one geologist, two civil engineers, four doctors of medicine, one doctor of divinity, two surgeons, one doctor of philosophy, one sergeant-at-law, and one barrister-at-law. The remaining members were mostly persons well known, all of high character, and some with reputations for scientific and literary attainments.

This Committee, four-fifths of its members being opposed to Spiritualism, after a laborious investigation extending over a period of more than one year, reported to the Society that they had "invited the attendance, and requested the co-operation and advice of scientific men who had publicly expressed opinions favorable or adverse to the genuineness of the phenomena."

"Your Committee also especially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

"Your Committee, however, while successful in procuring the evidence of believers in the phenomena, and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

"As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question by

personal experiment and test, they resolved themselves into Sub-committees, as the best means of doing so.

"Six Sub-committees were accordingly formed. All of these have sent in reports, from which it appears that a large majority of the members of your Committee have become actual witnesses to several phases of the phenomena, *without the aid or presence of any professional medium*, although the greater part of them commenced their investigations in an avowedly skeptical spirit.

"These reports, hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions :

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor, and walls of the room, the vibrations accompanying which sounds are often distinctly perceptible to the touch, occur without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals answer questions and spell out coherent communications.

"4. That the answers and communications thus obtained are for the most part of a commonplace character, but facts are sometimes correctly given which are only known to one of the persons present.

"5. That the circumstances under which the phenomena occur are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

"6. That nevertheless the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.

"The oral and written evidence received by your Committee, not only testifies to phenomena of the same nature as those witnessed by the Sub-committees, but to others of a more varied and extraordinary character. . . .

"In presenting their report, your Committee taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the Sub-committees, and the absence of any proof of imposture, or delusion, as regards a

large portion of the phenomena, and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society, and over the whole civilized world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction *that the subject is worthy of more serious attention and careful investigation than it has hitherto received.*"

REPORT OF SUB-COMMITTEE NO. I.

"Since their appointment, on the 16th of February, 1869, your Sub-committee have held forty meetings for the purpose of experiment and test.

"All of these meetings were held at the private residences of members of the Committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

"The furniture of the room in which the experiments were conducted was on every occasion its accustomed furniture.

"The tables were in all cases heavy dining-tables, requiring a strong effort to move them.

"The rooms, tables, and furniture generally were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements hereinafter mentioned could be caused.

"The experiments in the light of gas, except on the few occasions specially noted in the minutes.

"Your Committee have avoided the employment of professional or paid mediums, the *mediumship being that of members of your Sub-committee*, persons of good social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

"Your Committee have held some meetings without the presence of a medium. . . . By no endeavors were they enabled to produce anything at all resembling the manifestations which took place in the presence of a medium.

"Every test that the combined intelligence of your Committee could desire, has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your Committee might verify their observations, and preclude the possibility of imposture or of delusion.

"Your Committee have confined their report to *facts* witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof.

"Of the members of your Sub-committee, about four-fifths entered upon the investigation wholly sceptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of your Sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

"The result of their long-continued and carefully conducted experiments, after trial by every detective test they could devise, has been to establish conclusively :

"First—That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances, without the employment of any muscular force ; without contact or material connection of any kind between such substances and the body of any person present.

"Second—That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

"Third—That this force is frequently directed by intelligence.

"At thirty four out of the forty meetings of your Committee, some of these phenomena occurred. . . .

"In conclusion, your Committee express their *unanimous opinion* that the one important physical fact thus proved to exist, that motion may be produced in solid bodies without material contact, by some hitherto unrecognized force operating within an undefined distance from the human organism, and beyond the range of muscular action, should be subjected to further scientific examination, with a view to ascertain its true source, nature, and power."

Sub-committee No. 2 also reported that their meetings were held without the aid or presence of professed mediums ; in lighted rooms ; that the rappings and table-moving occurred at their first, and at many subsequent meetings ; that the rappings sometimes proceeded from the floor, walls, and ceiling, frequently coming from parts of the room suggested by those present, and "that our experience in regard to the phenomena we witnessed, *appears generally to*

be corroborative of the statements of many of the witnesses examined by you upon the subject to the extent that such phenomena have, or appear to have, a basis of intelligence."

"That this intelligence was principally manifested by replies more or less pertinent, and sometimes most unexpected in their character, to our spoken and audible questions, by original communications made to us as hereinafter mentioned. . . .

"That we are convinced of the objective character of the phenomena, from finding that persons sceptical as to the existence thereof invariably confirmed our own experiences, even when suddenly introduced during the progress of a séance."

Sub-committee No. 3, in their report, say they had only ten sittings, but "our members, however, have all had at various times the privilege of attending with one or more of the other Sub-committees, and have thus been placed in a position to form larger and more accurate opinions than could have been drawn from such elements merely as were obtained in the experiments of this Sub-committee." They testify to the frequent movements of a ninety-pound table, "in all directions; from side to side, from end to end, and round and round over a large room, with great ease and smooth regularity, as well as with a rushing speed, halting suddenly and as suddenly starting off again." . . .

"Besides the evidence thus afforded of the presence of this not generally recognized force, *we believe we have had in these experiments evidence of an intelligence directing it*, as in moving by request in a particular direction; tilting a certain number of times as required, and by tilts or taps spelling out words and sentences addressed to those present.

"It will be observed that it was only when certain persons were present that any evidence of this force and intelligence was presented. Two friends were particularly noticed as indispensable. These were a clergyman, and the wife of another clergyman, both of the Church of England." . . .

"In concluding our report we desire to express to the Committee, *our unanimous conviction*, that the phenomena we have witnessed in the course of these investigations, though comparatively unimportant, do nevertheless raise some most important questions in science and philosophy, and deserve the fullest examination by capable and independent thinkers."

Sub-committee No. 4. "Nothing occurred in presence of this Sub-committee worth recording."

Sub-committee No. 5. The labors of this Sub-committee were limited to four sittings with Mr. Home, the celebrated medium, and excepting a few raps and slight movements of the table, no manifestations presented.

Sub-committee No. 6 also met four times, and failed to witness any phenomena.

Dr. James Edmunds, Henry Jeffery, and Grattan Geary, Esqs., dissented from the report of the Committee, but as "at the close of the investigation the Committee consisted of thirty-two members, of whom only six were avowed Spiritualists," * their dissent alone indicates far less opposition from the antagonistic element than, judging from past experience, could reasonably have been expected.

It would be a tedious task to here note all the objections to the report, and to Spiritualism in general, which are found in the letters of the dissenting members. With the best disposition to fairly present these objections, I find the statements of most of them so diffused that it would be nearly impossible to condense them into suitable form and shape for transference to these pages. Dr. Edmunds' letter alone covers thirty pages of the published report, the most of which consists of general arguments against Spiritualism, and some of it is taken up with the relation of what he went to see and did not see. The letter from Mr. Jeffery is brief, and consists of what an American might term resolutions, which declare general dissatisfaction with the course and character of the phenomena, but ends with the declaration "that nevertheless several of us have witnessed some remarkable phenomena which we have not been able to trace to imposture or delusion, and that these, added to the gathered testimony of respectable witnesses, justify our recommendation of the subject to further cautious investigation."

In the communication from Mr. Geary he asserts that the inquiry was not complete, the evidence being almost exclusively on one side. He also complains that "the arrangements were made at the suggestions of the Spiritualists, who prescribed the conditions to be observed."

The answer to the first of these objections is found in an editorial note at the foot of the same, page 93, as follows: "These statements are incorrect. All opponents of Spiritualism were asked through the press to contribute evidence, and many were personally solicited by letter, the inquiry being kept open more than twelve months after they had been so applied to."

* See editorial note, page 55, of Report.

As to the second complaint, it would be remarkable if of this Committee the members who were Spiritualists should not from their experience have made suggestions as to arrangements and conditions; but it will be perceived that Mr. Geary makes no complaint that the arrangements were prejudicial to fair and successful investigation. For the letters themselves the reader is referred to the *Report on Spiritualism*, pp. 50-95.

After the three dissenting members had addressed letters to the Committee, giving their reasons for declining to approve the report, Edward William Cox, Serjeant-at-Law, one of the most intelligent and industrious members of the Committee, not a Spiritualist, and afterward associated with Dr. Crookes in his investigation of the character of "Psychic Force," also addressed a letter to the Committee, from which I extract the following, relating to Dr. Edmunds and Mr. Geary—two of the three dissenting members.

"In accordance with this obvious rule of scientific research, the principal Sub-committee, No. 1, held no less than forty meetings for the purpose of such an examination, nor would a less number have sufficed for the faithful performance of their task, and the formation of a sound and satisfactory judgment.

"The result of that protracted and laborious investigation is fully stated in their report, which sets forth explicitly the conclusions arrived at by persons who had given to the examination their most patient and calm attention for so many months.

"It is due to those whose judgments were based upon this full and patient inquiry, to state that the views advanced by Dr. Edmunds and Mr. Geary are not the result of any such personal and protracted inquiry as that made by the members from whose conclusions they dissent. Dr. Edmunds was chairman of the General Committee, and heard the evidence given by the various persons who reported their own experiences, and I entirely agree with him in the general conclusions he has formed as to the unsatisfactory character of *much* of that evidence. But Dr. Edmunds was not an acting member of the Sub-committee by which the investigation into the reality or otherwise of the alleged physical phenomena was personally and experimentally conducted. *He was never present at the entire of any of its meetings*, and he did not witness even one of the numerous experiments by which the Sub-committee, applying crucial tests, were compelled to the conclusion that it was a fact established by demonstrative proof, that motion of heavy bodies may occur without muscular contact, or by any known agency, a phenomenon apparently caused by some hitherto unrecognized force, associated in some manner

with the nervous organization. *The existence of a psychic force was proved so conclusively as to leave no doubt whatever in the mind of any one of those by whom the experiments were so repeatedly tried.*

"What Dr. Edmunds may have seen, or failed to see elsewhere, is no answer whatever to the reality of phenomena of a very different class witnessed by the Sub-committees again and again, under conditions that precluded the possibility of imposture or of delusion. To use an apt illustration, because quacks sometimes commit frauds the whole science of medicine is not, therefore, to be set down as an imposture.

"The same objections apply to Mr. Geary. He was present on two occasions only when test experiments were made by the Sub-committee, and in scientific investigations such imperfect examination is obviously worthless, and cannot justify either acceptance or rejection. For my own part, I commenced this scientific examination in common with almost all the members of the Sub-committee, under the most perfect conviction that the alleged phenomena were the result either of delusion, of imposture, or of unconscious action of the muscles, and confident that my experience in the sifting of evidence would enable me to detect and expose what I believed to be a fraud, by the only sufficient method of discomfiture, namely, by showing how it is done, so that others may do the like.

"The first experiment satisfied me that it was *not a delusion*. There were visible motions and audible sounds. For a long time I suspected imposture, until repeated and conclusive tests precluded the possibility of *that* explanation. When driven from both of these solutions, I clung to that of Faraday, that the force visibly and audibly operating before us was the unconscious muscular action of the persons forming the circle. It was not until the same motions and sounds were found to continue when all contact was withdrawn, and this, under conditions of place, of person, of light, of position, and of observation that made contact physically impossible, and after repeated trials in my own house and elsewhere, precluding the possibility of prearranged mechanical contrivances, *that I was slowly compelled to the conviction that the existence of this psychic force was proved by evidence as conclusive as that which proves the existence of electricity, gravitation, light, heat, or any other of the forces of nature.* If Dr. Edmunds and Mr. Geary had taken the same pains, as did the other members of the Sub-committee, to inquire before forming an opinion, I am confident that, however reluctantly, they also would have been compelled to the same conclusion by the same evidence that forced unwilling conviction upon the scepticism of their colleagues."

These admissions by Mr. Cox as to the conclusions reached by him, should have more weight with unbelievers when it is stated that to the present time he rejects the power and agency of spirits—disembodied—in the production of these phenomena.

The report, from its inception to its publication, was in the hands, or at least subject to the will and pleasure of the opponents of Spiritualism, for in addition to the Committee at the close numbering only six avowed Spiritualists to twenty-six professed unbelievers, "of the five acting members of the editing Sub-committee, viz., Messrs. Volckman, Geary, Bennett, Wallace, and Serjeant Cox, only one is a Spiritualist." *Vide editorial note, page 51.* Considering these circumstances, it is remarkable that such a fair report could have found its way to the public, and it not only witnesses to the truthful, courageous character of the members of the Committee, but also to the convincing character of the evidence in support of the reality of the phenomena which occurred in their presence. It is also noticeable that few of the assailants of Spiritualism heeded the invitation of the Committee to appear and prove their charges of fraud and delusion. They evidently found it more convenient to attack it at a safe distance.

It is also well to notice that upon the report of the Committee to the Council being made, the latter was as much surprised as the three dissenting members were displeased, and after thanking the Committee "for the indefatigable way in which they have discharged their duties," the Council declined to publish the report, and in consequence of this decision the Committee assumed the responsibility and expense of its publication.

Nothing has transpired in the history of Spiritualism which has more surely marked the steps of its progress in the public estimation than this report. For the first time in its history, we here witness a careful, dispassionate investigation, by a body of educated, highly intelligent, and competent men, mostly unbelievers in its phenomena, and this example will ere long be followed by others, as its claims to consideration are fully established, and can no longer be ignored, and further investigation, in the spirit and temper here exhibited, is all that its friends demand. We have no secret mysteries, in which, without examination, we desire others to believe; the approaches to this arcana are unguarded and accessible to all, and the limited knowledge investigators have acquired is placed freely at the command of all who desire to acquire knowledge for themselves. Should those who pursue this rational course arrive at different, even opposite results, we shall respect their opinions; but surely it is not un-

reasonable for us to charge illiberality and injustice upon those who stand aloof from fair investigation, and yet assail us in opprobrious terms, and slander the holy cause of truth in their blind ignorance.

Since the publication of the report of the Committee of the Dialectical Society, Mr. Cox has published a pamphlet, entitled *Spiritualism Answered by Science*, and although there is some repetition in this work of the ideas expressed in the report of the Committee, there is so much that is explicit and satisfactory as to the mode of procedure and conclusions of the Sub-committees in their investigation, that I will here give some extracts from this pamphlet.

"When the London Dialectical Society resolved to appoint a Committee to examine and report upon the pretensions of Spiritualism, I entered upon its duties, in common with five-sixths of the members of that Committee, having the most firm conviction that we should detect a fraud or dissipate a delusion. I hoped that long experience (as a serjeant-at-law) in the work of sifting and weighing evidence, and resolving what does or does not constitute proof of asserted facts, would enable me to do good service in detecting imposture and discovering its contrivances. And such were the aims and the expectations of the great majority of my colleagues, comprising men of various pursuits and capacities, ingenious lawyers, practised scientists, skilful doctors, authors, artists, and shrewd men of business; all of them persons with keen senses, proved powers of observation, suspecting and looking for imposition, and therefore more than commonly vigilant with eye and ear, and rigid in the application of tests.

"Before we commenced to examine, it was our confident belief that the alleged phenomena were:

- "1. Self-delusion by the spectator; or,
- "2. Imposture by the Psychic; or,
- "3. Involuntary and unconscious muscular action.

"With our minds thus prejudiced against the reality of the phenomena we proceeded to their investigation.

"It was resolved that we should meet only at the private residences of members of the Committee, so as to preclude all possible prearrangement of mechanism or other contrivances.

"That no professional medium should be employed.

"That careful notes should be taken of each experiment, and signed for verification by all present.

"A psychic was found in the person of a lady, the wife of one of the members of the General Committee of high professional and

social position. In this we were pre-eminently fortunate, for the lady in question had never witnessed any of the phenomena with others, and therefore could not have mastered the slight-of-hand requiring the practice of a life for its mastery, which would be necessary for the successful performance of a trick, if trick it was. In truth she had discovered their production in her own presence only by chance, a few weeks previously to acceding to the request of the Sub-committee to assist them in their investigations.

"But three or four only of the forty experimental meetings of the Committee were held at this lady's house; all the other meetings were held at the houses of members, and some of them at my own residence, so that I can affirm positively the absence of any mechanical or other prearranged contrivances, by which the phenomena there witnessed could have been produced.

"We were speedily satisfied that it was not a delusion of the senses. The sounds were distinctly audible to the ear; the vibrations palpable to the touch, and the motions obvious to sight. It was not a question of doubtful mental impression only, but of actual measurement. The table and other pieces of furniture had changed their position by so many inches, feet, yards. There could be no possible mistake as to this fact of motion. We were compelled to dismiss our theory that it was a self-delusion.

"But the motion and sounds may have been produced by trickery and fraud. That was our second theory. Accordingly we assumed the office of detectives. We sat under the table while the motions and sounds were most vigorous. We held the hands and feet of the psychic. Every hand in the circle was held by its neighbor; the gas was bright above us; not a finger could have stirred without being perceived by some of the many eyes that were keeping watch. Our ingenuity was exercised in the invention and application of tests. *After trials, often repeated, we were compelled to confess that imposture was out of the question.* The motions and sounds were undoubtedly real, and were certainly not caused by any trickery.

"We retreated then upon the third theory, boasting Faraday as its parent, and repeated ever since by objectors who had not seen them, as the easy and sufficient explanation of the phenomena we were witnessing, namely, involuntary and unconscious action of the muscles of those by whom the heavy body was touched. 'Here,' we said, 'are eighty fingers upon the table. If each one exerts but a pressure so slight as to be imperceptible even to themselves, the aggregate sum of pressure will be very considerable. Apply these multiplied pressures at the edge of the table, and every finger is converted into

a lever, of which the centre of the table is the fulcrum. Make trial of it, and it will be found so to be. That the muscles will act unconsciously there can be no doubt, and after a lengthened resting of the hand in a constrained position there is involuntary contraction of the muscles, sufficient by the accumulated force to cause motion of the table, even though every person present should scrupulously endeavor to avoid pressure.

"Such was the reasonable argument that led us to look to involuntary muscular action as the explanation of the motions and sounds that were continually being made. To ascertain if this hypothesis was correct, we devised a series of tests that should place the matter beyond all possible doubt. First, all hands were laid upon the table, then one hand only of each person, then the table was touched by the tips only of all the fingers, then by the fingers of one hand alone, then with one finger only. Still the motions and sounds continued with but slightly diminished force. If our theory of involuntary pressure was correct, the force should have diminished in precise proportion to the lessened points of contact. Moreover, it did not explain the fact, continually before our eyes, of the table being raised several inches from the floor on one side only, the muscular action of the fingers upon that side of the table being antagonistic, and not contributory to such a motion. We continued our experiments with lessened faith in our foregone conclusion. First one person withdrew from all contact; then a second, and a third, until one finger of one person only touched the table. Nevertheless it moved; the sounds continued to come from it, and a frequent motion was the lifting up of the table at the side on which the finger was pressing down, if exercising any pressure whatever.

"I should state that at all of these test experiments the tables employed were the large and heavy dining-tables, some nine feet, and some twelve feet long, with six legs, in common daily use in the dining-rooms of members of the Committee, standing upon Turkey carpets, therefore not easily slid, and difficult to move by the arm. We next tried a more decisive test. All hands were joined and held over the table at the height of three inches from it, no part of any hand touching it, the room being well lighted with gas, and all eyes keeping careful watch over the lifted hands. The sounds were heard and the motions produced as before. It was suggested that possibly the feet might be at work, so two of the members seated themselves under the table to observe. The motions and sounds continued, but not a foot stirred. Then all the persons present stood so that no foot could touch the table unseen. Still it

moved. Lastly we devised a test that conclusively settled the question as to the possible agency of muscular action, conscious or unconscious. It was contrived thus. All present turned the backs of their chairs to the table, and kneeling upon the chairs placed their arms upon the backs of the chairs, their hands being extended above the table but without possibility of contact with it. The chairs were first placed six inches from the table, with which, as the reader will readily understand, neither foot, nor hand, nor any part of the person of any of those present could possibly come into contact unseen. In this position the table moved eight inches over the carpet, and tilted several times. The chairs were then withdrawn further from the table, on each trial to an increased distance, and with the same results. At the distance of two feet from it the motions were continued with but slightly diminished power. I must repeat that this was tried in the dining-rooms of members, some of them in my own house, with none present but the Committee and the psychic."

"These experiments of motion without contact were repeated many times, at different meetings, in different hours, and with the same results. Thus was our third and last explanatory conjecture, which we had eagerly accepted on the authority of Faraday, completely demolished by the facts, and we were compelled reluctantly to the conclusion that there is a force, apparently proceeding from the human organization, by which motion is produced in heavy substances without the employment of any muscular force, and without contact or material connection of any kind between such substances and the body of any person present. *We agreed also that these sounds and motions were directed frequently by some intelligence*, but as the duty of the committee was merely to ascertain the facts, and not to inquire into causes, with these conclusive proofs of the physical facts we closed the investigation, and reported accordingly."

And this is the "nine days' wonder" that Professor Faraday, nearly twenty years since, so summarily disposed of, stamping out its feeble life with his absurd theory of "unconscious muscular action." No more was to be heard of it, after this philosophical Samson had slain it; but unfortunately for his assumption, Spiritualism has not only continued to exist, but it has had a wondrously active existence, so that instead of numbering its adherents as then by thousands, it now numbers them by millions. The theory of Faraday also remains, but not as he shaped it, but under the skilful manipulation of Dr. Carpenter, it is now again presented to the world under the name of "unconscious cerebration." But again it is doomed to misfortune, as the investigations and report of the Committee of the Dialectical

Society have nearly extinguished the feeble life of the bantling, and we will hear little more of it.

Notwithstanding the positive evidence presented by the Dialectical Society Committee, of the existence of a force hitherto unrecognized by science—of a force more astonishing in itself than magnetism or electricity—scientific men, as a body, stand aloof like defeated school-boys, scowling and muttering at the half-concealed enemy which has repelled their disorganized thrusts, eager to attack, but restrained by apprehensions of defeat, and we can expect them to make peace only when the most discerning of them have perceived the hopelessness of the conflict, and arrayed themselves on the winning side of truth.

The *London Times*, by no means friendly to Spiritualism, in its issue of December 26, 1872, said in relation to this report :

"That in a generation which boasts itself to be one of exact science, and plain matter-of-fact, a belief should have been so long-lived, and should have grown even to such proportions that Mr. William Howitt, one of its chief fanatics, can number its adherents at twenty millions, and that it should have attained to such an age and vitality without its falsity having been demonstrated to the satisfaction of all but the very ignorant, is strange indeed. It is evident either that the subject is surrounded by unusual difficulties, or that in this matter our scientific men have signally failed to do their duty by the public, which looks to them for its facts. *We believe the latter to be the case.* It may be said, and is said by some, that Spiritualism was long ago investigated, and proved to be a mass of imposture and delusion ; but as a matter of fact this is not so, for *there has never been undertaken an inquiry of that impartial, authoritative, and thorough nature which alone can decide a prejudiced controversy*, our savans too much preferring to give themselves up to such matters as the descent of man from monkeys, or the fertilization of the world by means of mossy stones falling through space, have forgotten that, however absurd the phenomena and paraphernalia of Spiritualism may be, the sifting and settling of the whole matter, once and for all, would be a practical benefit, for which the age would thank them at least as much as it thanks them for recondite theories and abstract speculations, half of which are only laid up in print for the next generation to ridicule."

Thus scientific men are pushed forward to this work equally by Spiritualists and their opponents, and we hope ere long the present attitude of scientists, in relation to this subject, will become so uncomfortable that they will seek escape from it by compliance with the general demand for investigation by them.

I regret that we have no space in this work for the testimony given

before the Sub-committees of the Dialectical Society, and for the letters from distinguished persons in favor of Spiritualism received by them. Among the names of those who thus testified are Lords Lindsay and Lytton, Mrs. Emma Hardinge, Mr. Home, Mr. Jencken, Mr. Benjamin Coleman, Mr. Cromwell F. Varley, Mr. Thomas Shorter, Mr. Enmore Jones, Mr. W. M. Wilkinson, Dr. Garth Wilkinson, Mr. William Howitt, Mr. John Jones, Dr. J. Dixon, Mr. Robert Chalmers, Mr. T. Adolphus Trollope, M. Leon Favre, The Countess de Pomar, M. Camille Flammarion, Mr. Burns, Mrs. Honeywood, Mrs. Guppy, etc., but I must for full information refer the reader to the *Report on Spiritualism of the Committee of the London Dialectical Society*.

Mr. William Crookes is a Fellow of the Royal Society, editor of the *London Quarterly Journal of Science*, and of the *Chemical News*; the latter the leading chemical journal in England. As a chemist he is an acknowledged authority, and as a scientist his reputation is established.

Some three years since, he published in his *Quarterly Journal* an account of certain experiments and investigations which he made, principally in the presence of Mr. D. D. Home, the celebrated medium, for the purpose of testing the character of the phenomena which occur through him. The conclusions he arrived at were that the phenomena he witnessed were genuine; that the existence of a hitherto unrecognized force was undeniable, and that he was not convinced that this force was spiritual.

With Mr. Crookes, as with all who honestly enter upon an investigation of these phenomena, the conclusive evidence of their being produced by an unrecognized power, or force, soon established in his mind their claims to further investigation, and he has faithfully performed his duty, regardless of the ridicule, sneers, and opposition of his scientific brethren, and after two years of further examination of the subject, in the *Quarterly Journal of Science*, of January 1, 1874, he furnishes a general statement of the results of his extended investigations. It will be seen that he has nearly reached the spiritual hypothesis. I will here present portions of this statement, the whole being too extended for insertion in this work. He says:

"The phenomena I am prepared to attest are so extraordinary, and so directly opposed to the most firmly rooted articles of scientific belief (amongst others the ubiquity and invariable action of the law of gravitation,) that even now on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which

pronounces it to be scientifically impossible, and the consciousness that my senses both of touch and sight, and these corroborated as they were by the senses of all who were present, are not lying witnesses when they testify against my preconceptions.

"But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particulars in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest.

"The subject is far more difficult and extensive than it appears. Four years ago I intended only to devote a leisure month or two to ascertain whether certain marvellous occurrences I had heard about would stand the test of close scrutiny. Having however soon arrived at the same conclusion, as I may say every impartial inquirer, that there was 'something in it,' I could not as a student of nature's laws refuse to follow the inquiry wheresoever the facts might lead. Thus a few months have grown into a few years, and were my time at my own disposal it would probably extend still longer. But other matters of scientific and practical interest demand my present attention, and inasmuch as I cannot afford the time requisite to follow the inquiry as it deserves, and as I am fully confident it will be studied by scientific men a few years hence, and as my opportunities are not now as good as they were some time ago when Mr. D. D. Home was in good health, and Miss Kate Fox (now Mrs. Jencken) was free from domestic and maternal occupations, I feel compelled to suspend further investigation for the present.

"To obtain free access to some persons abundantly endowed with the power I am experimenting upon, now involves more favor than a scientific investigator should be expected to make of it. Spiritualism amongst its more devout followers is a religion. The mediums, in many cases young members of the family, are guarded with a seclusion and jealousy which an outsider can penetrate with difficulty. Being earnest and conscientious believers in the truth of certain doctrines, which they hold to be substantiated by what appear to them to be miraculous occurrences, they seem to hold the presence of scientific investigation as a profanation of the shrine. As a personal favor I have more than once been allowed to be present at meetings that presented rather the form of a religious ceremony than of a spiritualistic *séance*. But to be admitted by favor once or twice, as a stranger might be allowed to witness the Eleusinian mysteries, or a Gentile to peep within the Holy of Holies, is not the way to ascer-

tain facts and discover laws. To gratify curiosity is one thing; to carry on systematic research is another. I am seeking the truth continually. On a few occasions, indeed, I have been allowed to apply tests, and impose conditions; but only once or twice have I been permitted to carry off the priestess from her shrine, and in my own house, surrounded by my own friends, to enjoy opportunities of testing the phenomena I had witnessed elsewhere under less conclusive conditions. My observations on these cases will find their due place in the work I am about to publish.

"My principal object will be to place on record a series of actual occurrences which have taken place in my own house, in the presence of trustworthy witnesses, and under as strict test conditions as I could devise. Every fact which I have observed is moreover corroborated by the records of independent observers at other times and places. It will be seen that the facts are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science. Having satisfied myself of their truth, it would be moral cowardice to withhold my testimony because *my previous publications were ridiculed by critics and others, who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena.* I shall state simply what I have seen and proved by repeated experiment and test, and 'I have yet to learn that it is irrational to endeavor to discover the causes of unexplained phenomena.'

"At the commencement I must correct one or two errors which have taken firm possession of the public mind. One is that *darkness* is essential to the phenomena. This is by no means the case. Except where darkness has been a necessary condition, as with some of the phenomena of luminous appearances and in a few other instances, everything recorded has taken place *in the light*. In the few cases where the phenomena noted have occurred in darkness I have been very particular to mention the fact; moreover, some special reason can be shown for the exclusion of light, or the results have been produced under such perfect test conditions that the suppression of one of the senses has not really weakened the evidence.

"Another common error is that the occurrences can be witnessed only at certain times and places; in the rooms of the medium, or at hours previously arranged, and arguing from this erroneous supposition an analogy has been insisted on between the phenomena called spiritual, and the feats of legerdemain by professional 'conjurers' and 'wizards,' exhibited on their own platform, and surrounded by all appliances of their art.

"To show how far this is from the truth, I need only say that with very few exceptions the many hundreds of facts I am prepared to attest,—facts which, to imitate by known mechanical or physical means, would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years,—have all taken place in my own house, at times appointed by myself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids.

"A third error is, that the medium must select his own circle of friends and associates at a *séance*; that these friends must be thorough believers in the truth of whatever doctrine the medium enunciates, and that conditions are imposed on any person present of an investigating turn of mind which entirely preclude accurate observation, and facilitate trickery and deception. In reply to this, I can state that (with the exception of the very few cases to which I have alluded in a previous paragraph, where whatever might have been the motive for exclusiveness, it certainly was not the veiling of deception) I have chosen my own circle of friends, have introduced any hard-headed unbeliever whom I pleased, and have generally imposed my own terms, which have been carefully chosen to prevent the possibility of fraud. Having gradually ascertained some of the conditions which facilitate the occurrence of the phenomena, my modes of conducting these inquiries have generally been attended with equal, and indeed in most cases with more success, than on other occasions, where through mistaken notions of the importance of certain trifling observances the conditions imposed might render less easy the detection of fraud.

"I have said that darkness is not essential. It is, however, a well-ascertained fact that when the force is weak a bright light exerts an interfering action on some of the phenomena. The power possessed by Mr. Home is sufficiently strong to withstand this antagonistic influence, consequently he always objects to darkness at his *séances*. Indeed, except on two occasions, when for some particular experiments of my own light was excluded, everything which I have witnessed with him has taken place in the light. I have had many opportunities of testing the action of light, of different sources and colors, such as sunlight, diffused daylight, moonlight, gas, lamp, and candle-light, electric light from a vacuum tube, homogeneous yellow light, etc. The interfering rays appear to be those at the extreme end of the spectrum. . . .

"My readers will remember that with the exception of cases specially mentioned, the occurrences have taken place *in my own*

house, in the light, and with only private friends present besides the medium."

"THE MOVEMENT OF HEAVY BODIES WITH CONTACT, BUT WITHOUT MECHANICAL EXERTION."

Under this heading, amongst other things, he says :

"These movements (and indeed I may say the same of every kind of phenomena) are generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions, which I will subsequently give more in detail, I have not detected any actual movement of the air, but the cold has been so intense that I could only compare it to that felt when the hand has been within a few inches of frozen mercury."

"THE PHENOMENA OF PERCUSSIVE AND OTHER ALLIED SOUNDS."

Under this heading Mr. Crookes says :

"These sounds are noticed with almost every medium, each having a special peculiarity ; they are more varied with Mr. Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed almost unlimited opportunity of testing the varied phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums generally it is necessary to sit for a formal *séance* before anything is heard, but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on the roof of a cab, and on the floor of a theatre. Moreover, actual contact is not always necessary. I have heard these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon, I have felt them on my own shoulder, and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that

they were true, objective occurrences, not produced by trickery or mechanical means.

"An important question here forces itself upon the attention. *Are the movements and sounds governed by intelligence?* At a very early stage of the inquiry it was seen that the power producing the phenomena was not merely a blind force, but was associated with or governed by intelligence: thus the sounds to which I have just alluded will be repeated a definite number of times, they will come loud or faint, and in different places, as requested, and by a prearranged code of signals questions are answered and messages given with more or less accuracy.

"The intelligence governing the phenomena is something manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium. When a determination has been expressed to do something which might not be considered quite right, I have known urgent messages to be given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present."

"THE RISING OF TABLES AND CHAIRS OFF THE GROUND, WITHOUT CONTACT WITH ANY PERSON."

"A remark is generally made when occurrences of this kind are mentioned, Why is it only tables and chairs which do these things? Why is this property peculiar to furniture? I might reply that I only observe and record facts, and do not profess to enter into the Why and Wherefore; but indeed it will be obvious that if a heavy inanimate body, in an ordinary dining-room, has to rise off the floor, it cannot very well be anything else but a table or chair. That this propensity is not specially attached to furniture, I have abundant evidence, but like other experimental demonstrators the intelligence or power, whatever it may be which produces these phenomena, can only work with the materials which are available.

"On five separate occasions a heavy dining-table rose between a few inches and one and one-half feet of the floor, under special circumstances which rendered trickery impossible. On another occasion a heavy table rose from the floor, in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to insure unquestionable proof of the fact.

"THE LEVITATION OF HUMAN BEINGS."

"On one occasion I witnessed a chair with a lady sitting on it rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such a manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions, for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room; once sitting in an easy chair; once kneeling on his chair; and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

"There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.

"The accumulated testimony establishing Mr. Home's levitations is overwhelming. It is greatly to be desired that some person whose evidence would be accepted as conclusive by the scientific world—if indeed there lives a person whose testimony in favor of such phenomena would be taken—would seriously and patiently examine these alleged facts. Most of the eye-witnesses to these levitations are now living, and would doubtless be willing to give their evidence. But in a few years such direct evidence will be difficult, if not impossible to be obtained."

"MOVEMENT OF VARIOUS SMALL ARTICLES WITHOUT CONTACT WITH ANY PERSON."

"Under this heading I propose to describe some special phenomena which I have witnessed. I can do little more here than allude

to some of the more striking facts, all of which, be it remembered, have occurred under circumstances that render trickery impossible. But it is idle to attribute these results to trickery, for I would again remind my readers that what I relate has not been accomplished at the house of a medium, but in my own house, where preparations have been quite impossible. A medium walking into my dining-room cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery make an accordion play in *my own hand*, when I hold its keys downward, or cause the same accordion to float about the room, playing all the time. He cannot introduce machinery which will wave window-curtains, or pull up Venetian blinds eight feet off; tie a knot in a handkerchief and place it in a far corner of the room; sound notes on a distant piano; cause a card-plate to float about the room; raise a water-bottle and tumbler from the table; make a coral necklace rise on end; cause a fan to move about and fan the company; or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."

"LUMINOUS APPEARANCES."

"These being rather faint, generally require the room to be darkened. I need scarcely remind my readers again, that under these circumstances I have taken proper precautions to avoid being imposed upon by phosphorized oil or other means. Moreover, many of these lights are such as I have tried to imitate artificially, but cannot.

"Under the strictest test conditions I have seen a solid, self-luminous body, the size, and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach, standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times, with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy-chair.

"I have seen luminous points of light darting about, and settling on the heads of different persons. I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions I have more than once

had a solid, self-luminous, crystalline body placed in my hand, by a hand which did not belong to any person in the room. *In the light* I have seen a luminous cloud hover over a heliotrope, on a side-table, break a sprig off, and carry the sprig to a lady, and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand, and carry small objects about. These, however, more properly belong to the next class of phenomena."

"THE APPEARANCE OF HANDS, EITHER SELF-LUMINOUS, OR VISIBLE BY ORDINARY LIGHT."

"The forms of hands are frequently felt at dark *séances*, or under circumstances where they cannot be seen. More rarely I have seen the hands. I will here give no instances in which the phenomena have occurred in darkness, but will simply select a few of the numerous instances in which I have seen the hands in the light.

"A beautifully formed small hand rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light, in my own room, whilst I was holding the medium's hands and feet.

"On another occasion a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm, and pulled my coat several times.

"At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.

"A hand has repeatedly been seen by myself and others, playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

"The hands and fingers do not always appear to me to be solid, and life-like. Sometimes indeed they present more the appearance of a nebulous cloud, partly condensed into the form of a hand. This is not equally visible to all present. For instance, a flower or other small object is seen to move. One person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen, first, an object move, then a luminous cloud appear to form about it, and lastly the cloud condense into shape, and become a perfectly formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes

appears perfectly life-like and graceful, the fingers moving, and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud.

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle, or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

"DIRECT WRITING."

"The first instance which I shall give took place, it is true, at a dark *séance*, but the result was not less satisfactory on that account. I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil.

"A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

"My second instance may be considered the record of a failure. 'A good failure often teaches more than the most successful experiment.' It took place in the light, in my own room, with only a few private friends and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message, such as I heard described a short time before by a friend. Immediately an alphabetic communication was made as follows: 'We will try.' A pencil and some sheets of paper had been lying on the centre of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid towards the pencil, and rose a few inches from the table, the pencil rose again, and propping itself against the lath the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up, and moved back to its place, the pencil lay as it fell, across the paper, and an alphabetic message

told us: 'We have tried to do as you asked, but our power is exhausted.'"

"PHANTOM FORMS AND FACES."

"These are the rarest of the phenomena I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on very few occasions have I witnessed them under satisfactory test conditions. I will mention two of these.

"In the dusk of the evening, during a *séance* with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. As we looked the form faded away, and the curtains ceased to move.

"The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

"SPECIAL INSTANCES WHICH SEEM TO POINT TO THE AGENCY OF AN EXTERIOR INTELLIGENCE."

"It has already been shown that the phenomena are governed by an intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium, of any of the other persons in the room, or is it an exterior intelligence? Without wishing at present to speak positively on this point, I may say, that whilst I have observed many circumstances which appear to show that the will and intelligence of the medium have much to do with the phenomena,* I have observed some circumstances, which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room. Space does not allow me to give here all the arguments which can be adduced to prove these points, but I will briefly mention one or two circumstances out of many.

* In a note to the page from which I quote this remark, Mr. Crookes observes: "I do not wish my meaning to be misunderstood. What I mean is, not that the medium's will and intelligence are actively employed in any conscious or dishonest way, in the production of the phenomena, but that they sometimes appear to act in an unconscious manner."

"I have been present when several phenomena were going on at the same time ; some being unknown to the medium. I have been with Miss Fox, when she has been writing a message, automatically, to one person present, whilst a message to another person, on another subject, was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person on a subject totally different from either. Perhaps a more striking instance is the following :

"During a *séance* with Mr. Home, a small lath, which I have before mentioned, moved across the table to me in the light, and delivered a message to me by tapping my hand, I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

"The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said : 'Can the intelligence governing the motion of this lath, change the character of the movements, and give me a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me.) Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message, but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be.

"Another instance. A lady was writing automatically, by means of the planchette ; I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that although it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence : 'Can you see the contents of this room?' 'Yes ;' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of *The Times* which was on a table behind me, but without looking at it. 'Yes ;' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, and with great difficulty, the word 'how-

ever' was written. I turned round and saw that the word 'however' was covered by the tip of my finger.

"I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

I will close these lengthy quotations from this able, candid article of Mr. Crookes', with some general remarks of his at the conclusion of the article, upon true and false mediums.

"THE PHENOMENA ARE ALL THE RESULTS OF TRICKS, CLEVER MECHANICAL ARRANGEMENTS, OR LEGERDEMAIN; THE MEDIUMS ARE IMPOSTORS, AND THE REST OF THE COMPANY FOOLS."

"It is obvious that this theory can only account for a very small proportion of the facts observed. I am willing to admit that some so-called mediums, of whom the public have heard much, are arrant impostors, who have taken advantage of the public demand for spiritualistic excitement to fill their purses with easily earned guineas, whilst others, who have no pecuniary motive for imposture, are tempted to cheat, it would seem, solely by a desire for notoriety. I have met with several cases of imposture; some very ingenious, others so palpable that no person who has witnessed the genuine phenomena could be taken in by them. An inquirer into the subject, finding one of these cases at his first initiation, is disgusted with what he detects at once to be an imposture, and he not unnaturally gives vent to his feelings, privately or in print, by a sweeping denunciation of the whole genus 'medium.' Again, with a thoroughly genuine medium, the first phenomena which are observed are generally slight movements of the table, and faint taps under the medium's hands or feet. These of course are quite easy to be imitated by the medium, or any one at the table. If, as sometimes occurs, nothing else takes place, the sceptical observer goes away with the firm impression that his superior acuteness detected cheating on the part of the medium, who was consequently afraid to proceed with any more tricks in *his* presence. He, too, writes to the newspapers exposing the whole imposture, and probably indulges in moral sentiments about the sad spectacle of persons, apparently intelligent, being taken in by imposture which he detected at once.

"There is a wide difference between the tricks of a professional conjurer, surrounded by his apparatus and aided by any number of concealed assistants and confederates, deceiving the senses by clever slight of hand, on his own platform, and the phenomena occurring in

the presence of Mr. Home, which take place in the light, in a private room, that almost up to the commencement of the *séance* has been occupied as a living room, and surrounded by private friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly everything that takes place. Moreover, Mr. Home has frequently been searched before and after the *séances*, and he *always* offers to allow it. During the most remarkable occurrences I have occasionally held both his hands, and placed my feet on his feet. On no single occasion have I proposed a modification of arrangements, for the purpose of rendering trickery less possible, which he has not at once assented to, and frequently he has himself drawn attention to tests which might be tried."

Thus one by one scientific men are being led to investigate the claims of Spiritualism, and it can in strict truth be asserted, that there is not an instance known of one seriously and patiently examining the subject, without becoming convinced of its great importance; of the genuineness of the phenomena; and of the force which produces them being directed by intelligence. There can be no other result, and it must be evident to all careful readers of Mr. Crookes' article that he himself is almost up to the standard of Spiritualism.

The foregoing was written soon after Mr. Crookes published his article in the *Quarterly Journal*, and it is now generally understood that since then he has become satisfied that the force is often directed by spiritual intelligences, and that the phenomena are spiritual phenomena.

CHAPTER XXIV.

SPIRITUALISM AND SCIENCE—*Continued.*

THOUGH desirous that scientific men should enter upon an examination of the spiritual phenomena, we yet do not look to them as a body, any more than to theologians, for the establishment of its claims. We regard their qualifications for such an examination in the same light that an eminent member of their body—Mr. Alfred R. Wallace—does. In a paper read by him before the Dialectical Society, this distinguished scientist and spiritualist said :

“Another objection which I have heard stated in public, and received with applause, is that it requires immense scientific knowledge to decide on the reality of any uncommon or incredible facts, and that till scientific men investigate and prove them, they are not worthy of credit. Now I venture to say that a greater fallacy than this was never put forth. The subject is a very important one, and the error is a very common one, but the truth is the exact opposite of what is here stated, for I assert that *whenever the scientific men of any age have denied the facts of investigators on à priori grounds, they have always been wrong.*”

A lawyer may be deservedly eminent in his profession, but it does not follow, neither is it probable, that he shall be learned in theology or skilled in medicine, or that the theologian or physician shall necessarily have a better understanding of law because of his knowledge of his profession ; yet it would seem that by common consent scientists are supported in the pretensions, which some of them make, to superior ability to investigate and pronounce upon spiritual phenomena, because of their possession of the specific knowledge that relates to their especial departments of physical science, which latter, as now understood and treated by them, is the very opposite of the spiritual philosophy, the very existence of which being unable to comprehend, they either ignore or deny. This philosophy requires for its proper investigation minds which have either not been trained in the opposite school of material science, or which have cast off its shackles and are free to think, and possess the necessary energy and independence to act. A committee of strictly scientific men investigating spiritual phenomena, is much like a committee appointed

from one political party investigating transactions in the other. All disinterested observers know in advance what the report substantially will be.

There can be no question that generally more rapid progress can be made in separate, independent investigation, through different mediums and circles, than in seeking proofs in a body, like a committee of scientific men. They cannot all perceive alike, and often the strongest caviller sways the minds and belief of the others. We know of no means or processes recognized by science, which can be applied to test the phenomena with any greater assurance of success than the means and expedients which will occur to any ingenious, non-professional man, of a philosophical cast of mind. Neither the galvanic battery, the electrical machine, the magnet, nor the spectro-scope of the philosopher, will substantiate or invalidate our facts; neither will the agents and reagents, the crucible and retort of the chemist, the telescope of the astronomer, the microscope of the naturalist, nor any of the special means and appliances in use by which scientists interrogate the secrets of physical nature. Neither can we expect physiologists and biologists to support our facts and philosophy with their theories, their premises and deductions, as they investigate the processes of life and mind with material eyes and instruments, and weigh results in ponderous scales.

Then again the sectarian spirit is as rampant in the ranks of Science as in the Church, and is equally intolerant and proscriptive. There is as much talent in the one as in the other, and this talent in both is often clouded by illiberal, contracted views, so that the *ipse dixit* of a scientist, unless based upon the most thorough investigation, is of no more value than that of a theologian; and when a scientist, in ignorance, pronounces against Spiritualism, his opinions should carry no more weight than those of the latter against the tenets and practices of a rival sect.

Agassiz has recently died, and from the *New York Times* of Dec. 16th, 1874, I copy the following editorial account of the temper in which he met the great question of truth or falsity of spiritual phenomena. If the writer speaks authoritatively and reliably, it only proves that the remarks just made in relation to the illiberal views of many scientists apply to this eminent man. This writer says of him:

"Although his mind was, above all things, receptive, as that of a great man of science must needs be, and although he was ready to give respectful consideration to any theory, or even any notion which was presented to him in good faith, he was moved to the wrath of

which his really vivacious and passionate nature was capable, by all sorts of charlatanism, and particularly by that sort which devotes itself to making the money that he had 'no time to make.' When Home, the medium, was at Boston, and was able to induce some men of note there to come and investigate his tricks and spasms, Agassiz remained aloof. One day the medium's 'agent' seeing the great naturalist in a railway car, introduced himself, and urged Agassiz to come to the *séances*, saying that he owed it to his position as a man of science to attempt to account for such extraordinary phenomena. He was listened to with glacial indifference. But when among other wonderful 'phenomena,' he told of a mysterious and half-luminous hand, which descended from the air and wrote oracular sayings, Agassiz turned quickly to him and said: 'Yes, I'll come. But, mind you! You see I'm strong, and I shall bring my *schlager*'—(short sword)—'with me, and when that hand appears I shall seize it and drive my *schlager* through it into the table.'

"'You surely wouldn't attempt such an unscientific proceeding as that, Professor, would you?' said the agent.

"'I shall, as surely as I come,' was the reply, and Agassiz was worried with no more invitations. The story, which comes from Agassiz's own lips, illustrates not only the plain common sense and the determination of the great naturalist, but the capacity of scorn that was in him, tempered by that constant sense of humor which made all social intercourse with him so delightful."

It is difficult to believe that Agassiz could have assumed such a swaggering manner and tone as this, but accepting the account as true, it proves that he lacked that patient liberal spirit, which is of the first importance in those who attempt the investigation of truths, which if established may controvert some of their own cherished opinions and theories. It is here assumed that because the agent expostulated mildly and reasonably against the unwarrantable threat to pin the materialized hand to the table, he was apprehensive of exposure. To an investigator of Spiritualism, of even very limited experience, it is apparent that the spirit in which the threat was made was one entirely inconsistent with fair and deliberate investigation, and the agent after this would have been no more justified in permitting Agassiz to be present at a *séance* with Mr. Home—to insult him, and the kind, intelligent spirits, who were laboring through him to enlighten mankind—than he would in urging a person who threatened to create a disturbance to visit in the family of one of his friends. When scientists learn to approach this subject in the character of students, and not as dictators, they will acquire all the evidence they

can reasonably desire; until then Spiritualism will be abundantly able to take care of itself.

The scientific materialist, existing in a material world, with nothing apparently surrounding him but matter, is utterly at a loss to explain what matter is, or in what way material forces can produce, as he claims, the phenomena of life and motion, and yet baffled as he is at every step of his investigations, vainly striving to penetrate the mysteries of visible nature, he confidently assures us that nothing but matter exists; that this matter, the nature of which is so incomprehensible to him, constitutes the sum of all that exists, and that spirit and spirit entities have no actual existence.

What inconsistency, what presumption for him to deny the existence of spirit which he has not seen, nor even rationally inquired into, and which if it does exist, so perfectly accounts for many visible effects, when he at the same time cannot explain what he does see and knows to exist. He condemns on *a priori* grounds; it is impossible, he says; but Arago declared, that "He who outside of pure mathematics pronounces the word *impossible*, lacks prudence." And another, perhaps equally good authority, Lord Brougham, said that this word "is the mother-tongue of little souls." The realm of the impossible is boundless to the savage and untutored mind, while it hardly exists to the consciousness of a Newton, a Bacon, or a Humboldt. "The wisest man," says Dr. Hare, "who speaks in ignorance, speaks foolishly to the ears of those who perceive his ignorance. The great mass of men of science appear in this light to Spiritualists when they argue against Spiritualism." Professor Hare learned this lesson from his own experience, for when he first commenced his examination of Spiritualism he said: "It is absurd to suppose that this power comes from spirits:" but like all earnest investigators of its mysteries he soon became satisfied that it did come from them, and had the honesty and courage to proclaim his convictions.

There are times when men of profound minds, after attentively considering a subject, and being unable to find a solution, are relieved by the plump confession of their inability; there are other minds, not by any means so profound, who amid their wanderings through the mazes of a difficult subject, hopelessly strive on, and the idea of such a strategic movement never presents itself to them; while with a third class, at the very outset, an apprehension of difficulty in the solution is sufficient to deter them from entering upon an investigation. In regard to Spiritualism, it would seem that scientific men are too often of the latter class. At the very threshold they scent difficulty; their sense of security is alarmed; and their

usual boldness in grappling with what they think they can easily manage, fails them in view of a contest with an adversary which they have not yet invented weapons to successfully attack.

Again, many scientific men, from long-established habits of doubting everything not already demonstrated and accepted, are as chary of bestowing their confidence as the miser his gold; their suspicion is morbid, and continually prompts them to hostility to every new idea, and often from an indefinable dread that it may in some manner clash with some of their pet theories. "Writers in the last century, like Bolingbroke in his *"Letters on the Study and use of History,"* fairly frightened all timid advocates of the spiritual phenomena from the expression of their views, and it became the fashion among them to check all scientific investigation into these phenomena, and the tone then given to scientific observation has been transmitted to the present time, and the neglect of these subjects has fostered the ignorance and misapprehension of them that distinguishes modern science; but they will yet form a prominent centre of scientific research."

With no intention of undervaluing the treasures of knowledge for which we are indebted to science, it is yet proper to say that much of this knowledge is based upon theory and speculation, and these theories and speculations are constantly undergoing modification, and often are subject to radical changes, which unsettle the previously accepted opinions and views regarding them, and what one generation holds as established scientific truth, is often in the next found to be glaring error, and it is only in very few departments of science and philosophy it can be claimed that even the principles upon which they are based are immutably established. That error in large proportions is mingled with the truth, the history of science up to the present day abundantly proves.

Geology, as a branch of science, has, comparatively speaking, but recently been called into existence, but it has had a vigorous growth, and now stands in full proportions, and its dicta demand and receive recognition. Previous to the discovery of the gold and silver mines of our western coast, no one doubted the ability of a thorough geologist, by means of his scientific knowledge applied on the spot, to point out the localities of the different veins of metal, their course, and to make an approximate estimate of their volume and richness. This was the theoretical view which not only unscientific men, but geologists themselves held and taught; but in point of fact, though hundreds of geologists, many of them accomplished in the knowledge of their profession, have traversed and applied their knowledge in

those districts, not a single discovery of any importance has ever been made by them; the useful, practical discoveries have invariably been made by unscientific men. Science, in these fields, cannot boast of a single success.

The science of medicine has never been submitted to a crucial test like this, under which geology failed, and perhaps, were it compelled to submit to one similar, it might fare little better, for we know that when tests far less severe, relating to questions affecting both mind and body, in normal and abnormal states, have been applied, it has often exhibited similar weakness, notably in cases of death by poisoning, in diagnosis, and the results of particular modes of treatment of disease, in mental derangement, etc.

Knowledge by men of science is worked as are metalliferous lodes, in veins, and it is as absurd for a scientist to pass judgment upon a subject which he has not carefully and systematically examined, assuming the right to do so upon the ground of his knowledge of another special subject which he has studied, as it would be for a person who has exclusively directed his attention to working a vein of gold or silver, to claim from this special experience a practical knowledge of the course and character of all other mineral deposits, of whatever nature. So far from this proficiency in a specific branch, to which his chief if not sole attention has been directed, enabling him to form a more ready and correct judgment of the relations and principles of another branch of knowledge, it is generally the case that his specific and partial knowledge is rather a hindrance than an aid to their investigation.

Long years of devotion to the investigation of the laws and philosophy of certain branches of human knowledge, though they may result in the accumulation of a great mass of information relating to those branches, yet this acquisition is often at the expense of a proper understanding of other subjects, of equal or greater importance, in which others may as far excel them as they excel in their special departments. Mental and physical exercise, in their results, are similar. The prize-fighter develops muscular strength at the expense of his activity and general effectiveness, and the scientific man who forces all his mental energies in the direction of some particular branch of science, generally does so at the expense of the keenness of his perceptions in other directions. There may possibly exist anomalous beings—and we have traditional accounts of such—who are gifted with such comprehensive and harmonious mental organizations, that notwithstanding their attention may have been principally if not exclusively directed to some special study or

pursuit, are yet able to perceive and grasp with equal facility vast and subtle truths in every direction, but the world has no knowledge of their present existence. It is to be feared that such minds would approximate more nearly to perfection than it is permitted mortals to realize.

The hostile attitude of men of science to Spiritualism is often cited in proof of its falsity, but if this hostility on their part possess any weight as an argument against our claims, the utter repudiation by the great majority of them of all belief in the doctrines of the Church, tells with at least equal effect against Modern Christianity. The truth is, that as thinkers their opinions upon strictly religious or spiritual questions are even of less value than those of other equally intelligent men, whose pursuits do not engage and absorb all the powers of the mind, as scientific pursuits generally do.

The Scientific Convention which met at Hartford, in August, 1874, considered such subjects as "The Ascending Process of the Astragalus in Birds," "The Lobster," "Extinct Hogs in Ohio," etc. I am far from finding fault with the attention devoted to these subjects, but I would submit whether minds filled to their capacity with these and kindred questions, are necessarily in a better condition, better qualified to judge—even without examination—of the truth or falsity, possibility or impossibility of the spiritual phenomena.

Why is it that scientific men so persistently evade all attempts to solve the mystery that surrounds the feats of the Eastern jugglers? Unlike those of our own adepts in legerdemain, the performances of these men are in the open air, under circumstances where the usual accessories of our own operators cannot be made available. They sit unsupported in the air, and permit the observer to thrust a cane, or stick, or the arm under them, and move it freely in every direction. They hold a section of rope vertically in the air, and ascend it until they pass from sight, and return by the same means, and many other equally wonderful feats are performed by them. Neither scientific men nor our jugglers are able to comprehend the means by which these things are accomplished; but Spiritualists, knowing the power of spirits under favorable circumstances, and the perfection in which they produce their physical manifestations among the Orientals, find no difficulty in accounting for these facts.

Mr. T. A. Trollope, the author, in his letter of the 29th Dec., 1869, to the Committee of the Dialectical Society of London, as published in their *Report on Spiritualism*, says, when speaking of spiritual phenomena: "Those who have witnessed them with due attention must be convinced that there is no analogy between them and the

tricks of professed conjurers. I may also mention that Bosco, one of the greatest professors of legerdemain ever known, utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art."

In our own country we find the Davenport Brothers (noticed in the first volume of this work) exhibiting feats almost as astonishing as those of the Eastern jugglers, and which the most accomplished professors of the art of legerdemain cannot imitate. Thousands of persons from witnessing these phenomena have become converts to Spiritualism; to a gross delusion and fraud, as most scientific men claim. Why do not these latter thoroughly investigate and expose them, and thus put an end to such efficient means of deluding their fellow-citizens?

Why do not scientific men turn their attention to "Blind Tom," the nearly idiotic, nearly blind negro boy (also noticed in the first volume of this work), who executes the most difficult musical compositions—the productions of the great masters—with a skill and power which are the envy and admiration of the most accomplished musical performers, while at the same time he possesses other gifts equally astonishing? Here is a human phenomenon surely as worthy the attention of scientists and philosophers as the origin of meteors, and intimately related to the question of the descent of man from the monkey; but so far from making this a subject of study and investigation, they have for the many years Tom has been before the public, persistently avoided it, as they do the phenomena of Spiritualism, and all other subjects the study of which gives no promise of sustaining the many theories and speculations upon which much of their scientific structure is based.

Every man of scientific attainments who has openly arrayed himself in opposition to the higher phenomena and manifestations of Spiritualism, has done so in ignorance; and for proof of this assertion the intelligent reader who has acquired rational ideas upon this subject, need only be referred to their sayings, writings, or lectures; and their impatience of any investigation of its claims chiefly arises from their basic materialism, which rejects all faith in the existence of the soul, and of a future life. They expect nothing, and being swayed by material ideas and views, desire nothing of this kind. They view Spiritualism as a staunch Protestant does Roman Catholicism: all is vanity; no redeeming virtue; idolatry and superstition all. When any man denounces the phenomena of Spiritualism from his observation of a few fraudulent attempts to imitate them, he proclaims two things—the first is his egotism and vanity in presuming

that he is competent to judge of the whole range of spiritual phenomena from witnessing a few tricks; the second is his possession of a credulous and prejudging mind, that can determine important questions without evidence or knowledge, and he has no right to sit in judgment upon them, for he entirely ignores the evidence upon which their claims are based. Of such it was said :

"He that answereth a matter before he heareth it, it is folly and shame unto him."

Of philosophers versed in moral and mental science I would ask the question—one which in our day necessarily transcends in importance all others relating to mental phenomena—Why is it that the contagion of Spiritualism claims as its victims all intelligent persons who are brought fully within the circle of its influence? or in other words, how is it that every mind of average capacity, that fairly investigates it, necessarily becomes its supporter? If Spiritualism is the hideous moral disease it is sometimes represented to be, and is so incurable, and so rapidly extending, it would seem to be your immediate and highest duty to make yourselves thoroughly acquainted with the moral causes which produce it; whether it is transmitted through hereditary taint or produced by external influences. Also to closely observe the mental phenomena which accompany it, and then to direct all your efforts to the discovery of the efficient means of subduing it. The atmosphere is pervaded with it, the opportunities for observation are abundant, and yet not only you, but the majority of our medical men and theologians are as profoundly ignorant of its true character, and apparently as indifferent to its existence and effects, as if it were not extending its ravages with startling rapidity.

We all know that when a question of minor importance, such as that of the possible or probable mode of action, or of the relations between certain functions of the mind or brain is proposed for consideration, numerous minds of your class spring to the arena, eager to do battle either for or against the opinions advanced, yet here is a phenomenon which threatens to revolutionize the moral and theological sentiments of mankind, which is actually ignored by you as if neither you nor mankind in general had any interest in a correct understanding of it. Surely it is the duty of philosophers, of men of science, and of all well-wishers of mankind to investigate and explode it, and reclaim millions of their fellow-men, who in all other matters are sensible and intelligent, from their delusion, and this duty is the more pressing, for the reason that should this delusion or philosophy, whichever it may be, continue to extend for the next quarter

of a century, in the ratio it has increased for the past quarter, it will embrace within its sphere every inhabitant of the United States, and millions of the inhabitants of Europe.

The strictly scientific mind reasons from material premises, and deals principally with material facts, and is often morbidly averse to the admission of any conclusion which cannot be established by evidence appreciable by the senses. Spiritualism deals with both spirit and matter. It heeds not the restraints which would limit our researches to what can be made manifest to the senses alone; it recognizes man's dual nature, and declares that he is only temporarily related to temporal things, and that his real existence and surroundings are not demonstrable by the evidence which is applicable to the conditions of his earthly existence. Innumerable facts justify the assertion that what we call the invisible world is visible under favorable circumstances; that we have already penetrated the veil that separates the two worlds, and are perhaps as well acquainted with the inhabitants beyond as our fathers were with the inhabitants of the western coast of America.

There are few scientific men of eminence who have not written or lectured, and engaged in building up some theory, or system, to which they are as devotedly attached as the ingenious inventor is to the laborious product of his head and hands. We present to their notice an array of well-attested facts, with the conclusions they establish; all of which are directly opposed to some at least of their cherished ideas. What class of men would not view with impatience, if not alarm, new discoveries that threaten to overthrow many of their established opinions; opinions which are identified with their reputations, and which they have proclaimed with the assurance of conviction; which have been generally accepted; and to which they are wedded as parent to child. It cannot be expected that the great body of scientific men of this generation will, upon any amount of evidence, accept such revolutionary ideas in the place of many of their own favorite theories, which must fall when the new ideas become dominant. They cannot generally accept our facts, not only because many of their theories would vanish into nothingness, but also because they would be compelled to unlearn much that they erroneously regard as established truth, before they could learn and comprehend the new truths, and this task nearly all the lights of science are too far removed from youth, with its hopes and incentives, to accomplish.

A confession of the impatience with which scientific men view new

ideas and new discoveries, when not originating with themselves, was made by Professor Henry, when Professor Hare proposed the consideration of the subject of spiritual phenomena to the American Association at Washington. "It is a dangerous subject," said Prof. Henry, "to introduce into this convention."

Why dangerous, if it be the mixture of delusion and fraud that scientific men declare it to be? Are not they able to expose the fallacy of its pretensions when they condescend to apply the torch of science? Dangerous to them! Professor Henry did not say it was dangerous to the ignorant and credulous. Truly it is dangerous to many of the cunningly and laboriously devised theories of scientific men, and it is this class instinct that Professor Henry gave voice to, that silently but powerfully admonishes scientists to beware how they encourage the spread of the truths of Spiritualism, for when they become generally acknowledged many fictitious reputations will explode like bubbles.

Suppose it had been consistent with the plan of Divine Providence that we should constantly exist in full view of the splendors of the sun; one continuous day, with no recurring night; how radically different would have been all the mythologies and religious systems of the world; how different all our conceptions of Deity, and how limited our knowledge of His works, in the absence of the starry heavens as a field of observation. It was possible for all this system of worlds; all this grandeur and beauty to have existed without our being able to perceive it, and had this been the case, where is the finite mind that could have grasped the true idea of its character? who could possibly have conceived of or believed in its existence, when even now we fail to comprehend its splendor and magnitude?

If told, that by withdrawing the light of the sun, millions of heavenly bodies could plainly be seen, each exceeding in dimensions our own immense globe, who could have believed such an incredible assertion? What would have appeared more absurd than that distant objects could be plainly perceived, in the absence of light, when they could not be seen by the aid of that light? And yet we know that the solar light in our atmosphere is a curtain which shuts the stars from our view, and that it is only when we are enveloped in darkness that they can be perceived. Darkness is a condition of their visibility to us, and we perceive the philosophy of it, but it is only because we know it to be thus from observation and experience that we comprehend it so readily. Now solar light is as inimical to the perception of spiritual things as it is to the perception of the stellar bodies, and in some degree, if not principally, from the same

cause ; the reflecting or emitting power in respect to light, of both the heavenly bodies and of spiritual objects being overcome by the solar rays, and thus the more sensitive delicate rays, upon which depends the visibility of heavenly things, whether material or spiritual, are deflected or destroyed.

There are some rays of the solar spectrum which are not in any way visible, and others are not visible until they are separated to a certain extent from their more brilliant associated rays, and of course ordinarily in nature they are to us as invisible as if they had no existence, and if any object existed which could only reflect these rays, then it would be invisible in ordinary light, and an increase of light would only lessen the possibility of perceiving it. Yet some of these invisible rays have been photographed by Dr. Henry Draper and other scientists, as spirits slightly materialized also have been by Mumler and other photographers.

Color-blindness is a defect of sight to which many persons are subject. Helmholtz, the distinguished Professor of Physics in the University of Berlin, in his *Popular Lectures on Scientific Subjects* says :

"Persons so affected are called *color-blind* because they confound certain hues which appear very different to ordinary eyes. At the same time they distinguish other colors, and that quite as accurately, or even (as it seems) *rather more accurately* than ordinary people. They are usually 'red blind;' that is to say, there is no red in their system of colors, and accordingly they see no difference which is produced by the addition of red. All tints are to them varieties of blue and green, or, as they call it, yellow. . . . They cannot see the red end of the spectrum at all. . . . In this particular of discrimination of colors, we find remarkable inequalities in different parts of the retina."

The same writer adopts the theory of colors proposed by Dr. Thomas Young, whom he, in common with other eminent scientists, considers as one of the most acute men that ever lived. He says :

"Dr. Young supposes that there are in the eye three kinds of nerve fibres, the first of which when irritated in any way produces the sensation of red, the second the sensation of green, and the third that of violet. He further assumes that the first are excited most strongly by the waves of ether of greatest length ; the second, which are sensitive to green light, by the waves of middle length ; while those which convey impressions of violet are acted on only by the shortest vibrations of ether. Accordingly, at the red end of the spectrum the excitation of those fibres which are sensitive to that color predominates, hence the appearance of this part as red. Further on,

there is added an impression upon the fibres sensitive to green light, and thus results the mixed sensation of yellow. In the middle of the spectrum the nerves sensitive to green become much more excited than the other two kinds, and accordingly green is the predominant impression. As soon as this becomes mixed with violet, the result is the color known as blue, while at the most highly refracted end of the spectrum the impression produced on the fibres which are sensitive to violet light *overcomes every other.*"

Assuming the correctness of this theory of Dr. Young's, that there are in the eye three kinds of nerve fibres, each kind when irritated in any way producing the sensation of a certain color, the question can fairly be asked: Cannot there be substantial objects in the world around us which give no impulsion to such waves of ether as irritate the nerve fibres of the eye, and produce the sensations of colors, and cannot these objects give impulsion to certain other waves, to which the natural eye is insensible, but which are precisely adapted to produce the sensations of color and form in another eye differently constructed?

Camille Flammarion, the distinguished astronomer of France, and author of many scientific works, in a discourse pronounced in 1869, made some remarks which aptly apply here. He said:

"Of a hundred rays emanating from that sun, *a third only is accessible to our sight, either directly or reflected by objects*; the other two-thirds exist and act around us in a real, although in an invisible manner. They are warm without being luminous for us, and are yet far more active than those which excite our sense of vision, for they attract the flowers to the sunny side; they produce every chemical action,* and in an equally invisible manner they elevate the vapor from water into the atmosphere to form clouds, thus occultly and silently exercising around us a colossal force, mechanically equal to many thousand million horse-power.

"If the burning and chemical rays which are ever active in nature are invisible to us, it is because the first are not quick enough to excite our retina, and because the second strike it too quickly. *Our eye can only perceive things between these two limits, before and beyond which it sees not.* Our terrestrial organism may be compared to a harp with two strings, which are the optic and auditory nerves. A

* In a note this writer says: "*The retina of the eye is insensible to these rays, but other substances indicate their presence; for example, iodine and salts of silver. A part of the solar spectrum has been photographed by these rays, which our eyes see not. The photographic plate shows no visible image on issuing from the camera, although it is there, since a chemical operation will render it visible.*"

certain class of movements will make the first vibrate, and another class of movements will make the second vibrate. *Such is the whole of human sensation*, more limited even than that of certain other living creatures, of certain insects for example, amongst which these same cords of sight and hearing are more subtle and delicate. Now there exists in nature, not two, but ten, a hundred, a thousand different species of movements. Physical science therefore teaches us that we live in the midst of a world that is invisible to us, and that it is not impossible that beings equally invisible to us also live on the earth, with an order of sensation absolutely different to ours, and without our being able to appreciate their presence, unless they manifest themselves to us by facts which come within the order of our sensations.

"In the face of these truths, which as yet are only dawning upon us, how absurd, and of how little value does the *a priori* negation of them appear! When we compare the little we know, and the scantiness of our sphere of perception, with the quantity that exists, we cannot but conclude that we know nothing, and that everything still remains for us to learn. With what right then can we pronounce the word 'impossible' in the face of facts that we can ascertain and state, without being able to discover even their cause."

There are many things which our unassisted vision cannot perceive, but which with the aid of glasses we readily discern; there are many other things, like certain gases, the presence of which cannot be detected by the sense of sight, but which are readily recognized by the sense of smell or taste. What would many persons think, if they were told that there is a metal which in its ordinary condition is invisible, and possesses only one-fifteenth the weight of atmospheric air, and that it constitutes two-thirds of every drop of water we drink? Yet by chemists this is known to be a fact. This metal is known under the name of hydrogen.

Oxygen, nitrogen, hydrogen, and carbon are the principal elements constituting all organic and most inorganic matter. The first three are gases, and invisible, and yet when thus combined they become apparent to the senses, and why should there not be still more ethereal elements which in like manner combine to constitute a sublimated spiritual world; a world which our material senses are not fitted nor intended to discern or appreciate. Is not this possible? and if an All-wise Being has created all that exists, is it not probable? and does not the greatest difficulty in the way of believing that it is so, arise from a pre-existing, and perhaps a predominant doubt of the existence of this Great Intelligence? for if His existence be

fully admitted we cannot deny that He could create such a world as easily as this, and the only question to be settled would be the one of its adaptability to our spiritual necessities and desires.

No object is perfectly transparent, neither is any entirely opaque. Glass obstructs the passage of the light in some degree, but when made of the purest and best materials, and finished in the most skillful manner, with parallel surfaces, and placed in a favorable position it becomes nearly invisible. Now suppose the spirit-world to be placed above and around us, so as to admit of the transmission of all the solar light, neither reflecting nor refracting any of its rays; in other words, suppose it to be in respect to light like glass itself, only excelling the latter in a necessary but really small degree in the perfection with which it permits the light to pass through it, we then at once perceive that it would be invisible to us, and yet from our knowledge of the materiality of glass we would also conceive that this spiritual world might possess certain substantial characteristics.

Many things in one state are invisible which in another are visible. Thus a freshly prepared solution of nitrate of silver is perfectly transparent, but the action of light will in a short time convert the salt into an oxide, and the solution then becomes dark, or even black, and incapable of transmitting rays of light. It is no more difficult to conceive that the eye may be naturally insensible to certain objects and forms, than to realize that the sense of smell cannot recognize all odors; the taste, all flavors; the ear, all sounds; yet we know that ordinarily these senses do not take cognizance of certain of these qualities, from the fact that individuals have been so exquisitely organized in respect to certain of these senses, as to be agreeably or disagreeably affected by certain odors, flavors, or sounds, which are wholly unrecognizable by the great mass of mankind, just as certain mediumistic persons see, hear, or feel spiritual objects and things, while most persons are not conscious of their presence, or even of their existence.

The eye is an instrument only, as is the telescope or microscope; a perfect instrument it is true within certain limits—for the purposes that God has designed it—but what reason have we to assume that it was intended to perceive everything, any more than that our other senses were intended to apprehend beyond certain narrow limits? It may be, and undoubtedly is the design of the Creator that it shall ordinarily take cognizance only of such objects and things as directly relate to this external life.

All this tends to prove the possibility of organized, sublimated matter being invisible to us, though it may exist in proximity to us,

and applies with equal force to the possibility of human spirits being present, and yet invisible. The telescope has revealed to our eyes worlds above us; the microscope, worlds swarming with life beneath and around us. These exist, and yet by our unaided senses we cannot perceive them. Why, in view of these facts, should we hesitate in admitting the probability of another world existing around us? Assume, if we please, that the world of the Spiritualist has no existence; is it not probable that a world of some kind, peopled by some kind of beings, whether human, angelic, or otherwise, does exist? Is it at all probable that the vast tract of our atmosphere is entirely void of life of any kind, when all below is a buzzing hive, and even the heavenly bodies are aglow with beauty and musical with harmony? If in all this atmosphere, and in all the spaces of the solar and stellar systems, there is nothing living, nothing intelligent, then has Deity failed to improve opportunities, and a vast field for the exercise of His beneficence is totally uncultivated. Spiritualism proves conclusively that this oversight has not been made; that this ethereal region is designed for the heavenly abode of the intelligent creatures whom God has created.

"Lo! how the viewless air around
With quick'ning life is stirred,
And from the silences profound
Leaps forth the answering word,
We live—not in some distant sphere,
Life's mission to fulfil,
But joined with faithful spirits here,
We love and labor still." "

When such questions as these are considered, and the facts they involve appreciated, it should cease to be an objection to the existence and proximity of spiritual bodies and substances, that we cannot perceive them with the natural eye, which is wisely fitted to the perception of material objects only. There should also be less objection made to the phenomena of Spiritualism, that some of them require for their production either total or partial exclusion of the light, for even the operations of the human mind are carried on in the dark chambers of the brain, and perhaps one of the principal uses of the bone-constructed skull is to effect this very purpose; namely, the exclusion of light. I admit that a reasonable degree of suspicion, or at least caution, is justifiable and necessary in dark séances, and certainly no person when present should fall into the opposite extreme of blind confidence, or he would deserve to be deceived. But

then many of the most astonishing manifestations occur in the light, and at least three-fourths of all I have witnessed have so taken place, and the experience of most practised investigators will probably confirm mine.

But then suppose darkness were necessary in every case, this would prove nothing against the genuineness of the manifestations. At the most it would only suggest cautious proceeding and watchfulness, and would justify a moderate degree of suspicion ; nothing beyond these ; for we know that for many processes both in nature and art the exclusion of light is necessary. Although light is the agent upon which the photographer depends for taking his picture, yet it is only in certain stages of the process that this is necessary, and in other stages darkness is equally requisite.

When Daguerre first made public the knowledge of his process for taking daguerreotypes, darkness was stated to be a necessary condition at certain stages in the process. No scientific man made objection to the truth of the discovery on this ground, yet when those best versed in spiritual investigation state that in certain manifestations darkness is necessary, the declaration is met with sneers, and expressions of contempt for a philosophy that cannot effect all its results on a housetop, or on the stage of a theatre. In dealing with the questions of spiritual existences and spiritual phenomena, it is only fair to allow that from their very nature they must involve as delicate and absolute conditions, as those upon which the production of the various phenomena of light and electricity are known to depend.

Thus far there has been little really scientific investigation of the phenomena of Spiritualism, for whenever any scientist has ventured to inquire into its mysteries, he has met with such open scorn or silent contempt from his brother scientists that, unless he has been able and willing to encounter the hostility of his class, he has withdrawn from further examination of the subject, and left it for others who are not fettered by class prejudices, or influences, or fears, to prosecute the work which he prudently could not. But there are other scientists whose minds are accessible to truth whenever it knocks for admission, and whose varied experience and capacity for investigation, together with their fidelity to duty, render them highly competent to the task of vindicating the truths of Spiritualism, and it is to these that our cause looks for assistance in the efforts to establish it upon an acknowledged scientific basis.

It may seem strange to many that Spiritualists generally are so indifferent to the opinions of scientific men regarding their belief

The self-sufficiency and arrogance which many of them have exhibited, when proposing to investigate spiritual phenomena, have discouraged Spiritualists, who had sincerely hoped that they were dealing with men who would bring to the work a calm, dispassionate spirit, actuated solely by a love of the truth. Spiritualists have often been disappointed to find that the spirit manifested by scientists toward the whole subject, has been like that exhibited by Agassiz, one of fierce combativeness, accompanied with the most arbitrary and unreasonable demands, conditioned upon their examination of the subject. It has been like persons in a chemical class imposing conditions upon the experimenter, with refusal to see or believe unless the conditions framed in their ignorance are complied with. To any one familiar with spiritual phenomena this attitude of scientific men is simply absurd, and what renders it still more so is that Spiritualists, and even the apparent experimenters themselves—the mediums—have little knowledge of the conditions, and why certain of these are required, so that for them, or others for them, to concede other conditions dictated by the investigator, would often be an act of rashness, as compliance would jeopardize the production of the phenomena, and perhaps insure the failure of satisfactory results.

Scientific men whose fairness and love of truth have permitted them to carefully investigate the subject, have invariably become convinced of the soundness of its claims. Some, like Sir David Brewster and Lord Brougham, after a slight examination have become convinced of the truth of some of its phenomena, denied their belief in deference to public opinion, and left on record attestations to these truths, which after their death have been made public.

Professors Hare and Mapes, the two most eminent chemists this country has produced, commenced their investigations with the expectation and intention of exposing it, and both became pillars of support to the cause in its early history. Hundreds of others, equally well known in science, literature, art, theology, law, and medicine, both in Europe and America, testify to the successful results of their examination of this subject, and in France, two persons testified to the inexplicable character of the Davenport manifestations, whose testimony upon these matters would be considered strong indeed, if judged by the standard of testimony of other experts on other questions. M. Hamilton, one of these, a well-known professor of *legerdemain*, and M. Rhys, a manufacturer of conjuring implements, both of Paris, furnished the Davenport brothers with written testimonials, certifying that after the most careful observation of their performances, and close inspection of their cabinet, the phenomena

produced in their presence were inexplicable; and M. Hamilton gives it as his opinion that jealousy alone was the cause of the outcry raised against them.

That science is yet in its nonage, no scientific man will be rash enough to deny. The fields for exploration and discovery are limitless as space. Our knowledge will always be incomplete, and as we can never know all, we never will be able to say we have a knowledge of all laws, nor even of all the relations of known laws. How presumptuous then for scientific men to virtually assume the possession of this knowledge, as they do when they declare that spiritual phenomena are opposed to physical laws; that these things cannot be as reported, but must be the products of deception or delusion.

"In the infancy of a science," says Sir David Brewster, "there is no speculation so worthless as not to merit examination. The most remote and fanciful explanations of facts have often been found the true ones, and opinions which have in one century been objects of ridicule, have in the next been admitted among the elements of our knowledge."

Agassiz, in a lecture delivered in San Francisco, said: "He well remembered in his school days that electricity was a plaything in the hands of the teacher, and exemplified in the electric room by a few balls jumping at the attraction of the Leyden jar. Now what had electricity become? And if some sour, powerful man had been sneering at the investigations then made by physicists, perhaps the investigations in electricity might then have stood still, and where should we have been to-day?"

Yet Agassiz assumed the position of the "sour, powerful man" toward Spiritualism. In fifty years from now how will the present opposition to spiritual phenomena by scientific men be viewed? And yet notwithstanding all the attention that has been given to the study of electricity, how little is known of it? Faraday, although he declined to investigate spiritual force, had become eminent in his electrical researches, and had the courage and honesty to confess how little he knew of electricity—but little more than scientific men now generally know of spiritual phenomena. At a meeting of the British Association for the Advancement of Science, held at Swansea, when Faraday was living, he was appealed to for his opinion as to the nature of electricity, and his reply was: "There was a time when I thought I knew something about the matter, but the longer I live, and the more carefully I study this subject, the more convinced I am of my total ignorance of the nature of electricity."—*Electric Science by Bakewell.*

Rutter, in his *Human Electricity*, p. 47, says: "Some of the conditions which we call the laws of electricity and of magnetism, are known. These may not improperly be viewed as their habits, or modes of action; the ways in which they manifest themselves to *some* of our senses. But of what they consist, whether they possess properties peculiar to themselves and independent of the ponderable substances with which we have always found them associated, or in what respects they differ from light and heat, and from each other, is beyond the range of our experience, and probably of our comprehension."

And yet when men of science of the profoundest minds, like Faraday, who have devoted their lives to the study of these forces, confess their inability to comprehend them, we hear other scientific men, who have given far less attention to the subject, speak of the laws which govern them as if they fully comprehended them, and profess from this knowledge to be able to decide upon, and deny, the existence of another force—the spiritual—of which they know absolutely nothing, on the ground of its manifestations being contrary to the laws of nature; as if they knew comparatively anything of these laws. Many scientists seem to forget that "science itself has been built up by observation, experiment, and inductive reasoning, and not by reasoning from general intuitions and general truths, which was the mode of reasoning of previous ages," and in judging of spiritual phenomena they employ the very mental processes and tests which they condemn when applied to science, instead of submitting our facts to observation, experiment, and the inductive method of reasoning.

Scientists are utterly incredulous, and some even indignant, when we declare that there is a class of phenomena dependent upon the operation of spiritual forces which they have not yet observed, and this even when we present a host of observed and attested facts to sustain the actual occurrence of these phenomena; but when Professor Tyndall and other leading scientific authorities assert that the violet rays of light are the result of more than seven hundred millions of vibrations *per second*, their dicta in support of this manifest impossibility are humbly accepted as established truth. It is enough that this incredible assumption is a legitimate deduction of the undulatory theory of light of Thomas Young, which they have accepted, to command their common consent. Seven hundred millions of distinct vibrations of certain rays of light in a single second of time, they can readily believe possible, but they cannot for a moment admit that there may be spiritual bodies so constituted as not to reflect any of the visi-

ble rays of this light, and hence invisible to our organs of vision, not even with the testimony of all ages, together with that of thousands of persons now living, many of them quite as well qualified as themselves to judge of the evidence necessary to establish the fact, and not even when we offer to furnish proof incontestable even to their own senses.

The first they believe, for the reason that to reject it would endanger the stability of their favorite theory of undulation ; the latter they reject, for the reason that to admit it would endanger many of their other theories and speculations.

Spiritual phenomena are very wonderful, but this does not justify the assumption of their impossibility. If, fifty years ago, our scientific men had been told by any number of unscientific men, that there was a large section of our country in which all fertility was limited to the winter and spring months, while during the summer vegetation became dormant, they would have contended that this was impossible north of the equator ; contrary to established physical laws ; the laws of nature. Nevertheless this is true of the whole of California, and this peculiarity of climate of that State led thousands of the pioneers who reached it during the summer months, to abandon it as a barren waste, while those who arrived during the winter and spring months extolled it as an earthly paradise.

Few are killed by lightning, and if a person were asked whether he had seen a man thus killed, or whether he knew of any one who had been thus killed, the answer probably would be, no ! This would not invalidate the fact of others having been destroyed by lightning, nor would it diminish our confidence in the testimony of those who know of cases of death from this cause, for the reason that we have accepted the fact itself. Similar testimony to this for ages had been constantly presented to scientific men as to the falling of meteoric stones ; but learned men, reasoning upon *a priori* grounds, said : It is contrary to the laws of nature ; the law of gravitation contradicts it ; it is all nonsense. Nevertheless a time came, less than a century since, when men of science could no longer deny what had been known by common people for centuries, and were compelled to admit a violation of the law of gravitation—or to frame a theory as to the origin of these stones. They sensibly and characteristically did the latter, and saved gravitation.

To-day, as a body, they stand in relation to Spiritualism as, a century since, they stood towards the falling of meteoric stones. The evidence now, as then, is continuous and direct ; can be easily verified ; but scientific men stand aloof, exclaiming : It is contrary to the laws of nature and to our experience ! it is all nonsense ! but

before long they will be found dodging the showers of spiritual phenomena as earnestly as the poor villagers in France did the shower of meteoric stones.

Many thousands of intelligent persons, now living, have seen, heard, and even felt, what to them are spirits. Many of these persons are versed either in science, theology, law, or medicine ; and others are steady, clear-headed men of business, with capacity fully up to the average standard of their fellow-citizens. How is this array of testimony regarded by the majority of scientific men ? Why we are told it is mere delusion ? You see not ; hear not ; feel not. *We* believe nothing unless we can see, hear, feel, or otherwise have it demonstrated to *our* senses ; but your eyes, your ears, your sense of feeling, all, all are unreliable. You have not been trained and educated to distinguish one bug or insect from another. You have not spent your lives in weighing gases and analyzing minerals ; in studying the stars, nor in demonstrating which are the actinic, calorific, and chromatic rays of the spectrum. *We*, having devoted our lives to these departments of science, must of necessity be better able to judge of the vast world of causes than you, who although you have neglected our specialties, may have given an equal amount of study and observation to the particular subject which has engaged your attention.

The spirit of arrogance here crops out as luxuriantly as it did when the professor of philosophy at Padua, while denying the discoveries of Kepler, refused to verify them by looking through his telescope.

Dr. Richardson, some years since, at a meeting of the British Association, gave an account of his experiments upon vitality, and in the course of his address stated that he had seen a kitten revive after severe freezing ; and even immersion in ether. Now this appears very much like restoring the dead to life ; though we know the animal must have been simply in a state of suspended animation ; but not a word was said by any person in that respectable scientific body that could be construed into the expression of a doubt as to the fitness and capacity of Dr. Richardson to properly conduct the experiments, nor did there seem to be a doubt in the minds of any that the facts were as he stated ; but how very differently would Dr. Richardson have fared before this body of savants had his experiments related to spiritual science. If instead of operating upon a kitten, and astonishing the assembled wisdom of the Association, he had experimented upon a man who had been rendered as unconscious as the kitten, by an agency which he had found to be supermundane, and who in that state had given demonstrative proof of his brain being used by an intelligence other than his own ; how differently

would his remarks have been received, and so far from being considered in every way qualified to conduct experiments with scientific accuracy, his judgment would have been called in question; and if he had not wilted under the biting sarcasm of his associates, they would soon have added expressions of doubt as to his sanity. The tendency of scientific minds, like that of other minds, is to view all things from fixed standpoints. They fortify these points and entrench themselves in their citadels, and it is not surprising that so much battering is required to dislodge them.

The attitude of scientists in relation to Spiritualism is opposed to the claims to respectful attention that a sufficiency of evidence always establishes. Lawyers understand the character and rules of evidence, these rules having been framed by the highest wisdom of their profession, and many of them having weighed our testimony by these rules have necessarily accepted it, and become converts to Spiritualism; but scientists seem to disregard evidence, except when presented by themselves, or when it can be made to support their favorite theories. Our evidence, legally judged, would forever establish at least the phenomenal truths of Spiritualism, as may be seen from *Greenleaf on Evidence*, pp. 4, 14, 15.

"The true question therefore," says this authority, "in trials of fact, is not whether it is possible that the testimony may be false, but whether there is sufficient probability of its truth; that is, whether the facts are shown by competent and satisfactory evidence. *Things established by competent and satisfactory evidence are said to be proved.*

"By satisfactory evidence, which is sometimes called sufficient evidence, is intended that amount of proof which ordinarily satisfies an unprejudiced mind beyond reasonable doubt."

And again: "While unbounded credulity is the attribute of weak minds, which seldom think or reason at all, unlimited scepticism belongs only to those who make their own knowledge and observation the exclusive standard of probability. Thus the King of Siam rejected the testimony of the Dutch ambassador, that in his country water was sometimes congealed into a solid mass; for it was utterly contrary to his own experience.

"Sceptical philosophers, inconsistently enough with their own principles, yet true to the nature of man, continue to receive a large portion of their knowledge upon testimony derived, not from their own experience, but from that of other men, and this even when it is at variance with much of their own personal observation. Thus the testimony of the historian is received with confidence in regard to the occurrences of ancient times; that of the naturalist and the trav-

eller in regard to the natural history and civil condition of other countries; and that of the astronomer respecting the heavenly bodies; facts which, upon the narrow basis of his own 'firm and unalterable experience,' upon which Mr. Hume so much relies, he would be bound to reject as wholly unworthy of belief.

"The uniform habits, therefore, as well as the necessities of mankind, lead us to consider the disposition to believe upon the evidence of extraneous testimony as a fundamental principle of our moral nature, constituting the general basis upon which all evidence may be said to rest.

"Subordinate to this paramount and original principle, it may, in the second place, be observed that evidence rests upon our faith in human testimony, as sanctioned by experience; that is, upon the general experienced truth of the statements of men of integrity, having capacity and opportunity for observation, and without apparent influence from passion or interest to pervert the truth. This belief is strengthened by our previous knowledge of the narrator's reputation for veracity; by the absence of conflicting testimony; and by the presence of that which is corroborating and cumulative."

Those who deny the phenomena of Spiritualism do so in utter disregard of the nature and principles of evidence, as understood and expounded by the highest legal authorities, and as regarded in our courts of law, where it is a well-established rule to recognize the conclusive character of evidence, when not less than two competent, credible witnesses testify to the knowledge of certain facts, as against the testimony of any number of persons who have not equally favorable opportunities of knowing whether such things are true or otherwise. Thousands of competent persons testify to their having witnessed spiritual phenomena; often from two to a dozen being present and witnessing the same under circumstances where the proofs were made evident to one or more of their senses, and where deception or delusion were equally impossible, and yet this intelligent, concurrent, and disinterested testimony, is met with a simple denial by those who are in no way better qualified to form opinions—even if they had been present—and who cannot pretend to have had any opportunities whatever, of judging of the validity of the testimony given by those who were personally present when the phenomena occurred.

Mr. Alfred R. Wallace, in a paper read before the Dialectical Society of London, and published in their *Report*, said:

"One of the most popular modern objections to miracles consists of making a supposition, and drawing an inference, which looks like a dilemma, but which is really none at all.

"This argument has been put in several forms. One is : ' If a man tells me he came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by the telegraph-wires, I do not believe them. If any number of men tell me the same, I do not believe them. Therefore Mr. Home did not float in the air, notwithstanding any amount of testimony you may bring to prove it.'

"Another is : ' If a man tells me that he saw the lion on Northumberland House descend into Trafalgar Square, and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them.'

"Hence it is inferred that there are certain things so absurd, and so incredible, that no amount of testimony could possibly make a sane man believe them.

"Now these illustrations look like arguments, and at first sight it is not easy to see the proper way to answer them, but the fact is that they are utter fallacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge any one to prove. The proposition is, that a large number of independent, honest, sane, and sensible witnesses *can* testify to a plain matter of fact which never occurred at all. Now no evidence has ever been adduced to show that this ever has happened, or ever could happen. . . .

"The argument is therefore an absolute fallacy, since its fundamental assumption cannot be proved. If it is intended merely to enunciate the proposition that the more strange and unusual a thing is, the more and the better evidence we require for it, that we all admit ; but I maintain that human testimony increases in value in such an enormous ratio with each additional, independent, and honest witness, that no fact ought to be rejected when attested by such a body of evidence as exists for many of the events termed miraculous, or supernatural, and which occur now daily among us. The burden of proof lies on those who maintain that such evidence can possibly be fallacious ; let them point out one case in which such cumulative evidence existed, and which yet proved to be false ; let them give not supposition, but proof."

No matter how capable a person may be, his opinions in opposition to these facts, when he has not witnessed them, should not weigh against the testimony of perhaps equally capable persons who have witnessed them. The opposer can expect his opinions to be regarded only when he has faithfully devoted time and attention to the investi-

tigation of the same, or similar phenomena, and can argue from premises based upon actual observation and experiment; until then it is simply arrogance for him to assume that he is equal to the task of controverting what others who have investigated, have proved to be true, by evidence as conclusive as that which is received without question, and which decides the most important cases before our legal tribunals. Without evidence a man should believe nothing—with *sufficient* evidence, anything. Minds like those that now blindly reject sufficient testimony, had to be met in the time of Jesus, and he made the same complaint of their blindness when he said :

“ Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.”

“ Men have no right,” says John Stuart Mill, “ to mistake the limits of their own faculties for an inherent limitation of the possible modes of existence in the universe.” Yet how many in their self-sufficiency do this? We live in the incomprehensible; we are incomprehensible to ourselves and to each other; we are surrounded by mystery; it is but little the learned understand, and the truly wise know this; yet “ in the name of science judgments are pronounced, many of which yesterday infallible, to-day are reformed.” Men who reflect should be more considerate, and less sure of their opinions than men who do not think.

What religious sect or body was ever before known to appeal to science, to either substantiate the truth of, or to disprove the facts and phenomena upon which its belief in the main was based, and while challenging investigation binding itself to abide the issue of a fair trial, where certain necessary conditions were complied with. There are few Spiritualists who would hesitate to assume this ground in behalf of their faith, for the love of truth is stronger with most of them than the love of their opinions, as is evident from the renunciation of their former opinions and adoption of what they believe to be the truths of Spiritualism.

Why do we not receive from spirits scientific and other knowledge of a higher character than that we now possess?

Mr. Cromwell F. Varley, who in electrical science at least is the equal of any other authority, answered this question in his testimony given before the Committee of the London Dialectical Society, and published in their *Report*. He then said :

“ They, ‘ the spirits,’ told me that I myself had often experienced how imperfect words were as a means of communicating new ideas : that spirits in advance of the great intelligences upon earth do not

use words in communicating with each other, because they have the power of instantly communicating the actual idea, as it exists in their own thought, to the other spirit ; that when they telegraph to mortals, even through clairvoyant and trance mediums, who form by far the best channel for messages of high intelligence, they put the thoughts into the mind of the medium for that mind to translate into words through the mechanism of the brain and mouth, consequently what we usually get is a bad interpretation of a subject which the translator does not comprehend. . . .

" I have failed at present to find a medium acquainted with science, and therefore capable of translating into intelligible language ideas of a scientific nature. This is not to be wondered at when we remember that there are thirty millions of British subjects, while there are probably not more than a hundred known mediums in the whole kingdom, and very few of these are well developed : this gives us one publicly known medium to every 300,000 persons. Out of the thirty millions I do not suppose there are as many as one thousand well acquainted with natural philosophy, and accustomed to reason thereon. If then but one in thirty thousand is a scientific investigator, while there is only one medium to 300,000 persons, we can only expect one scientific medium for each ten generations. Even if we assumed that there are 10,000 clear-headed natural philosophers in Great Britain, that would still only give us one good scientific medium to a generation. When it is further considered that the majority of our mediums are females, who from the miseducation of English ladies are rarely accustomed to accurate investigation, it is still less to be wondered that so little advance has been made in the scientific branch of the subject."

The imponderable forces of nature—heat, light, chemical action, electricity, and magnetism—until recently viewed by science as distinct in character, are now conceded to be but different manifestations of one force, which pervades the universe, and which is inherent in every particle of matter. Interrogate science as to the nature of this all-pervading force, and she is dumb ; its manifestations are witnessed ; its power is felt ; but neither experiment nor unaided reason casts a ray of light upon its character. All the appliances of science fail to grasp even its minutest portion ; it can neither be weighed nor measured, analyzed or viewed, and its existence can only be proved by its effects ; by the necessity for its existence ; and this necessity is so apparent that science has been compelled to admit it.

Must scientific research here find its limits ? For the present, yes ; but only until that time when science shall become clairvoyant,

and the spiritual world, a world of causes, of spiritual forces, shall by it be discerned and acknowledged. Science has extended its researches to the remotest boundaries of the physical realm, and the employment of restricted, material processes, must soon give way to the only proper means fitted for further investigation in that spiritual realm beyond, where lie hidden from view the occult causes which so potently act upon the natural world.

All truth is of God; it is one of his attributes; and I contend that all earnest, sincere seekers after truth are engaged in works of holiness, in that which will surely elevate their natures and bring them into closer relations with Deity. What is this but religion, whether we call such devoted men scientists, philosophers, reformers, or religionists. By religion has heretofore been meant a formal system of worship, with a rigid creed, pronounced dogmas, and rules more or less strictly applied; but the most advanced intelligence of the age is perceiving that true religion is not this alone, that it cannot be restricted to the narrow bounds imposed by such limited, erroneous views of its nature. It has a far broader significance than this, and embraces the whole field of human exertion which relates to the search after truth.

In this sense, at least, Spiritualism is both a philosophy and a religion, for it relates to all knowledge, spiritual and temporal, and not only inculcates the necessity of seeking this knowledge, but furnishes means, heretofore either unknown or neglected, for its attainment. It cannot be justly claimed for religion that it is anything more than a system of precepts and rules for our guidance in living, according to the truth upon which it is supposed to be founded, and thus the love of truth itself, and devotion to it, are the sum of the motives and objects, both of religion and philosophy.

True religion, science, and philosophy are essentially the same. They are equally systematic strivings after the highest truth; each in its own sphere is engaged in the search for the greatest good to mankind. The difference in the means used, and results attained, is what at present stamps them with their distinctive features. As the foundations of modern science were laid in previous ages by the separate labors of many, and oftentimes unscientific men, so the foundations of the spiritual philosophy, or science, are to-day being laid by men of varied capacities and endowments; and upon these foundations will arise a structure, in the erection of which all truly scientific minds will soon find congenial employment. Science is now only bounded by the limits which itself has imposed.

"All honor," says Mr. Cox, "to the man who has had the courage

to grapple with it (Spiritualism), and drag it out of the possession of superstition into the domain of science." So say I, and Mr. Crookes will have the sympathy and support of every intelligent Spiritualist in his efforts to establish the science of Spiritualism, even though it be through the means of psychic force. It will be established, and the names of Crookes, Wallace, Varley, and Cox will in all time be associated with those of Hare, and Mapes ; and succeeding generations will bless their memory, and of each it shall be said : He it was

"who humbled himself to behold things that are in heaven and in earth."—*Pr.* cxliii. 6.

CHAPTER XXV.

CONCLUSION.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."—*Ecll.* vii. 10.

SPIRITUALISM, like Christianity, is not a superstition; the counterfeits of both are superstitions, and these belong to the abuses, not to the uses. They are, as Mr. Owen says, "identical in essence, and in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, and both will endure forever."

Spiritualism is a philosophy founded upon phenomena, principles, and laws, these together constituting a system of truths relating to all religion, science, and morals. It has the continuous and concurrent experience and testimony of all ages to support it, and is prepared at all times to bear the test of the most searching investigation; for truth, like pure gold, only becomes brighter by attrition, and any claim upon belief that will not bear strict analysis is not of the pure metal. Like the perfected diamond, Spiritualism presents a different facet to the eye of each observer, but from whatever point viewed is equally lustrous to sound mental vision. It is the only system of religious ethics that has ever been substantiated by critical tests. It furnishes innumerable and incontrovertible proofs from the spirits of those who are reaping the reward of their virtuous actions, that the performance of duty here leads to happiness hereafter, and at the same time points out the exact line of that duty with almost mathematical precision, so that he who runs may read, leaving no excuse for those who disregard or corrupt its teachings.

This testimony is not only from the spirits of those who were virtuous in this life, but also from those who disregarded the dictates of duty, and the identity of thousands of the witnesses is established by evidence as conclusive as any that proves the most firmly established theories of science.

Spiritualism viewed as a religious belief is the only one that has ever dared to challenge the closest scrutiny, and the only one that opens wide its doors for admission to its holy of holies to all who seek the truth. Nearly all other systems spread the vail of superior

sanctity and of mystery over their altars and their ministers, while Spiritualism proclaims the inherent right of all to each and every truth in all its fulness.

If religion consists in a belief in, and reverence of God, as an object of worship, of love and obedience ; if it implies the belief in a future state, and of rewards and punishments in that state ; if it demands of us the cultivation of a spirit of charity, of justice, and love to our fellow-men, and if it imposes upon us the strict practice of virtue ; then Spiritualism is a religion. If philosophy consists in the love of, and search after wisdom ; "in the knowledge of phenomena as explained by and resolved into causes and reasons, powers and laws ;" then Spiritualism is also a philosophy. We claim that it is both, and that it presents for the first time in the history of the race, the embodiment of a true system of faith and worship with the highest philosophy. Not that our present comprehension of spiritual principles, agencies, and forces enables us to judge accurately of their relation to the principles and phenomena of material philosophy, but that the insight thus far obtained into their existence and potency as operating causes, justifies us in believing that the spiritual is the world of causes, and the physical of effects, and that what we term the effects of physical causes, are frequently effects of causes and forces operative in the spiritual world.

If it be asked, Is Spiritualism a sect ? I answer no ; and trust and believe it never will become one. If it be asked, What form will it assume ? my answer is : I believe it will never become moulded into a concrete organization, but its truths will penetrate the churches, and from the light it will bring, the toleration of diverse opinions upon all debatable questions will be established, as it is impossible for men to think alike, and the widest liberty will exist as to all honest differences. Teachers and hearers will be accountable only to each other. The grooves of thought will be as numerous as the minds that think, so that no channel will wear so deep from excessive use that it will prevent those who travel in it from perceiving that others pursue paths as true as their own. Heretofore the old ruts have been worn so deeply that darkness has obscured their footsteps. Spiritualism will change this, and it will then be as difficult for men to pursue paths of bigotry and intolerance, as it heretofore has been to walk unmolested in the light.

Spiritualism is in all the churches, and is there doing its silent work amongst ministers and people. One by one its truths are entering their hearts, and even its peculiar terms and phrases are being incorporated into the current religious phraseology, and there are few if

any Protestant churches in this country where its influence is not felt; but as it has been sensibly said, the work that presses on us now is the steady collection of facts, and their collation, the gathering up of a store of truth from which in the future theory and law may be deduced. We are but laying the foundations.

What good? "Even if we concede all that is claimed for Spiritualism by Dr. Crowell, still the question arises: Cui bono?" This is the question asked by one of the reviewers of the first volume of this work, and we sometimes hear it asked by others; but in a short time no man who has any regard for his reputation for intelligence will venture to propose it. The *Scientific American* of a recent date, noticing the general attention which the subject of materialization is receiving, answers this question very clearly and forcibly from a scientific standpoint. It says:

"Now these things seem to justify us in recurring to the subject of Spiritualism, and in improving the opportunity to point out some things which science has to do with it. . . . In the first place, then, we find no words wherewith to adequately express our sense of the magnitude of its importance to science; if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted for such a use. *If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century.* Its discoverer will have no rival in renown, and his or her name will be written high above any other. For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realization of the dreams of the *elixir vite*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism."

If twenty-five years after the crucifixion the disciples had been asked, What good has Christianity done? no truthful answer would have been satisfactory to an unbelieving mind. And what would a truthful answer have been? Why, that a pure Gospel had been preached; that those who had embraced it had been released from the useless and oppressive formalities of the Jewish religion, or the degrading practices of the Greek and Roman idolatries, and from the tyranny of priestcraft; that in some cases the sick had been healed, the blind restored to sight, the lame made whole, a at
out, and that the example of its

charity and love, had benefited all who had in truth accepted his teachings. At that time could more have been said which any honest, intelligent Jew or Pagan could have been expected to admit? I think not.

And what is our answer to those who demand, What has Spiritualism done, and what is the use of it? It is this:

1st. It has restored primitive Christianity, and now, at the termination of the first quarter of a century of its existence, it numbers more converts than Christianity numbered in the middle of the second century, or one hundred and fifty years after Christ.

2d. It has wrought a glorious work in correcting the gross and debasing views, derived from the Old Testament, of the character and attributes of Deity, and in the minds of millions has substituted for those erroneous notions the true, beautiful, and grand idea of a Heavenly Father, whose loving-kindness extends to all His children, and who will guide all mankind—each and every soul—to a state of celestial happiness.

3d. It has shook to its foundations the degrading belief in the total depravity of man, and given him hope and trust in himself, and in his own efforts, aided by Divine Power, to elevate himself.

4th. It has largely assisted in annihilating the personal devil.

5th. It has effectively contributed in extinguishing the flames of hell.

6th. It has moderated the extreme views held regarding vicarious atonement, in accordance with which men have been taught that they could live a life of sin and sensuality, and at its close avail themselves of the virtue of the blood and death of another, and enter upon the next life purified of their sins and made perfect, without making personal and full atonement; thus offering a premium on vice and immorality.

7th. It has done more to liberate the human mind from the thralldom of old dogmas and creeds, and from degrading errors and prejudices generally, than any other belief which has prevailed since the time of Jesus Christ.

8th. It has given us to know that sin is not only against God, as the Divine Being, but also against that elemental spark of Deity that resides within every human soul, and not only this, but that many sins are against our physical bodies, and indirectly against our spiritual, so that sin is multiform in its operation and consequences, weaving a web in the meshes of which the sinner is bound as the fly in the spider's web. By these teachings, while our fears are properly aroused as to the consequences of sin, our minds are instructed, and

we are fully informed as to the means to be used, and the course to be taken to guard against and remedy these consequences.

9th. It has furnished evidence incontrovertible that the angels are with us, even as God is, and as they were with men in the olden time, and that they are His chosen, willing instruments, to comfort, counsel, protect, and guide us in our struggles with poverty, affliction, and disappointment.

10th. It teaches the fatherhood of God, and it has been a powerful means of extending a living faith in the brotherhood of man; it teaches that charity is the greatest of virtues, as selfishness is the greatest of sins; that each must care for the other, as God cares for all; that we must be less ready to condemn, and more ready to excuse and aid, and it always is found on the side of mercy and good works, and in favor of all movements for the advancement and good of mankind.

11th. It has determined the most important of all questions, whether "If a man die shall he live again?" by evidence so abundant and conclusive in its character, *that no person has ever carefully and thoroughly examined and weighed it without accepting it.* And it has not only settled this great, this vital question, of such overwhelming importance, but it also has revealed to us the naturalness and beauty of our eternal home, and has thrilled with joy and happiness the despairing souls of multitudes, who now know what before they could only hope for.

12th. It has transformed the unrelenting monster death into an angel of light and mercy—no longer the common enemy, but the welcome and true friend who kindly draws aside the vail and ushers those who have led true lives into scenes of happiness and beauty.

And yet its work is only commenced.

While present at a séance with Mrs. Andrews, at Moravia, a spirit, while appearing at the aperture of the cabinet, said: "Friends, some of you will soon be called upon to part with those nearest and dearest to you, and what a glorious consolation this knowledge will be to you then." Every Spiritualist who has parted with some dear friend by the change called death, can appreciate the force of these words.

There are many other ways than those above enumerated in which a knowledge of and belief in Spiritualism are beneficial, and I will here mention one of these, in which a firm belief in angelic presence tends to protect virtue.

Reader, are you a parent? Have you sons? Suppose you had educated them in the belief that their deceased relatives and friends have knowledge of every act, perhaps of every thought, as well as if

the one had been committed and the other uttered in the presence of assembled crowds. Do you believe, apart from the happiness it would have conferred, that they would have been better or worse than they now are for this belief?

How many take their first downward step encouraged by the fatal error that no one can have knowledge of their thoughts and actions.

Observe the young man when first yielding to the dazzling temptations of city life. With what stealthy steps he first deviates from the course which his conscience tells him should be the only path for him to pursue. Only for this once, is the excuse with which he stifles the voice of reason and conscience, and having escaped observation, as he believes, it becomes easy to take the succeeding steps.

Suppose after having once deviated from the path of rectitude, the voice of a deceased parent or other dear friend had whispered in his ear: "I was present and suffered when you committed your act of folly;" what would have been the effect? It cannot be that this warning voice, in sensible tones, can come to most men, but we can educate and instruct our sons so that the voice will be ever heard, and the consciousness of spirit presence will exclude every serious thought of yielding to the first temptation.

The promise of present enjoyment, with but too many, overcomes the apprehension of punishment in the vague and distant future. Human nature is so constituted that it is generally disposed to enjoy the present, and ignore distant future results. What is needed is means to quicken the sense of present responsibility; and I seriously contend that nowhere, except in the belief in Spiritualism, can this sufficient motive be surely found.

But once fully impress the sensitive minds of youth with the conviction that every grog-shop is infested with the spirits of low drunkards; that every gambling saloon, notwithstanding its brilliantly lighted halls, is a rendezvous for the spirits of gamblers; and that every brothel is tenanted by a greater number of the spirits of the sensual and debauched than of mortals; and we have then armed them with means of defence when nothing else could protect them. Every feeling of delicacy, decency, of self-respect and pride; of regard for the good opinion of others; of aversion to wounding the feelings of departed friends, and of causing them to suffer on our account, are marshalled like so many valiant soldiers to the defence of the citadel of virtue; and it becomes impregnable to the assaults of temptation.

Have you daughters, with the more sensitive natures that charac-

terize the sex? You know the temptations in their way. What think you would have been the effect upon their minds, had they, from their earliest childhood, realized that holy angels surrounded them, and were guarding their footsteps? that every unworthy thought gave pain to some dear spirit friend? and that every noble and virtuous aspiration was wafted like holy incense to the same presence, elevating to both spirit and mortal.

Unless it be from insanity or possession by some dark spirit, very few persons plunge at once into sin and crime. At the first temptation, when the first idea of taking the initiatory step in the downward course glides into the mind, like the serpent into the abode of innocence, is the moment when a feather's weight will determine the course to be taken. What is the thought that nearly always is this feather's weight? Is it not "No one will know it?" If when the momentous question is asked, "Will it be known?" the voice of reason, of knowledge, and of conscience should reply: "Yes, your very thoughts concerning it are now known," what effect would this have upon the yet stainless soul of the tempted one, with all the holy impressions of virtue and innocence yet in full force? Do you suppose that one would then take this first step, where fifty now do? Why the sense of shame alone, aside from the chidings of conscience, or fear of consequences, would deter the great majority of those thoroughly indoctrinated with this belief from ever taking that first step, without which there could be no subsequent steps.

Again, a rational faith in Spiritualism impels to acts of benevolence. Who can doubt that if sensible, shrewd, far-seeing men of large wealth were to realize the important truth, that the misapplied riches they leave behind them will be millstones about their necks in spirit-life, binding them to earth and misery for long, tedious years, and if the spirit of a father or mother were to identify itself, and in urgent tones appeal to them, for their own good, to bestow freely of their riches to the poor, and to other charitable objects, who can doubt, I say, that their prudence and sound sense would impel them to deeds like these, and that they would not allow another sun to set without taking into serious consideration the proper disposition of their wealth after their decease?

Spiritualism is a guide-book for our journey through this life, and abounds with information concerning the life to come. A knowledge of its truths is not necessary *in all* cases to insure a safe transit through this life, nor a happy introduction to the next; but to *him* who has a knowledge of its teachings, and makes an intelligent use of this knowledge, it insures against many of the discouraging mis-

takes which attend upon ignorance of the road to be travelled, and the difficulties to be encountered. It is not essential to salvation, as all who live up to the highest light with which they are endowed will reach the goal which is the object of their journey, but it is desirable and profitable, as truth is more desirable and profitable than error, for the knowledge of one truth, even though unacceptable, is of more value than that of fifty cherished errors. Truth enlightens and elevates the mind, while error obscures and degrades it. Spiritualism is truth, and its knowledge brings security and happiness.

The rational, practical Spiritualist, being alive to both worlds, finds his interest in each, like his love when expanded, equal to any demand made upon it from either. Paradoxical as it may seem, it is strictly true that in the proportion a man's spiritual nature is healthily developed, the better he is able to enjoy the things of the material world; and this is easily explained, for there is far more of beauty and good, even in this world, than deformity and evil, and as his capacity to appreciate the beautiful and true is increased, he becomes more sensible of their presence, and recognizes them in all nature, and in all that relates to existence.

It is a never-ceasing cause of surprise to intelligent Spiritualists how men who have been endowed with reasoning faculties, some of whom have been educated in our highest seats of learning; who fill highly responsible positions as teachers of youth in these institutions; others of whom standing in the pulpit, or upon the rostrum as teachers and guides of the people; and others still who write able articles for our periodicals and reviews, can form their conclusions upon vital questions, such as Spiritualism presents, without the assistance of any reliable or connected data derived from others, or from observation or investigation by themselves. They are often in almost absolute ignorance of what Spiritualism is, or claims to be, not having even read any of the approved works on the subject, and yet some of these men will write books, or articles, or deliver lectures, in which they prove to their own satisfaction that Spiritualism is a base fraud, or a monstrous delusion, and in their conceited ignorance they really believe that a few whiffs of their intellectual breath will be sufficient to dissipate its visionary structure. Of their obscured minds it can truly be said: "The light shineth in darkness, and the darkness comprehendeth it not."

For the four years succeeding the time when my attention was first directed to the subject of spiritual phenomena, the number of hours daily devoted by me to their investigation, the close attention given, and the pains taken to comprehend the character and import of the

philosophy of Spiritualism, with the aid of some of the best mediums in the world, exceeded the time, attention, and labor that are usually devoted to acquiring the knowledge of a profession, and yet I am fully aware how little spiritual knowledge I have, even of that which is attainable, no one yet having acquired a knowledge of anything beyond the rudimentary elements of this philosophy, and yet there is no difficulty in finding persons, who having attended a few unimportant séances, know all about it; can explain everything, and know it to be either trickery, or "unconscious cerebration," or delusion. Professor Huxley was present—one evening only—during the performances of a designing or a self-deluded medium, and the failure to accomplish anything according so perfectly with his *a priori* conclusions, settled the whole question in his mind as to whether there are any means of determining whether another world than this exists. 'This surely is the credulity of incredulity, and were I compelled to choose between forming my opinions through such an imperfect process, or by accepting in blind faith everything offered, I should choose the latter; for with it I should accept the true with the false, and so should not be bound hand and foot in the chains of darkness and unbelief. To those like Professor Huxley I would recommend the advice of Jesus of Nazareth, to "Judge not according to the appearance, but judge righteous judgment." I would also remind him of what his own experience must have taught, that "the history of the progress of knowledge is the history of the incredible becoming credible, and of the strange being found true."

Mr. Cromwell F. Varley, consulting electrician to the Atlantic Telegraph Company, upon whose superior knowledge of electrical and magnetic science the company chiefly relied in the construction, as it now relies in the supervision of its cables, a gentleman who is of authority in questions relating to electricity and magnetism equal to Professor Huxley in certain other departments of science, had the patience and liberality of mind to investigate the phenomena of Spiritualism, and the courage and honesty, after such investigation, to make an open avowal of his conviction of their true character; that they are what Spiritualism proclaims them to be. In his evidence before the Committee of the London Dialectical Society, he says:

"I was a sceptic when these matters first came under my notice, about the year 1850. That was the time when table-rapping and table-moving were set down as the results of electrical force investigated that hypothesis, and demonstrated that it unfounded. No electrical force could have been electricity could be evolved from the hands of m

beings capable of moving one-thousandth part of the weight of the tables moved. I may mention that I was possessed of mesmeric healing power. Three years after these experiments I came to London, and made the acquaintance of the lady who has since become Mrs. Varley. She was subject to nervous headaches, and I got the consent of her parents to mesmerize her with the view of effecting a cure. She was only temporarily relieved, and one day while she was entranced on the couch, I was thinking whether I could permanently cure her. She answered my thought. I considered this very strange, and I asked her, *still mentally*, whether she was answering my thought. She replied, 'Yes.' I then asked her whether there were any means by which a permanent cure could be effected. She replied, 'Yes, if you bring on the fit out of its proper course you will disturb its harmony and I shall be cured.' I did so by the exercise of will, and by bringing on the fits at intermediate periods she was cured permanently. Whenever entranced she had a strong objection to being aroused out of that state.

"To ascertain whether the influence could be exerted through solid substances, I made transverse passes through folding-doors; she ran out and caught my hands to stop me. Another time I made passes through a brick wall; she was instantly conscious of it. I relate these matters because they may help us to a clue in relation to some of the phenomena called spiritual. A wall, it will be seen, was transparent to what passed from my hand or mind.

"Some three or four years after, a chest disease of my wife's became much aggravated; she became very thin, and was supposed to be suffering from consumption. She could not inspire more than seven-eighths of a pint of air, and it was stated that she would not live more than three months.

"One night she addressed me in the third person, and said, 'If you are not careful you will lose her.' I asked who? She replied: 'Her; your wife.' I said, 'Who is now speaking?' The reply was in substance: 'We are spirits; not one, but several. We can cure her, if you will observe what we tell you. Three ulcers will form on the chest. The first will break in ten days, at thirty-six minutes past five o'clock. It will be necessary that you shall have such and such remedies at hand. No one is to be with you; the presence will excite her too much, and you must not inform her of these communications, for the shock would kill her.' On the tenth day I went home early. I had set my watch by Greenwich time. Exactly at 5.36 she screamed; that happened which had been predicted, and she was relieved. The second crisis was foretold three

weeks, and the third a fortnight before it actually occurred. The latter was predicted for the day of the annular eclipse, which was visible from Peterborough. I had promised to take her to Peterborough, but I found that the ulcer was to break at a time when she would be in the train. The spirits, however, said that it would not do to disappoint her, and she went, I taking the remedies in my pocket. Half an hour before the appointed time she became ill, and precisely at the hour named the ulcer broke. I produced the remedies, much to her surprise, for she knew nothing of the prediction. These were my first spiritual experiences. It was not my wife, but the spirits who told me what to do, and by acting on their instructions she was so restored that in nine months her inspiration was increased from a pint to nearly a gallon, and she became quite stout.

"Later, after the birth of my first son, I was aroused one night by three tremendous raps. I thought there were thieves in the house, and I searched everywhere, but found nothing. I then thought, 'Can this be what is called Spiritualism?' The raps answered, 'Yes; go into the next room!' I did so, and found the nurse intoxicated, and Mrs. Varley rigid, cataleptic. I made cross passes, and restored her."

We here omit an account of a séance with Mr. Home, in relation to which he says: "These were the first physical phenomena I saw, and they impressed me, but still I was too much astonished to be able to feel satisfied. Fortunately when I got home a circumstance occurred which got rid of the element of doubt. While alone in the drawing-room, thinking intently of what I had witnessed, there were raps. The next morning I received a letter from Mr. Home, in which he said: 'When alone in your room last night you heard sounds: I am so pleased.' He stated that the spirits had told him they followed me, and were enabled to produce sounds. I have the letter in my possession now, to show that imagination had nothing to do with the matter. The eye is treacherous, and may deceive, therefore the testimony of a single individual is never conclusive. It is only when there is corroborative evidence that we can be safe. The fact that I had heard the raps was confirmed by the letter of Home. I shall confine my instances to cases in which there was corroborative evidence.

"In the winter of 1864-5 I was busy with the Atlantic cable. I left a gentleman at Birmingham to test the iron wire. He had seen something of Spiritualism, but he did not believe in it. He had had a brother whom I had never seen in life. One night in my room

there were a great number of loud raps. When at length I sat up in bed, I saw a man in the air—a spirit—in military dress. I could see the pattern of the paper on the wall through him. Mrs. Varley did not see it. She was in a peculiar state, and became entranced. The spirit spoke to me through her.

"He told me his name, and said that he had seen his brother in Birmingham, but that what he had to communicate was not understood. He asked me to write a message to his brother, which I did, and received an answer from Birmingham. 'Yes, I know my brother has seen you, for he came to me, and was able to make known as much.' The gentleman, as I said, was at Birmingham, and I was at Beckenham.

"This spirit informed me that when at school in France, he was stabbed. This fact was only known to his eldest surviving brother and his mother. It had been concealed from his father on account of the state of the latter's health. When I narrated this to the survivor, he turned very pale, and confirmed it."

"There is but a breath of air, and a beat of the heart,
Betwixt this world and the next."

"It is deception: if not deception it is delusion: if not delusion it is from the devil, and is wrong." There is some consistency, although, it savors of ignorance, in an orthodox believer assuming this ground as an excuse for not examining the claims of Spiritualism; but the materialist has even less excuse than this for standing aloof from the examination of our evidence, for while the former cannot comprehend the possibility of positive experimental proof of a religious belief, this proof is just what the latter professes to require, alleging the absence of this as his ground of rejection of the Bible and the Christian religion. We present this proof, and we charge gross inconsistency, if not bigotry, in any materialist, who finding our evidence accessible fails to examine it, as it is only after such examination that he can reasonably, or even decently, combat it, or reject the spirituality of the Bible, which this confirms.

Meanwhile the knowledge of these revelations is spreading over the world, and thousands of the best and most cultivated minds in all classes and stations of life are now quietly gathering information upon this hitherto tabooed subject, and with those who have already examined and accepted its truths, are establishing its philosophy upon a solid foundation. The rapid growth of Modern Spiritualism finds no parallel in ancient or modern times. As long

ago as 1856, when its existence had numbered but eight years, Theodore Parker in his private journal made this entry :

"It seems now more likely that Spiritualism will become the religion of America, than in the year 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Moham-medanism would be that of the Arabian populations.

"1st. It has more evidence for its wonders than any historic form of religion hitherto.

"2d. It is throughout democratic, with no hierarchy, but inspiration open to all.

"3d. It does not claim to be a finality ; it is not a *punctum stans*, but a *punctum fluens*.

"4th. It admits all the truths of morality and religion in all the world's sects."

It should be remembered that Theodore Parker was not then, nor at any time thereafter, a professed believer in Spiritualism, and his opinions upon this subject were formed entirely from his knowledge of the character of its phenomena and teachings, as derived from its advocates, and his words, in the light of the subsequent progress of Spiritualism, bear the impress of prophecy. Seventeen years have rolled away since that time, and one can "scarcely go into any society in town or country," as the *New York Times* said, when the talents of the late Henry J. Raymond inspired its columns, "in the thickly populated and educated East, or the more scattered and nomadic West, in the drawing-rooms of London, Paris, or New York, or the homely farmhouses of the prairie, without hearing of 'manifestations,' and 'tests,' and 'séances,' and conversions. Hardly a newspaper but contains some narratives of wonders which may be laughed at, but are not explained.

"Almost every day we hear of people who scoffed at such things a short time ago, but have had some experience which leads them to admit 'there must be something in it.' It is worthy of special note, too, that whereas in the infancy of the movement belief in the supernatural, or non-physical origin of the phenomena, was chiefly confined to ignorant or imperfectly educated persons, it is now entertained by some of the most distinguished people of their time in politics, in literature, in art, and even in science. We must remember likewise that this growth of Spiritualism, this interest in or acceptance of it, has gone on in the face of unremitting ridicule, of countless 'exposures,' of interminable explanations of the way in which the phenomena are produced. If Spiritualism be really and totally a humbug, it is truly amazing, despite Buckle's smart antithesis, that

in this nineteenth century the world is so slow to explode it. Truly there is something in this more than natural, if philosophy could but find it out."

Even in England, William Howitt says: "There are thousands of private families, including many of the very highest in wealth, in intellect, and in learning, in which the varied phenomena of Spiritualism are as familiar as the daily newspaper," and these remarks of his will apply in an enlarged sense to the foothold it has obtained in corresponding families in America. The *Westminster Review* testifies to the same purpose. "Our readers," it says, "would be astonished were we to lay before them the names of the unflinching believers in it."

Grattan Geary, one of the members of the London Dialectical Society, who was on the Committee to Investigate Spiritualism, and who was one of the three who declined to concur in the *Report*, afterward in his letter to the secretary of the Committee said: "The most remarkable phenomena brought to light by the labors of the Committee is, in my opinion, the extraordinary number of eminent men, never suspected to be otherwise than sane, who firmly believe that spirits do, what Spiritualists assert them to do." And where, I would ask, is the man of admitted character and intelligence, who having once fairly investigated the phenomena of Spiritualism, has afterward declared them to be either delusive or false. He does not exist. To do so is impossible. Were such fidelity and devotion to error ever before known?

Spiritualism in America is represented by names that are as highly respected as they are widely known. Among these are the late Professors Hare, Mapes, and Bush; Governor Talmadge; President Lincoln; Secretary Stanton; Judges Edmonds and Ladd; Hiram Powers; Rev. Dr. J. B. Ferguson; Rev. John Pierpont; Mrs. Davis, wife of a former governor of Massachusetts; Catharine Sedgewick, and Alice and Phoebe Cary. Of those now living can be mentioned Whittier the poet; Wm. Lloyd Garrison; Robert Dale Owen; Epes Sargent; Professor Denton the geologist; Professor Corson, of Cornell University; Hudson Tuttle, author of *Arcana of Nature*, and other able works; Rev. Samuel Watson, D.D.; Mrs. Lippincott, more generally known as "Grace Greenwood;" ex-Senators Wade, Harris, and Fitch; General Banks; Trowbridge the astronomer; William Mountford, and a host of others well known, who are firm believers in the philosophy of Spiritualism.

In Great Britain the list of names of distinguished persons who have adopted this belief is as extended as with us. Among them are

the late Drs. Elliotson, Ashburner, and Robert Chalmers; Cardinal Wiseman; Archbishop Whately; Lord Brougham, who partially accepted it; Lord Lyndhurst; Sir Charles Napier; Sir Roderick Murchison; Professor De Morgan, the distinguished mathematician; Mrs. Browning; Thackeray, and others. Among the living are the names of Alfred R. Wallace, the eminent naturalist, who shares with Darwin the honor of having originated the theory of evolution by natural selection as the origin of species; Prof. William Gregory, of the Edinburgh University; Prof. Gunning; Prof. Herbert Mayo; William Crookes, the leading chemist of Great Britain, and editor of the *Quarterly Journal of Science*, who has recently made the brilliant discovery of the motive power of light, which threatens to explode the accepted undulatory theory and confirm and restore the emission theory of the immortal Newton. Mr. Cox, the well-known London barrister, and Dr. Huggins, the latter eminent for his discoveries in spectral analysis and astronomy, both admit the phenomena and confirm nearly all the conclusions of Mr. Crookes; Cromwell F. Varley, the distinguished electrician; Mr. Harrison, President of the Ethnological Society of England; Dr. George Sexton, one of the ablest speakers and writers in that country; William and Mary Howitt, Mr. and Mrs. S. C. Hall, and Harriet Martineau, all distinguished authors and writers; T. A. Trollope, the novelist; Gerald Massey the poet; Ruskin, Tennyson, Dr. William Hitchman, of London; the Countess of Caithness; Count de Medina Pomar; Lords Lytton, Lindsay, Dunraven, and Adair. Ladies Paulet, Power, Eardley, Shelley, and Hon. Mrs. Cowper; Sir Charles Isham, Bart., etc. The Queen also is said to be a Spiritualist.

In France there are the late M. Guizot, and M. Sibour, the Archbishop of Paris; the late Emperor of the French; Leon Favre, Jules Favre, Victor Hugo, M. M. Leon, the Marquis de Mirville, Camille Flammarion, the distinguished astronomer, who has recently published a work in which the doctrines of Spiritualism are openly advocated; Delarne, the geologist; Dr. Puel, physiologist and botanist; Dr. Hoefle, author of *History of Chemistry*, and others.

In Germany we have the late Baron Reichenbach, the discoverer of od; Herman Goldschmidt, the discoverer of fourteen planets; and Prince Emile de Sayn Wittgenstein. In Austria, Baron and Baroness Von Vay. In Russia, Alexander Aksakof, Imperial Councillor; and in Italy, Mazzini, Gavazzi, and Garibaldi.

Baron Reichenbach, who made the brilliant and highly important discovery of od, and who vainly endeavored in the light that science affords, to demonstrate its true character, and to arrive at some ex-

planation of the peculiar conditions upon which his sensitives depended for their wonderfully acute perceptions, in his later years, upon witnessing some striking spiritual phenomena, devoted his attention to the subject of Spiritualism, and afterwards embraced it, and acknowledged that only in the light of its philosophy could he hope for a solution of the important questions that had for so many years occupied his capacious and active mind.

Dr. Peebles says that when in France, three or four years since, Leon Favre said to him that "the most learned men of Europe to-day are Spiritualists."

That more than one of the crowned heads of Europe are Spiritualists, there can be little doubt. Queen Victoria has for many years had the reputation of being one, and it seems to be well established. The Emperors of Russia and Prussia it is said lean to this belief, and there are reasons for supposing that they are firm believers. Louis Napoleon was known during his life to be a believer, and in his last will and testament he certified to his conviction that the spirit of his great uncle was often present with and protected him.

In the Chancery suit of "*Lyon vs. Home*," Mr. Home made an affidavit, from which the following is an extract:—

"I, Daniel Dunglass Home, of 22, Sloane street, in the County of Middlesex, one of the above-named defendants, make oath and say as follows:—

"I was born in Scotland, on the 20th of March, 1833, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever—they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I cannot account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons. . . . These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly and in their own private apartments, when any contrivance of mine must have been detected, by their majesties the Emperor and the Empress of the French; their majesties the Emperor Empress, and late Empress Dowager of Russia; their imperial highnesses the Grand Duke and Duchess

Constantine of Russia, and the members of their august family ; their majesties the King of Prussia, the late King of Bavaria ; the present and late King of Wurtemberg ; the Queen of Holland, and the members of the Royal Family of Holland ; and many of those august personages have honored, and I believe still honor me with their esteem and good-will, as I have resided in some of their palaces as a gentleman and their guest, and not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and of inquiring into my character. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on any one's attention. Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them."

In November, 1872, there appeared in the *Religio Philosophical Journal* of Chicago, the following paragraph :

"Elder Evans, the Shaker, who has been travelling in Europe, makes the following statement: 'At a public dinner, given by the Emperor of Russia, he confessed with the simplicity of a child what was confirmed by the Empress and other members of their suite, that he was influenced by spirits through the American medium Home, to emancipate the twenty millions of serfs ; and that the spirits helped and sustained him in the accomplishment of his arduous undertaking. Prince Albert and Queen Victoria were Spiritualists ; and sceptics are calling her crazy and seeking to dethrone her upon that ground. Lincoln and Stanton were Spiritualists to our certain knowledge ; and to the spirits were due the emancipation of slavery and the final success of the North.'"

Upon reading this, I addressed a note to Elder Evans, at Mount Lebanon, N. Y., enclosing the paragraph, and inquiring whether these statements were correct, and in a few days thereafter received the following reply :

"MT. LEBANON, Dec. 4, 1872.

"ESTEEMED FRIEND :—Your note of Nov. 30, is received. The statements in the paragraph you send are correct. That respecting the Emperor of Russia, I received from the mouth of a physician who was a guest at the public dinner referred to.

"In England it is well known that the Prince (Albert) and Queen had long been inclined towards Swedenborg's ideas, and that they

were true Spiritualists, as are so many of the distinguished persons in their circle of association.

"Lincoln and Stanton I personally conversed with, the latter having visited here for a week at a time. He was an out-and-out Spiritualist, to my personal knowledge, but of Lincoln my knowledge is through the Secretary, and not so direct; but I consider it proof as strong as 'holy writ' coming from his intimate friend Stanton. The interesting narratives he gave in confirmation, left not the shadow of a doubt on the minds of those who heard him.

"Respectfully,

"W. EVANS."

Whatever may be thought of Mr. Evans' peculiar religious views, no one who knows him has any doubts as to his more than ordinary intelligence, or his veracity; and his statements, at least, so far as they are based upon personal knowledge, I consider unimpeachable.

Elder Evans, in a letter to the *New York Tribune*, of a later date, December 26, 1874, substantially repeats what he wrote to me, and enters more into details. He there says:

"Do you ask what good it (*Spiritualism*) has done? It claims to have released the twenty millions of serfs of the Russian Empire. If true, is not that glory enough? A friend from Albany, who went with the Palestine company of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Empress, speaking of Home, the American medium, states that it was by direction of spirits through Home that the Emperor issued the ukase freeing the serfs, and to this the Emperor assented. That slavery in America was destroyed by spirit agency, I have never doubted. "John Brown's soul went marching on," as did the army, and he went not alone. Stanton was a confirmed Spiritualist, and his statements to us that Lincoln was equally so, were most explicit."

The editor of the *New York Daily Times*, in the issue of that journal of December 2, 1874, said, when speaking of the Czar, that "his well-known friendship for Home the Spiritualist, and the suddenness with which he was accustomed to summon the celebrated medium to commune with him at Ems, used to make the wiseacres shake their heads, and hint that the Czar was 'queer.'" The *Brooklyn Daily Eagle*, one of the ablest of American journals, and generally remarkably well informed upon the subjects of which it treats, said of the Czar: "He was a firm believer in Spiritualism, and always had a welcome for the notorious medium, Home," and further on adds: "He mitigated the severities of Russian serfdom, diminished the

frequent use of the knout in the army and police courts. . . . And there can be no doubt that beyond *any reigning sovereign* he toiled for the welfare and elevation of the people over whom he ruled, and that the Russians are the better for his having reigned."

It may occur to the reader that there is something worthy of consideration in the fact that the best monarch Russia has ever had believes in Modern Spiritualism. Is there not some relation between the belief of the Czar and the humanity that characterizes his government?

Socrates had his friendly demon, or spirit, to whose guidance he submitted, and to whose opinion he appealed. Tasso was frequently visited by a spirit. He would say: "There is the friendly spirit that is come to converse with me. Look, and you will be convinced of all I have said;" and if the truth were known, it would surprise the world to find how many men, eminent as statesmen, and even as warriors, have placed, and do place, reliance in a greater or less degree upon the spirits of the departed for aid in the direction and execution of their schemes and enterprises; and occasionally we find persons occupying exalted positions, who either avow such reliance or inadvertently admit it.

Cicero declared that there never was a great man unless through divine inspiration, and if we can believe one of Bonaparte's generals—General Rapp—his master was conscious of being guided by and receiving inspiration from a spiritual power. Abercrombie states that in 1806, General Rapp, when returning from the siege of Dantzic, having occasion to speak to the Emperor Napoleon, walked into his private room without being announced, and found him in such a profound state of abstraction that he remained for some time unperceived by his imperial master. The General seeing him thus perfectly motionless, fancied he must be ill, and purposely made a slight noise. Napoleon instantly turned his head, seized the General by the arm, and pointing upwards exclaimed: "Do you see it up there?" The General hardly knowing what to say remained silent, but the Emperor repeated his question, and he was obliged to reply that he saw nothing. "What," said the Emperor, "you don't see anything?" and becoming more and more animated he went on to say that the mysterious visitor had never abandoned him; that he saw it through all his great battles; that it always led him onward, and that he was never happy but when he was gazing at it."

That his nephew, the late Emperor Louis Napoleon, was a firm believer in the existence of spirits, and in the ability and disposition of many of them to assist their earthly friends, is now incontestably

proved. The London *Spectator*, in May, 1873, in an article entitled "The late Emperor's Superstition," says :

"Every one knew, by general rumor at least, that the late Emperor of the French, with all his long-headedness and power of slow, tenacious reflection, was a superstitious man, who profoundly believed that his uncle watched over his destinies, and protected his career. But the publication this week of his will, made in 1865, is much the most authentic evidence accessible to us of the depth of this superstition.

"In it he declares positively: 'One must think that from the height of Heaven, those whom you have loved look down upon you and protect you. It is the soul of my mighty uncle that has always inspired and sustained me.' And again: 'As to my son, let him keep as a talisman the seal which I wore attached to my watch, and which I got from my mother; let him preserve with care all that I have inherited from the Emperor, my uncle; and let him be assured that my heart and my soul remain with him.'"

That Queen Victoria, as before remarked, is now and has for many years been a Spiritualist, is commonly understood. "She has a fervid conviction that the spirit of Prince Albert is always present with her, and that she holds communion with him. Her private rooms are arranged as they were when he was alive. His chair is placed opposite to her own in the library, and the books which he delighted to read to her are arranged lovingly in order upon the table. In some of her moods she will converse with him for an hour together, conducting her own share of the conversation aloud, and with the vigor and interest of old times. The greatest simplicity is observed at the Queen's table, and she believes that her husband looks on well pleased. At times, when she is more than ordinarily impressed with a sense of his presence, it is said she will order a knife and fork to be placed on the table for him."

I do not present these names of distinguished persons who in America and Europe have accepted the truths of Spiritualism, believing that their faith in these truths can add any force to them, but simply to show that the accusation, so glibly and commonly made, that Spiritualism is limited to the humble and ignorant, has no foundation in fact, though if it were confined like Christianity, in its earlier years, almost exclusively to these classes, the lustre of its truth would not be diminished, nor would its claims in any way be lessened.

In reference to the prevalence of this belief amongst persons of the highest standing in social, political, and intellectual circles in Europe, Mr. Owen, in a note to page 36 of his *Footfalls, etc.*, quotes

the following remarks of Mr. William Howitt, the distinguished English author.

"Spiritualism is said to have convinced three millions of people in America alone. (This was in 1859.) In Europe I believe there are not less than another million, and the rapidity with which it is diffusing itself through all ranks and classes, literally from the highest to the lowest, should set men thinking. It would startle some people to discover in how many royal palaces in Europe it is firmly seated, and with what vigor it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it; men and women of literary, religious, and scientific fame."

Mr. Owen comments upon these remarks as follows :

"I have not the means of judging as to the accuracy of Mr. Howitt's total estimate. It must necessarily be an uncertain one. But as to the latter portion of that gentleman's remarks, I can indorse it from personal knowledge. I found in Europe, interested and earnest inquirers into this subject in every rank from royalty downward; princes, and other nobles, statesmen, diplomatists, officers in the army and navy, learned professors, authors, lawyers, merchants, private gentlemen, fashionable ladies, domestic mothers of families. Most of these, it is true, prosecute their investigations in private, and disclose their opinions only to intimate or sympathizing friends. But none the less does this class of opinions spread, and the circle daily enlarge that receives them."

Swedenborgianism is Spiritualism limited to the revelations through one medium, and many are now being attracted to it as the outer portal of Spiritualism. It is gratifying to witness the drift in this direction, as we feel assured that most persons who enter its portals will be impelled by their desires for greater freedom, for more light, to proceed further, and seek for these in the temple of Spiritualism.

In November, 1872, a club was organized in New York under the title of the "Swedenborg Club." Its quarters were established in Madison Avenue. Its design was to "form an intellectual centre for those who are interested in the ideas of the Swedish philosopher. The article in one of the public journals from which I copy the account says :

"Quite a number of well-known men are already among its members. It is surprising to find how many people of the literary and editorial professions have been attracted by the theology of the 'New Jerusalem.' I can in a moment name such men as Parke Godwin, the brilliant editor of the *Evening Post*, and the author of the *History of France*, formerly editor of *Putnam's Monthly*. John Bigelow

once editor of *The Times*, the author of several works, and formerly *Minister to France*. John Swinton, ex-editor of *The Times*. Major Bundy, editor of the *Evening Mail*. Mr. Church, editor of the *Galaxy Magazine*. Robert Carter, editor of *Appletons' Journal*; and Oliver Dyer, author of the *Wickedest Man in New York*. In Boston, I might name Mr. Dunbar, editor of the *Daily Advertiser*; Mr. Howells, editor of the *Atlantic Monthly*, and others. In Chicago I might name Mr. Scammon, of the *Inter-Ocean*, and I could mention others of whom I happen to know, in other parts of the country. The new club will try to bring such men together. Many of these who are believers in the revelations of Swedenborg, including Henry James, the most eminent man among them in America, refuse to take any part with the so-called Swedenborgian Church, holding that Swedenborg himself was opposed to the establishment of a sect, and desired to have his celestial doctrine accepted by men without regard to their religious creeds. It is chiefly this class who will be represented in the club, though there are also members of the Swedenborgian Church taking part in it. Its spirit will be that of advanced Swedenborgianism, or philosophical Swedenborgianism."

"The initiated," says the *Chicago Times*, "are constrained to allow their spiritualistic friends more than ordinary swing in the way of credulity, when they note the amazing progress the belief itself is making. Quietly, and with no Messiah to head it, no Mahomet to lead its van, it has pushed its powers to the extremes of the earth. Once a believer, always a believer, seems to be the chief article of faith, and Spiritualism, so say its advocates, knows no backsliders. Every new convert is a life convert. The belief moves round the world rapidly, and in comparative silence. It adds thousands to its ranks every year, and never loses recruits until they are taken away by the death change. It has hundreds of thousands of devotees who are not generally known to be such, who are satisfied with the revelations they have received individually, without blazoning them to all creation, and who have no anxiety whatever to convince the sceptical and incredulous. Indeed the majority of Spiritualists appear quite unconcerned regarding benighted outsiders. They are rarely found in the missionary business, and seem to be oblivious of the pity which has been so lavishly bestowed upon them by adherents of other religions, and those of no religion at all."

Mr. Alfred R. Wallace, in an article published by him in the *Fortnightly Review*, says :

"The facts of Spiritualism are ubiquitous in their occurrence, and of so indisputable a nature as to compel conviction in every earnest

inquirer. It thus happens that although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science, not a few secularists, philosophical sceptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we *per contra*? Neither science nor philosophy, neither scepticism nor religion has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism. This being the case, and fully appreciating the amount of candor, and fairness, and knowledge of the subject that has been exhibited by their opponents, is it to be wondered at that a large proportion of Spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them. They say that the movement is going on quite fast enough. That it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive whether indorsed by great names or not. Men of science, like all others, are welcome to enter its ranks, but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of the press are borne good-humoredly, and seldom excite other feelings than pity for the wilful ignorance, and contempt for the overwhelming presumption of their writers. Such are the sentiments that are continually expressed by Spiritualists, and it is as well perhaps that the outer world, to whom the literature of the movement is as much unknown as the Vedas, should be made acquainted with them."

The material means through which the inhabitants of the spirit-world are engaged in propagating the truths of Spiritualism, are steadily augmenting. At the present time there are more than thirty journals and periodicals in this country and Europe devoted to the cause. Of the papers alone, some forty thousand copies are issued weekly in this country. There are in existence in this country also some hundreds of works treating of the spiritual philosophy, the demand for which is constantly increasing; many of them being of a high order of literary, and even scientific merit.

Of these and the journals the Rev. Chas. Beecher said :

"Whoever, ignorant of the publications of the movement, imagines that these claims are not forcibly wielded, with ingenuity, candor, popular adaptation, and success, is egregiously mistaken. The movement is rapidly advancing and becoming one of the signs of the times."

In addition to these means we have more than two hundred public lecturers, many of them unsurpassed for ability and devotion to the cause, and at least an equal number of public mediums, through whom the spirit-world directly communicate with this. In the cities of New York and Brooklyn, from the best information I can obtain, I feel justified in saying that, with very few exceptions, all the daily and weekly secular journals, number one or more Spiritualists on their editorial staffs, and amongst the reporters for these papers Spiritualists are known by scores ; and this light has not only penetrated the editorial sanctums of the secular journals, but it has also penetrated the minds of some of the editors of the religious journals, as I have the best of reasons for believing. The pulpits have also been invaded, and I know of half a dozen Protestant ministers who are constantly preaching the truths they have received through the revelations of Spiritualism, proclaiming them mildly, so that they shall not disagree with the yet weak spiritual digestion of their hearers. Poets are expressing these truths in verse, and our novels and romances are pervaded with them, and these are educating a large class of superficial readers, so that they will be able to bear the greater light that sooner or later will enter their minds through the direct revelations of Spiritualism.

The power that wields this force, thus variously manifested, has its seat in the spirit-world. All are means for the enlightenment of mankind. Every true inspirational speaker and writer feels that he is only expressing the elevated thoughts and glowing desires of holy angels, and of God through them, and none doubts that God Himself directs all its movements, and hence absolute, undoubting confidence inspires every mind with assurance of ultimate success. This confidence, this living faith, is an inspiration itself, and an apprehension of failure cannot find entrance into minds thus fortified. They live and labor in view of that time when it shall be said :

"So shall they fear the name of the Lord from the west, and His glory from the rising of the sun."

When creeds and dogmas that have so long enslaved the minds and liberties of mankind shall be things of the past, and when men thinking of them shall say :

" 'Tis like a dream when one awakes,
 This vision of the scenes of old ;
 'Tis like the moon when morning breaks,
 'Tis like a tale round watch fires told."

Who are Spiritualists in a denominational sense? My answer would be: All those who believe in a spiritual world, and in intercourse between the inhabitants of that world and this, and in the phenomena and philosophy of Modern Spiritualism. This definition excludes those who view the manifestations through the eyes of the Roman Church, and all who believe simply in degraded forms of spirit intercourse, and includes all who, believing according to this formula, either openly profess their belief or who withhold the public expression of their opinions.

As to the number of Spiritualists in this country, there is great diversity of opinion amongst Spiritualists themselves, and any estimate must necessarily be quite conjectural. The lack of organization precludes all registration of membership, and a very small proportion of believers regularly attend the meetings of Spiritualists, and a large majority also make no open profession, so there can be no reliable data upon which to base a correct calculation. I can perceive no better method to reach an approximately correct result, than to estimate the number of Spiritualists in the different localities with which I am acquainted, either personally or by information, and to compare these with the total population of these localities, and from the results to estimate the total number in the nation.

In certain localities, the proportion of Spiritualists to the whole population of those localities by far exceeds that in other places, and while Spiritualism in some places is recognized as a power, in others it is known only by name. In view of these facts I am compelled to estimate the number of Spiritualists in the United States at a much lower figure than some others have done, who have possessed greater facilities than myself for this task, and for whose opinions upon this question I entertain the greatest respect. Still, I can only reach a result, to me satisfactory, through such facts as to me appear relative, and through the legitimate deductions from these facts, and I am compelled to say that if we claim one person in forty as an avowed Spiritualist, and another in the forty as unavowed but actually a Spiritualist, we have a total number for the United States of two millions, which number I believe will embrace all to whom the foregoing definition can apply.

Many well-informed Spiritualists will differ with me in this opinion, but I would ask, where in the history of the world can a parallel case

be found, in which two millions of mostly intelligent converts have been made within a little more than a quarter of a century, to a cause or belief which has had neither wealth, nor earthly influence, nor power to aid it, while against it have been arrayed nearly all the wealth, influence, and power of the land. If in the past quarter of a century this vast army of converts to Spiritualism has appeared upon the scene, like one of its own materialized spirit forms, what will be the numbers of those who will swell its ranks at the end of another quarter century? If two millions within that time have in our country alone hailed, and now walk in this light, which in our day first issued from the humble habitation in Hydesville, what will be the numbers of those who will receive and bless the light that is now emitted from the thousands of habitations throughout the land? We should be content with even much less success than this, when we remember that twenty-eight years after the foundation of Methodism it numbered only twenty-six thousand members, and our unparalleled success, with God directing the work, should inspire with hope and joy the breast of every Spiritualist, and our motto should be: "Labor and wait."

The fierce zeal that derives its inspiration from the erroneous conviction that "he who believeth shall be saved, and he who believeth not shall be damned," should have no place in the minds of believers in our more charitable Christian faith, for we know that all shall ultimately be saved. Our zeal should be altogether based upon the desire to impart of our knowledge to others, so that they may participate with us, and be made better and happier. We know that this knowledge will increase their happiness here by plainly guiding them in the path of duty, and by preparing them for a better appreciation of spiritual truths and realities, when they are brought face to face with them hereafter. These are the motives that should animate us in our efforts to induce others to adopt our opinions, while at the same time we should remember that every one who acts up to his highest knowledge, his highest conceptions of truth and duty, will receive happiness as his reward, though he may live and die in utter ignorance of spiritual truth. It is only the improvement of the talent we possess, not of the talents that others possess, that is demanded of us.

We should all carefully consider and if possible act on the advice given by Swedenborg in his *Divine Providence*, p. xix.

"And whilst he is thus cautious to preserve the truth pure and undefiled in his own mind and life, and to render it fruitful in all

love and charity, and the good works and useful purposes thence flowing, he will be greatly zealous to impart it, and make it known unto his brethren ; but then his zeal herein will be tempered with the utmost meekness, moderation, and discretion ; it will be free from all violence, and that false and dangerous fire of enthusiasm and fanaticism, whose infernal ground and mischievous tendencies are so frequently pointed out in the doctrine which he has received, and is desirous to recommend.

"He will remember his Lord's injunctions to his disciples, to cast the net on 'the right side of the ship,' and not to 'cast their pearls before swine,' and he will consider himself as strictly bound to follow these injunctions, by being cautious on the one hand how he speaks, and on the other to whom he speaks in commendation of the truths which he himself has imbibed. Thus he will be taught to go forth amongst his brethren in a spirit of the utmost charity and prudence, tolerating their imperfect states of life, not endeavoring to force, but to draw, cherishing the heavenly principle of good in all, and having more respect at all times thereto, than to any form or mode of speculative opinions separate therefrom, however excellent or heavenly in itself. And this he will do under a full persuasion that all will be judged hereafter, and accepted or rejected, not according to the light they have received, but according to their faithfulness and obedience thereto."

Prudence and moderation should temper the expression of our opinions, and to reason, God's best gift, all our faculties should be subordinate, and even conscience itself should be guided by this highest and noblest attribute of man.

Christian Spiritualism has its origin in the revelations through Jesus of Nazareth, and therefore dates back more than eighteen centuries, and when we speak of Modern Spiritualism, we mean the form in which this ancient Spiritualism is revived in our day. Modern Spiritualism now appears in fulfilment of prophecy.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my hand-maidens, I will pour out in those days of my spirit, and they shall prophesy."—*Acts ii. 17, 18.*

Whether this prophecy is now being fulfilled, the reader must decide for himself ; no Spiritualist exists who can doubt it. No intelligent person lives who, if he will examine, did, patient spirit, and in a thorough manner

Reviewing my investigations of Spiritualism

say that in no instance have I accepted as genuine any spirit communication made to me, or any manifestation I have witnessed, without requiring as conclusive evidence, and applying as close an analysis as I would demand for, or apply to any extraordinary relation based upon the experience and testimony of others. At every step I have viewed the advance with a certain degree of suspicion, and accepted no new idea or fact because a previous one had been demonstrated to my satisfaction; and not only would a new phase be critically viewed and examined, but even at the present time many questions by me are held in abeyance, and will not be admitted as truths, unless time shall establish them to my mind as such.

Like many others, I entered the temple of Spiritualism through the portals of Mesmerism, the acceptance and appreciation of the truths of the latter preparing me to embrace the higher truths which the former reveals. Thus groping my way, I emerged from the dark shadows of Materialism, and as my ability to bear the light increased, I found that light growing brighter and brighter, as I fully believe it will continue to increase in the future.

From the age of eighteen to fifty I was a materialist. My unbelief was not the result of indifference, nor want of attention to the great questions of God and immortality; on the contrary, I had given to the subject the closest and most unwearied attention for a period of years, and my examination resulted in my rejection of all faith in divine revelation, and of a future state of existence, for the reason that nowhere could I find reasonable evidence upon which to build my faith.

As a practising physician for twelve years, I often stood at the bedside of the dying, and noted the lessening pulse, the failing breath, the ebbing of life, the triumph of death. Often also I had witnessed the dying struggles of animals, and I could perceive no difference.

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast, for all is vanity."

I fully agreed with the writer of this passage in Ecclesiastes, and further in this, that

"All go into one place; all are of the dust, and all turn to dust again."

And I contended then, as the majority of medical men believe to-day, that there is no satisfactory evidence in the broad realms of nature; in the Church itself; nor in material science, of a future existence for man. The claims of the Church were unsupported, and the materials out of which its systems were woven were heterogeneous and self-repellent, so that all religious systems seemed like the

pieces on a chess-board, each striving not only to sustain its own position, but to gain some advantage over its neighbor. I was prepared to go forth from this life in absolute darkness as to the future :

"For who shall bring him to see what shall be after him?"

"Alas for him who never sees
The stars shine through his cypress trees !
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play !
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own !"

Outside of Spiritualism there is no satisfactory evidence of a life beyond the grave, and were it possible to obliterate from my mind all memory of, and faith in, the evidence which Spiritualism furnishes, and in its pure and elevated teachings, I should be compelled for want of this satisfactory evidence, to again take refuge in materialism as the only sensible ground, so far as I can perceive, for any person not spiritually enlightened to occupy. In this condition of life-long scepticism, but with my unbelief slightly disturbed by the knowledge of certain startling, and to me then, inexplicable facts in mesmerism, I commenced my investigation of the spiritual phenomena, with the direct purpose of detecting and proving them, if not delusion, fraud and deception, not doubting for a moment that any person of ordinary discernment could do this, and show the credulous how easily the fraudulent character of the tricks upon which their belief was founded could be made manifest.

When I discovered that there was something more than deception or delusion in these things, I fortunately was not repelled by apprehensions of danger to my cherished opinions, but the question was forced from my lips : "Is it possible that there is another state of existence?" An overwhelming sense of the importance of these manifestations, if they were what they appeared to be, pervaded my mind, and I then determined that I would never cease my investigations until I had either detected their fraudulent character, as I had twice before this in previous years detected other fraudulent manifestations, or had proved them to be produced by some intelligent agency apart from the medium or other persons present. It is needless to say that the result was, as it always is under similar circumstances, where one meets with a good medium, and follows up his investigations.

"And He hath put a new song in my mouth, even praise unto our God."

And I can say with the poet :

"I look behind and am once more young,
Buoyant and brave and bold,
And my heart can sing as of yore it sung,
Before they called me old."

With all the errors and imperfections of the Old Testament, the Bible as a whole, wherever the people have had free access to it, has proved their best friend, and it is only where it has been denied them, and has been surrounded with secrecy, pretension, and ignorance, as in the Romish Church, that it has been perverted into a means of oppression. When free, it seems to permeate the atmosphere with the spirit of liberty, and to nerve every arm within its influence with strength and determination to protect its rights, while despotism and oppression fade and die. True, not all who even read it are made visibly better, any more than all are restored to health who breathe the purest air, but all are benefited whose minds are open to the admission of its truths, and its influence as a whole, upon a succession of generations of men, cannot fail to be beneficial.

It is beneficial in proportion to the education and intelligence of the people ; for while an intelligent people will accept its truths, their ability to discriminate, and their sense of right will generally lead them to reject at least its graver errors ; and while the evil in it, like all evil, is of a negative nature, and perishable, the truth it contains is active and positive in its nature and effects, and is imperishable. No people were ever made worse by its general reading, and corruption and vice have never generally prevailed in any community where it has been honestly regarded as the rule of faith and action, and if I believed that the work upon which I am now engaged could have the effect of withdrawing respectful attention from the Bible, I would consign every written page to the flames, and bury in oblivion the many truths I now so ardently desire to present to the notice of others. I am speaking of the Bible as a whole. I will add, that that which calls forth this testimony in its favor is mostly to be found in the writings of the New Testament, although there are many bright jewels of truth and inspiration amidst the errors of the Old ; but the New has saved the Old, and perhaps it would have been better if only the New Testament had been preserved and transmitted ; but better preserve all than that all should perish, as the world cannot afford to lose the example and teachings of Jesus and his disciples ; and Spiritualists cannot afford to lose the testimony to the truths which confirm their faith, even though they are offered with the many erroneous teachings of the Old Testament.

Reader, we have reached the conclusion of this work. Before we part I would ask : Have your doubts of the Bible at times tempted you to discard it, and its divine teachings ? If so, do you still regard it with the same doubts, now that you have perused these pages. My intention has been to strengthen and restore reasonable, eclectic faith, by attempting to prove that the so-called miraculous occurrences of the Bible really did take place, mainly as stated, by establishing the fact that occurrences equally wonderful and strikingly, even, precisely similar, are taking place in our day ; also to prove that the teachings of the New Testament, in spirit and substance, are identical with those now received through Modern Spiritualism. Do you regard this latter, as here represented, as imposture or delusion, or the work of the Evil One ? or do you now believe it to be founded in truth, and like all things relating to humanity and this life, of mixed good and evil ? This is what I have labored to establish. Have I succeeded ? Judge "according to the law and the testimony." If the facts will not bear this rigorous judgment, then discard them, with all the deductions and conclusions based upon them ; but if they do survive this trial, then is it not incumbent upon you to give the subject further consideration ? If I have failed in accomplishing this task, then my labor is in vain ; but if, on the other hand, this work has in any considerable degree been successful in establishing these truths, in harmonizing apparent contradictions, and in showing the apparently impossible to be possible, then the purpose of this work, at least to that extent, is achieved, and I am content.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—*Heb. xii. 1*

APPENDIX.

IN this work I have had much to say of Dr. Charles B. Kenney, of Brooklyn, N. Y., and of the two Indian spirits who manifest through him. This medium has been almost exclusively used for healing purposes, but the wise and good spirits who supervise his labors, as also the action of the others who immediately control him, no doubt from their knowledge of the purposes for which I have so often sought him being other than those based on curiosity or personal gratification, have extended to me favors beyond others, and have gratified my every wish for information, so far as has laid in their power, and I am deeply indebted to them, and him, for the favors conferred.

It has been extremely fortunate for me, and for the work in which I have been engaged, that I have been brought into such intimate and cordial relations with them, for I have through these relations acquired knowledge of the modes and phases of existence on the lower planes of spirit-life, which I could have obtained, perhaps, through no other channels. The peculiar knowledge thus derived has also been more reliable than that obtained through ordinary mediumship, for the reason that, with rare exceptions, Old John and his friend and assistant Big Bear alone directly communicate through this medium, and these always by control, so that all intercourse may be said to be direct with these two spirits, they using the organs of speech of the medium while he is absolutely unconscious.

From attentive observation of different mediums I had become satisfied that Dr. Kenney possessed powers, not alone for healing, but for other forms of manifestation, and that these could, by development, be exercised with very satisfactory results, and early in 1874 I suggested that he should sit for the materialization of spirit forms. Dr. Kenney received my suggestions favorably, and in my next interview with Old John and Big Bear, upon my communicating my impressions to them, they viewed them with equal favor, and stated that they would confer with other spirits upon the subject and report to me in a few days. The result was, that in about two weeks thereafter they informed me that if I would make the necessary arrangements they would make their first effort to materialize.

After an inspection of the different rooms in my house, I selected a large rear room on the second floor, with three windows, two on one side and one on the other; one door opening into the hall, and another communicating with the front room. Connected with this room was a clothes closet, its floor and ceiling being on a level with

those of the room. Its depth was four feet, and its width about five. This closet was plastered, with no means of communication with any other room.

My first step was to procure a curtain of black glazed muslin, a little longer and wider than the door. This was composed of two thicknesses, and was suspended from the inner side of the doorway, so as to exclude the light. I then removed a piece from the curtain, so that a rectangular aperture was formed, twelve inches in the vertical and fifteen inches in the transverse diameter. Inside this little window I suspended a curtain of black cloth, so that when in place it should exclude the light. The lower margin of this aperture was four feet six inches from the floor. Within the closet was placed a low chair for the use of the medium, and a bench; and at the request of Old John I also placed there two hand-bells, one quite large, the other small, so that their tones could be easily distinguished; a harmonicon, an accordion, and trumpet. These were placed on the bench. Ropes were also provided to tie the medium.

In the room seven chairs were arranged in a semicircle, presenting to the curtain, and a large musical box was placed on a dressing bureau to supply music when required. A gas flame from a burner, so arranged as to cast its light diagonally upon the aperture, illuminated this portion of the curtain, while by means of a box-like shade the direct rays of light were excluded from other portions of the room.

The arrangements being now complete, on Sunday evening, March 29, 1874, Dr. Kenney came and entered the closet, where he seated himself, and I then tied him securely to his chair; the curtain was dropped, the light properly directed upon the aperture, and we became seated in front of it. The persons present, beside members of my family, were Mr. S— and Mr. B—, both intimate friends. Almost immediately Old John, the Indian spirit, controlled the medium, and told us our spirit friends were present, and that they would do all they could to gratify our wishes.

It was not long before a single hand was shown at the aperture, thoroughly materialized, and immediately thereafter the two bells were heard ringing, the sounds being distinct, each from the other, then the harmonica was heard, and soon the notes of the accordion were distinguished. While all these instruments were being played, the trumpet was projected from the aperture, and this moved in accord with the notes and sounds from the instruments. At this moment I arose and seized the curtain, and withdrew it from the doorway. The trumpet fell to the floor, the sounds from the instruments ceased, and at the same moment all of us saw the medium sitting on his low chair, with his head drooping forward, in a deep trance, and upon Mr. S— and myself examining the ropes, we found them arranged precisely as I had tied them.

At our next sitting, one week from that night, the medium was tied by Mr. S—, and similar manifestations occurred, but two hands appeared a number of times, and voices were heard in coarse whispers addressing various members of the circle, and once I was thus requested to raise the light.

The next séance, one week from that time, was characterized by

similar manifestations. Here again, as at the two previous séances, we twice suddenly drew the curtain aside for the purpose of assuring ourselves that the medium was neither using his hands nor having them used by his control, and with like results.

I would here state that the medium is of short stature, broadly built, and his hands are short and chubby, and early physical labor has caused his hands to spread beyond their natural dimensions, while the hands seen at the aperture were varied in shape, most of them being long and slender, and some of them beyond question female hands.

I had repeatedly gone into the closet before the séances commenced, and two or three times while in progress, for the purpose of ascertaining to what extent the closet was protected from the light, and I had become satisfied that the curtain performed its office very imperfectly. So the day succeeding the third séance, I procured some rubber cloth fresh from the manufactory, and had a curtain made from this, and anticipated considerable improvement in the manifestations, from the almost total exclusion of light, so when the evening of April 19th came I exhibited my new curtain with much satisfaction, and predicted that our spirit friends would be equally gratified with the change.

The séance opened, but Old John did not control as usual, and bid us good evening, nor did the musical instruments emit any sounds, but the medium was apparently overcome with deep sleep, and we sat for about half an hour, and until our patience became nearly exhausted, when Big Bear controlled the medium, and calling me to him, with a most impatient manner, and in emphatic language, he denounced the curtain saying: "That cheen" (machine), pointing to the curtain, "spoiled all our work. It smells so bad, we can't come near it. Take it away!" He left us as suddenly as he came, and in another moment Old John assumed control and corroborated the statement of Big Bear. He said it emitted an odor so offensive, and it was so repellent, that although the spirits had done their utmost to approach it and show themselves, they had found it impossible to do so. I presume it was the odor arising from the combination of the chemicals with the rubber that thus repelled them. It was certainly far from agreeable to us. Fortunately I had not destroyed the muslin curtain, and at once removed the rubber one and restored the former to its place.

At this séance only Mr. S—— and the members of my family were present. After I had restored the muslin curtain I examined the ropes which secured the medium, as also did Mr. S——, and found them as we had arranged them, and I passed from the closet, closing the curtain, and proceeded to my seat, but before I had reached it the others saw a hand presented at the aperture, and upon my looking we all saw two more hands, in all three, visible at the same instant. They were in active motion, and remained in view about ten or fifteen seconds. Then a hand and a portion of an arm was thrust out from one side of the curtain, and in another moment a face was partially visible, the nose and upper lip being most apparent.

This seemed to be all they were disposed, or able to do at this time,

but soon the active movements of the ropes that secured the medium indicated that the spirits were releasing him, and in about half a minute the ropes, in a bundle, were thrown out of the aperture, and the medium, under control of Old John, walked out the closet.

I was still convinced that the muslin curtain admitted too much light, and I determined to remedy the defect by having made a skeleton door, composed of two side-pieces of light pine board, each about six inches in width, and two pieces of like width for the upper and lower ends. Across the middle, and uniting the two side-pieces, was placed another strip of like width. Upon the side of the doorway, opposite the hinges upon which the ordinary door was suspended, I placed two other hinges, of the kind which admits of removal of the door which they support, by simply elevating the latter, and when the door frame was in place, by pressing the open ordinary door well back, the skeleton door shut closely and easily. Inside this door there was attached a plain hook and eye, so that when this was fastened the opening was perfectly closed, so far as the skeleton door could accomplish this.

I now had this door frame covered completely on both sides with strong cotton cloth, and over this was pasted plain, dark-blue paper. This made a door perfectly excluding light, while its weight was not one-sixth that of the ordinary door, and I could readily place it on its hinges, or detach it, and carry it to an upper room when not in use.

I also made an opening, or little window, similar to that in the muslin curtain. By reaching through this I could attach the hook on the inside.

April 26th the medium was punctual to his appointment. There were also present the members of my family, Mr. S—, Mrs. Kenney, the wife of the medium, and Mrs. H—, a relative of my wife. Mr. S— and I tied the medium to his chair, his hands being as before, so tightly secured to the sides of the chair that it was impossible for him to move them an inch. He was immediately entranced, as we discovered by his heavy breathing and guttural sounds, and in perhaps three minutes, two long sinewy hands appeared at the aperture, and upon these disappearing, two other hands appeared, exhibiting the forearms to the elbows. These were followed by the appearance of a face, dimly visible, with prominent cheek bones, and of dark complexion. Old John afterwards said it was that of Big Bear. Then the bells were rung, the harmonica and accordion were played, and while these instruments were sounding, two hands presented at the aperture, where they remained in motion for about a minute. These musical sounds continued for a long time, while hands of different sizes were presented. Twice during this time I opened the door, and examined the medium's hands and arms, which remained securely bound as we had left them. At these times, upon opening the door, the instruments dropped into their places, even before I could obtain a full view of them, but I repeatedly observed them while yet in motion. The admission of light appeared to paralyze their movements.

There now appeared at the opening a lady's hand, the wrist encir-

cled with a heavy gold bracelet. After remaining in view a sufficient time for it to be distinctly observed, it disappeared, and was succeeded by the presentation, apparently by the same hand, of a bunch of flowers. They were pronounced China Asters by the ladies present, and these were followed by a child's hand, holding three rosebuds, two of them white and one pink. These remained in view perhaps half a minute.

At one time, while we were singing "Home, Sweet Home," I heard the voice of Mrs. Kenney also singing, and I perceived that she was not singing in accord with us, when I listened and became satisfied that she was under spirit influence, and I signalled the others to cease singing, she continuing, and we found she was singing an operatic air with German words, her eyes being closed; and after a minute or two—being apprehensive that the effort would be prejudicial to her diseased lungs, she having pulmonary consumption—I requested the spirit controlling her to release her, which it did as soon as she had finished singing that portion of the air; but she remained in an unconscious state for ten minutes afterward, when she regained consciousness and remarked that she must have fallen asleep. We gave her no intimation of her having been controlled, as it vexes her exceedingly to be thus influenced. She had before this been controlled in our presence a number of times by different spirits, who had given us unequivocal proofs of her mediumship.

May 10th we met as usual. Those present beside my family and the medium were Mrs. H—, Mr. S—, and Mr. B—.

The medium took his place in the closet, his hands and arms were tied, and the door closed. In a little while Old John controlled, and requested me to come into the closet and untie the medium, adding that the spirits would then tie him better than we could. I complied, and leaving the ropes on the floor I retired from the closet and resumed my seat. Immediately we heard the sounds of the movements of the ropes, and in considerably less time than we could have accomplished the tying Old John called me to inspect them. Mr. S— and I entered, and upon careful inspection found the medium skilfully tied, but felt it necessary to object to the compression of his wrists, as we apprehended it would arrest, or at least impede, the circulation of the blood; but Old John said that if they found this to occur they would loosen his bonds.

I had no sooner closed the door than the two bells were rung, the harmonica and accordion were played, while at the same time hands repeatedly appeared at the aperture. At one time the same hands we had in previous sittings recognized as those of my deceased brother-in-law, S—, were presented, and by motions it was indicated that he desired to write, when I placed a small shelf bracket, which I had the day before provided for such a contingency, under the aperture, supported by two projecting hooks. Thus placed, the top of it was on a level with the lower margin of the opening, and upon this I placed a slate, and three pencils of different lengths and diameters. While I was engaged in arranging these, the hands had disappeared, but in a few moments after I had again become seated, one hand appeared and seized the pencil, but was unable to properly

adjust and control it, seizing and dropping it repeatedly; then the other—the left hand—appeared and endeavored to assist the right in securing and adjusting it. We now thought the fingers had succeeded in placing the pencil in position between them, when it again dropped. Other attempts were then made, but with even less success, and it was almost painfully apparent that the power was insufficient to seize and guide the movements of the pencil, and further attempts were relinquished.

Shortly after this one of the same hands again appeared, and with a finger first pointed to, and beckoned to my wife for her to approach, which she did, and upon presenting her hand the materialized hand grasped it, and shook it in the most natural and cordial manner. She then retired, when the hand indicated that its owner desired to shake mine. I approached, and upon presenting my hand it was seized and shaken, the sensation caused by the contact being in all respects natural, only the hand may have been a trifle colder than our hands in that room. Another hand, more delicately formed, the hand of a female, then appeared, and beckoned Mr. S——, who approached and grasped it, and it returned the pressure and greeting. The preceding hand, as before remarked, was of rather uncommon length and proportionately slender and sinewy, while the last hand was shorter and plump, with taper fingers. The difference between the two was apparent to all, and all recognized the first as the hand of S——, and the latter as the hand of my sister-in-law Kate, the wife of Mr S——, then present. Mr. S—— himself was satisfied upon this point beyond a doubt. Their appearance was in every way natural, but their wax-like purity was noticeable.

After this two faces of Indians successively appeared. The first was that of Old John, the second that of Big Bear; so they each afterwards declared. The latter was in war paint, suggestive of his chieftaincy of his tribe, while the face of the former was not thus ornamented. They were both seen by us all, and the faces were undeniably those of Indians. Immediately after this Old John again controlled, and after inquiring how we liked his appearance, and claiming that he was better-looking than Big Bear, he said that Mrs. S—— (Kate) would show her face at the next séance.

At the conclusion of this séance we had a conversation with Old John in reference to the employment of the bells and musical instruments. I had previously twice expressed to him my opinion that although such manifestations were useful when witnessed for the first time, their usefulness then terminated; and now he and Big Bear had reached the same conclusion, and so it was determined by mutual consent that these instruments should henceforth be banished from the closet, and they were accordingly removed, and not subsequently used.

May 14th.—This morning Mrs. R——, an old acquaintance from a distant part of the country, visited us. She had just arrived, after an absence of more than twenty years. During the afternoon Dr. Kenney happened to visit us. He was immediately conducted to the room where our séances were held, without meeting our visitor. After awhile Old John controlled the medium, and I suggested that

the medium should enter the closet, and perhaps we could have some manifestations. As my reason for this request, I stated that a very old and valued friend was with us, and we were desirous that she should witness some of the proofs that had convinced us of the truth of Spiritualism. He complied; and, after the door of the closet had been closed upon the medium, we invited Mrs. R—— to a seat with us. After a little delay Old John said that very few of our spirit friends were present, as this was unexpected, and the power was weak; and we found the manifestations correspondingly so. Soon after he said a spirit whom he had not before seen was present. His name was R——, giving the full surname. Upon my inquiring the first name, after some delay he said it was James. This was correct, as was the other name. Hands were dimly shown twice, and with this the séance terminated. Previously to closing the door I had placed a sheet of white paper on the bench in the closet, with a pencil, and upon releasing the medium I inspected it, and found written upon it:

“I am so glad that——

James R——s.”

The spirit, finding the power would not admit of his finishing the message, sensibly used what remained in signing his name. At least this is the way in which I account for the unfinished sentence. I have repeatedly seen other messages thus abruptly terminated.

June 21st.—At this séance we had no materializations, but several times spirits conversed with us in audible but low tones.

June 28th.—A very warm day. The same persons present as at the last two regular séances. Three faces, perfectly materialized, came partially into view; that is, only portions of their faces were visible, the little curtain concealing the other portions. A day or two previous to this séance I had had the trumpet, which was quite a large one, shortened by cutting off its larger end, and had pierced the door, and inserted the trumpet, thus shortened, in the opening, the large end in view aside the aperture where the hands and faces were shown. This arrangement was an improvement, and every one in the circle was addressed through it. My father, mother, and daughter, or what purported to be them, spoke to me. Among other things said, my father congratulated me on my progress in writing this work, and warmly encouraged me with the assurance that it would be for the good of my fellow-men. Hands were exhibited, and after sitting upwards of an hour the manifestations ceased. We sat a long time after this without anything occurring, Old John not even addressing us through the medium, when, after nearly or quite another hour, the voice of Old John was heard, and in very feeble tones he requested me to open the door. I immediately did so, for I had begun to suspect that the heat of the weather, aggravated by his close confinement in the closet, was dangerously oppressing the medium, and my apprehensions were realized, for upon my approaching him I found him dripping with perspiration, his countenance suffused, and Old John hardly able to support him on the chair.

Old John requested me to open the windows, and all to leave the

room, so that he could gather strength. After perhaps ten minutes, during which he said nothing, while I was supporting the medium, he shook my hands and bid me good-bye, as he always does before he yields control, and I perceived that he was withdrawing from the medium, but after unavailing efforts, attended by some slight convulsive movements, he resumed full control again, and stated that he should have to wait a little longer. He was evidently uneasy, if not alarmed, at his unsuccessful efforts to leave the medium, but in about three minutes afterward he again bid me good-bye, and released himself without apparent difficulty. My apprehensions now were for the medium alone, as I anticipated great exhaustion of his system, but beyond some confusion of ideas and wildness of expression, which continued but for a few minutes, he exhibited no indication of the severe trial he had just passed through, and soon was as cheerful and active as usual.

July 5th.—At this séance were present, besides my family, my mother-in-law, Mrs. R——, and sister-in-law, Mrs. S——. For use at this séance I had introduced a rubber tube, of the kind ordinarily used for conducting water, the interior diameter being five-eighths of an inch, and the length nine feet. At each end I had inserted a tin tube, two inches long, fitting tightly, with a flare like the large end of a trumpet, also of tin, projecting from the rubber tube. The exterior diameter of this projecting portion was two inches, and was intended to be used either as a mouthpiece for speaking, or for holding to the ear while listening to the words spoken through the tube. By withdrawing either of these mouthpieces, and passing the end of the rubber tubing through the tin trumpet, and then reinserting the mouthpiece beyond the small end of the trumpet, and on the inside of the door, the tubing was secured in its place, and became a means of communication between the interior of the closet and our room.

Upon consultation it was decided that I should hold our end of the tube, as, sitting at the right hand and extreme end of the semicircle, I could easily do this, my right hand being free. These being the arrangements, we quietly awaited the manifestations, and we had not waited long before I heard a sound issuing from the speaking tube, which I had been holding conveniently near my ear, so directed that any sound issuing from the tube should attract my notice. Upon listening I heard the words, "Eugene, I shall now attempt to show myself. Ad." This last word was the abbreviated name by which we had always addressed my brother-in-law, the full Christian name being Adams. Within ten seconds after this he appeared at the aperture, perfectly materialized; his face in full view, and in every way as natural as when in earth-life nine months previously. His wife, like all of us, instantly recognized him, and she declared her conviction of the reality of his presence in the most decided language, and this notwithstanding she had not until that moment had any faith in spirit return. After this the same spirit reappeared twice, but was not so plainly seen as at the first time, and when we remarked this fact he again addressed me through the tube, saying: "Eugene, what is the matter; why can't you see me as you did before?" This was said in a decidedly impatient tone, and I could only reply that such was

the fact, and that we regretted the want of success as much as he did.

In another minute, sounds issuing from the tube, notified me that I must again listen, and this time the words were: "My son, I will now endeavor to show my face to you." I inquired who was speaking, when the answer was returned: "Your mother, my dear son." Of course I greeted her, and expressed my hopes of her success. And she appeared three times, not as well materialized as my brother-in-law S—, but her success was such that I plainly recognized her, and the others saw her face, and were able to describe her features. Soon after this, without any notification through the tube, there appeared a face which I instantly recognized as that of a sister's husband, Mr. W—, who passed away some eight years ago. He was a remarkably handsome man, and I now saw him again, gazing directly at me with his old accustomed look, and as perfect in respect to feature, complexion, and expression, as when in earth-life. I never saw him more plainly than now. All saw him as distinctly, and my wife and Mrs. S—, being the only persons present, besides myself, who had known him when living, agreed with me that the materializing in his case was absolutely perfect. He appeared twice.

After this Old John put in an appearance. We recognized his face as that of an Indian, but he did not remain in view long enough for us to obtain a correct idea of him. His intention to appear was announced through the usual channel by another spirit.

July 12th.—At this séance were present, besides my family, Mrs. R—, my wife's sisters, R— and Mrs. S—, Mr. W—, a distant relative, Mr. S—, and Mrs. H—. My brother-in-law S— appeared twice quite plainly, my mother also twice, less distinctly, and the faces of Old John and Big Bear were clearly visible. Their unmistakable Indian faces, features and complexion, were very striking, and the expression of each was perceived by all. The intended appearance of each was previously announced through the tube.

July 19th.—At the commencement of this séance Old John notified us that this would be the last they would hold during the warm weather, as the oppressive heat was too much for the medium, confined as he must necessarily be in the closet, and besides, from the same cause, the spirits were rendered very uncomfortable.

While singing, it was announced to me through the speaking tube that S— would appear, and soon after his face presented at the aperture. It was perfectly materialized, and as natural as when in earth-life. He then presented his hand, and through the tube his wife was requested to approach and take it. With some trepidation she complied, when he grasped her hand in the most affectionate but evidently excited manner, and at the same time said: "Oh! H—, this makes me so happy; to be able to thus again come into earthly relations with you." She inquired if she was doing as he desired regarding the children and otherwise, and his reply was: "Yes, yes, you are doing exactly right. Good-by. God bless you. I can't speak any more now." He then withdrew his hand and disappeared. He reappeared four times after this, and each time was as perfectly materialized, and four others present also grasped his hand.

Soon after his first appearance, addressing me through the tube, he said : " Eugene, take fifty per cent. if you cannot get more. It looks bad. Try and close the matter at once. I mean within a few days—a day or two will make no difference." This was said in relation to a bank deposit. Some time before this the bank with which he had some business, and in which some thousands of dollars belonging to his estate were now deposited, suspended, and I as executor had been endeavoring to effect a settlement. I would add that soon after this, without any knowledge by them of this communication, it became clear to my colleagues in the board of trustees of the company in which the business of S—— had been merged, that we had best settle upon the best terms we could, and we did settle at sixty cents on the dollar, and have fared better than other creditors who delayed a settlement. Dr. Kenney knew nothing whatever of this business to which the conversation related.

After his fifth appearance it was said through the tube, " Eugene, I will now try to show myself—Kate : " and in a moment she appeared, also perfectly materialized, but at one side of the aperture, so that all could not equally well see her ; but I and those who were seated near me saw her perfectly, and we instantly recognized the familiar smile and expression, as I had previously recognized these at Moravia. Soon she disappeared, and then reappeared, this time presenting her face fairly at the aperture, when all present saw and recognized her, and once again she appeared and was equally well perceived.

Then my son Eugene presented himself, and after disappearing again appeared, but each time at the side of the opening, so that only I and those near my end of the semicircle saw him clearly. Then Lily, my daughter, announced to me that she was coming, and in a few seconds we saw her. She appeared twice, but was not seen so distinctly as the others, although we recognized her. Big Bear and Old John also took their turn, their intention to come having been previously announced through the lips of the medium. Through the tube I was now requested by S—— to hand it to his wife, and upon her receiving it he conversed with her freely. Upon her returning it to me he said that he desired to speak with his mother-in-law, Mrs. R——, and I transferred it to her, and they conversed together for a minute or more. Her daughter Kate also conversed with her after S—— had ceased.

This was the first séance at which R——, my wife's sister, had been present. She had been and is now a strict church member, and we were quite surprised after the séance when she was asked what she thought of it, to hear her reply : " Why, nobody need tell me that was not Ad., for if I ever saw him in my life I saw him to-night." She also spoke with the same confidence of the identity of her sister Kate.

Mrs. H—— also, up to the time of the first of these séances at which she was present, had been a devoted church member—an Episcopalian, like my wife's sister R——, and to-day she is a firm believer in the truth of Spiritualism, although like R—— she continues her intimate relations with the church. So also Mrs. S——, whose husband so frequently showed himself, had no faith in these things,

but no person living is now able to make her believe that she has not seen that husband since his so-called death, or had her hand clasped affectionately in his, or that she has not conversed with him. The others present at these séances were full or partial believers in Spiritualism, but all were decided in their expressions of gratification, and of acknowledgment of the strength which their faith had derived from these manifestations.

I would add that at the termination of the second séance, the spirits made the request that we should make as few changes as possible in our circles by introducing strangers, as each introduction deranged the magnetic relations existing between us, and called for a readjustment, and we complied with this request so far as we conveniently could.

When our séances were discontinued it was with the understanding on both sides that they should be resumed in September. On the sixth of this month Dr. and Mrs. Kennéy visited us, and remained during the evening. About 8 o'clock, while we were conversing, during a pause in the conversation he remarked that he had not, while in the room, felt Old John about him. He made a similar remark in perhaps half an hour afterward, and I replied that probably he would come by and by. About 9 o'clock he was suddenly controlled by Big Bear, who, after greeting us all, seated himself in front of me on the floor, and placed his arms (the arms of the medium) across my knees, and in an excited, impatient manner told me that there would be no more materializations; but that Old John was absent engaged with some higher spirits endeavoring to obtain their consent to continue our sittings. Upon my asking why their consent was necessary, he replied that he would now tell me what he had not before spoken of; that Old John was not at the head of the business, as he in his simple vanity was quite willing we should suppose. That there were eight wise spirits directing the operations, one of whom was a celebrated English chemist, and they were all scientific spirits, and at every séance they had brought with them a machine which they used, and this was essential as a means for the accomplishment of their purposes. He said that a few days before, when he—Big Bear—and S—— (my brother-in-law) visited these spirits for the purpose of requesting them to resume operations, they had informed them that they could not assist at any more séances. That spirits on a higher plane, who supervised the medium, and the spirits immediately controlling him, had forbidden them to use him any more for materializing, as they had found that his power to heal was becoming affected injuriously by such use; and besides, the scientific spirits had come to the conclusion to desist, as the spirits around other mediums whom they used for materializing had found fault with them for using Dr. Kenney for like purposes, as they believed that it diminished their power to effectually use these other mediums. These scientific spirits also stated that they were engaged every evening, excepting one, with these different mediums; that twice a week they visited England, and produced manifestations through mediums there, and through one of these—a young lady of a noble family—they were effecting materializations surpassing anything wil-

nessed elsewhere; and Big Bear stated that one evening when he and some of my spirit friends were present, nine spirits palpably appeared, who mingled with the sitters and permitted them to clasp their hands and otherwise satisfy themselves of their materiality, and who freely conversed with them while the medium was sitting quietly with them, no cabinet being used. These manifestations, he said, were strictly guarded against publicity.

He also said that the scientific spirits before mentioned, had stated, that being thus employed all the other evenings in the week, they met us with their power and spiritual vitality greatly diminished, and they necessarily, though unintentionally, drew so much from the accumulated and hitherto carefully guarded forces and elements of our medium as to endanger his special healing power, and as he was one of the best healing mediums in the world, they agreed with his supervising intelligences that it was best to not resume our séances.

Our disappointment was as great as that of Big Bear, and he said that all our spirit friends were equally disappointed, and that they would do everything in their power to overcome the difficulty. When the medium again became conscious he also expressed his regret at the necessity which compelled this cessation of operations through him, and more especially as his wife had but the previous day consented that he should proceed in this work, she having until now viewed these sittings with dislike, apprehending the very result that now was assigned as the cause of their being discontinued.

The next day Dr. Kenney again visited me, and was controlled by Old John, who corroborated Big Bear's story, and in turn gave expression to his disappointment, but stated that he still had hopes that the difficulty might be surmounted, though he did not say in what manner. In a short time Big Bear assumed control, and explained to us in what way the medium might possibly be used without injury to his healing powers. He stated that after much consideration of the subject, and conversation with the scientific and other spirits interested, my friends had been informed that if they could find other scientific spirits who had acquired a proper knowledge of the processes by which materializations are effected, and who had no other engagements to operate with any other medium, and who would make none while using him, they would consent to our medium being so used. But should they then still find that his healing powers were affected injuriously, they would be compelled to thereafter forbid any further attempts to materialize through him. Big Bear added, that all now depended upon their being able to find and secure the services of the proper scientific spirits, and this would be determined in a few days.

October, 4th.—I called on Dr. Kenney, and Old John informed me that my spirit friends had arranged with some scientific spirits to take charge of the materializing at my house, and all that now remained was to report to the "high spirits" their success, and obtain their consent for the resumption of the séances, and that he—Old John—would let me know whether this had been obtained by the succeeding Wednesday, the 7th inst.

October 7th.—Dr. Kenney called at my house, and Old John con-

trolled him, and said my father and other spirit friends were present, and that Big Bear desired to converse with me. Big Bear then assumed control, and said that the supervising spirits had given their consent ; but before the medium left his house to visit me, his wife had requested him to control, and had told him that she had consented to her husband's sitting for materializing at my house, for the reason that she desired to please her husband and us, but she had observed after his sittings last summer that he always was nervous and excitable for a day or two, and that as she knew she would not remain long in earth-life, she was desirous that he should do nothing to disturb his feelings, or cause him to be irritable, as this made her feel very uncomfortable ; but still, if it were necessary for him to sit, and if his failing to do so would cause disappointment, she would not oppose it. Big Bear said she appeared to feel very bad about it, and was affected to tears, and expressed her apprehensions that her husband would injure his healing powers, and she was loath to have him do anything that would produce this result, as upon them depended their means of living. He said that many of my friends were there present, as also two of the scientific spirits who had consented to superintend the materializations, and that they were now all present for the purpose of conferring with us about this difficulty, and he desired me to state what I thought it best to do under the circumstances.

Without hesitation I said I thought it would be highly improper and unkind to proceed in opposition to her wishes. He replied that all our friends present thought the same, and they were gratified to find I was of their opinion, for now our sêances could be postponed with the approbation of all parties interested, and it was quite probable that at some future time they could be resumed. He added, that our spirit friends were as much disappointed as we, but like us they felt compelled to do what was for the best.

THE END.

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